

ARCHÆOLOGICAL SURVEY OF INDIA

(NEW IMPERIAL SERIES)

VOLUME VII

ANTIQUARIAN REMAINS IN THE PRESIDENCY
OF MADRAS

LISTS

THE ANTIQUARIAN REMAINS

IN

THE PRESIDENCY OF MADRAS.



Compiled under the Orders of Government

BY

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VOL. I.

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PREFACE.

On 19th January 1881 I received an order from the Government of Madras appointing me to serve on special duty in connection with the Archæological Survey of Southern India, and, in a subsequent order, my duties were defined. I was entrusted with the preparation of Lists of all the known inscriptions and monumental antiquities in the Madras Presidency, in order to prepare the way for a detailed survey. With these instructions to guide me I set to work to collect the information from the several Districts, issuing a circular appealing for help to a large number of officials and private gentlemen both European and Native. 7,500 of these were circulated, and much correspondence naturally ensued. The work in hand, moreover, entailed a very considerable amount of reading, for I was compelled to study volume by volume all the books which I could find in the Presidency town in which reference would be likely to be made to Southern Indian archæology and antiquities. A large number of works bearing on the subject I have been unable to procure, but, besides many others, I have gone through all the sets of scientific journals published since A.D. 1785 which seemed likely to bear on the subject, including the numerous volumes of the Asiatic Researches, the Journals of the Royal Asiatic Society, those of the Asiatic Society of Bengal, of the Bombay Branch of the Royal Asiatic Society, and of the Madras Journal of Literature

and Science, as well as the whole of the issues of the "Indian Antiquary."

The object which I placed before myself from the commencement of the work was not only to produce lists of antiquities in each District for the use of the Archæological Surveyor, but to furnish general information for the guidance of many residents in Southern India who might be as yet uninterested in the subject, with the view of enabling them, if their tastes so lead them, to join in the work of historical research; and I have been buoyed up by the hope that the Lists and Tables which form the main portion of Volume II, (and which the Madras Government did not call upon me to compile,) will be found of considerable utility in the gradual work of history-making, by enabling many to become fellowworkers who would otherwise, from the labor required in studying the subject, never be induced to pay any attention to it. This extra work has led to some delay, but I think it will be found to be of service in the end. For instance ;-if Volume I stood alone, and there were nothing ready to hand to guide him, an official, riding through a village where the existence of an undeciphered stone inscription is mentioned, might be induced to look for it, and, if found, to report the fact to the Archæological Surveyor: he might even go so far as to have it read and report the date and the name of the sovereign entered therein, but he would probably do little else. Having no books to refer to, he would not take the trouble to inquire to what dynasty the king belonged, whether the date tallied with other inscriptions of the same reign throughout the Presidency, or whether there happened to be in this inscription any peculiarity requiring special notice, -in short, whether the inscription was a very valuable one, or only valuable as being another of a number confirming the same facts. If, however, he has ready to hand a set of tables which will at a glance enable him to see approximately the year A.D. corresponding to the native date given, and show him who the sovereign was whose name he reads in the inscription, when he lived, to what family he belonged, and whether this inscription confirms or contradicts other known inscriptions of that date, I think it stands to reason that he will take a greater interest in the subject. And the interest will increase as he goes on, till eventually his researches may prove of very great value to the future bistorian of Southern India.

With this object in view I commenced by preparing Chronological Tables in order to enable an approximate date A.D. to be given for all native dates mentioned in inscriptions. These are only roughly given. Extreme accuracy can only be obtained by very troublesome calculations. I earnestly hope that Government will see fit shortly to have these calculations made and the results published in clear tables, so that at a glance the English day of the week, the month, and the year A.D. may be known for every Telugu, Tamil, and Mulayalam date mentioned in inscriptions. One thing at least is

certain ;-it will be impossible to obtain an accurate history of the country till this is done.

My next care was to draw up Genealogical Tables and Lists of all the known dynasties and great families of Southern India from the earliest times. These are merely tentative in most instances, because the subject is yet in its infancy. But I have attempted to give the latest information regarding them from the best authorities. I lay no claim to any originality. These tables are, for the most part, merely

PREFACE.

compiled from the published works of well-known writers; but being collected together they will, I hope, be useful to beginners. The remaining Lists contain as many of the dated inscriptions in the Presidency as I could collect, arranged-(1) chronologically for the use of epigraphists and the students of general history; and (2) in order of succession of the sovereigns of different dynasties for guidance as

regards 'he history of the principal reigning houses.

To guard against error it is necessary that I should make it thoroughly understood that the information given herein must not be considered either as conclusive, or even as necessarily accurate. All I could pretend to do in the limited time at my disposal was to record as carefully as possible all that my informants told me; and as the latter may have made many mistakes, I cannot vouch for the accuracy of all the statements made in these volumes.1 Far more has been discarded than admitted, as I was certain of error in many cases, and sceptical as to asserted facts in many more. The Lists must be considered as provisional and tentative, not final.2 The work of antiquarian research in Southern India will best be carried out, therefore, if workers will take nothing for granted, but in each case will test the accuracy of the statements made in this volume by examination on the spot. By perpetual corrections, additions and alterations, the Lists may, in the course of years, be rendered perfect; at present they must merely be considered as forming a basis on which to work. In addition to errors in the description of antiquarian remains it will probably be found that in many cases the distances and directions of the places mentioned are inaccurately given. For this information I have been almost solely indebted to Tahsildars of taluks, and Clerks in their offices, whose ideas of distance and the points of the compass are often very vague, and who are, I am sorry to say, often very careless. In every instance I have searched on the Ordnance Map for the place mentioned and, when found, have given the information accurately; but where I have failed to find the place I am not personally responsible for my entries. If residents in the Districts will take the trouble to send notices of errors in this respect to the Archæological Surveyor they will greatly assist his work as well as prepare the way for more accurate lists in time to come.

Appendix A, containing archæological notes made during a personal tour in the Palnad country of the Kistna District, I preferred, on careful consideration, to print separately, because it partakes of a different character to that of the general lists, the greater portion of which is prepared merely on hear-

The much-vexed question of Orthography must receive some notice here. First, then, I must explain that my chief guide in this direction has been a hard-and-fast Order of Government directing me to base my orthography on the principles of the present Government system. In order to ensure uniformity the Madras Government has published Lists, to which it has desired all officers strictly to adhere, fixing the spelling of all the most important places in the Presidency. These Lists retain the popular spelling in the case of places whose names may be considered as now forming part of the English language, while transliterating with more or less accuracy a number of names of taluks, rivers, and less known places. This last list might, I think, be much improved, but as it stands I am bound by it. In the case of all names not entered in the Government Lists I have given an exact transliteration according to a table annexed to this preface. The advantage of this is obvious. Residents in the south, for instance, may desire information regarding a place in the Telugu country, and unless they are able in their correspondence to write in correct Telugu the name of the village in question, great confusion may arise, for the written names may be quite unintelligible to Telugu-speaking people. One example, taken at random, will suffice. The village of Galiehinnayyapalem (moos so so), in the Nandyal Taluk of the Kurnool District, is, in the Ordnance Map, written Golchinpollum. But if any one, desirous of information regarding the inscription there, were to request the Tahsildar of the taluk to try and get him a copy of it, naming the place xల్స్ మైల్లక్ or xల్లక్ పాల్లక్, I fear he would stand very little chance of having his curiosity satisfied. For this reason, in every instance where a popularly spelt or erroneously transliterated name appears, copied from the Government Lists, I have added in brackets the correct transliteration of the native name; and, while copying the letters of the name as given in the Govern-

2 It is for this reason that I have adopted throughout a personal style of writing, so as to guard against the supposition that

he information given is of an authoritative character, emanating from Government.

I may point, as an instance, to the long list of inscriptions at Draksharama in the Godavart District. Here I have been compelled to depend on the copies sent me, having had no time to examine the originals. Amongst these are a large number of inscriptions of the Chola-Chalukyas, bearing dates, and the numbers of the years of the reign. These will be invaluable when accurately copied. But the volume of copies at my disposal contains such palpable errors, due to sheer carelessness, in almost every instance, that to attempt to base any historical conclusion on the result would be worse than useless. I cannot be certain of the accuracy of a single figure, and quite sure that most are entirely wrong. Nevertheless I have printed them, with due warning, so that the

PREFACE. V

spelling, while adding the proper discritical marks for the "e" and "t."

In some cases I felt a considerable difficulty, such as in the spelling of the name "Chola" (Sanskrit Chola, Telugu Chōla or Chōda, Tamil Sōra). Here I have kept to the Sanskrit as being the best known, and least likely to lead to confusion, the original Sōra being little known to English readers. But in quotations from inscriptions I have always kept to the original orthography properly transliterated, it being quite as erroneous to represent a Tamil writer as speaking of Chōla as it would be to represent him using the word Chōla or Chōda, the letter \$\phi\$ being quite different from \$\pi\$, \$\pi\$ or \$\sigma\$. I am perfectly aware that in some other cases my orthography may be held to be objectionable. Thus;—I write the name of the sovereigns of ancient Madura, \$Pāndiyan\$—not \$Pāndya\$, the former being the accurate original vernacular spelling, the latter a Sanskritik perversion. (Dr. Burnell's South-Indian Palwography, Introd., p. x, Note 2.) No mistake is likely to be made here by readers, and it is as well to have the original spelling.

nounced rā-vu but rā-u.

One or two other explanations are necessary. Speaking of inscriptions, the expression "private grant" may possibly not be clearly understood at first sight. I mean by it to express a grant of money or lands to an institution by persons other than sovereigns or chiefs. In the latter cases the names of the donors are always given. In the former, the name being useless for historical purposes, and brevity being an object, I simply call the gift a "private grant" or "private donation," meaning a gift by

private persons.

The loose method of expressing corresponding dates in fhese lists must be specially noted that no confusion may arise in consequence of it. A year of the Sālivāhana Sāka Era corresponds roughly with nine months of one and three of the next following year A.D., the Sāka years beginning in the month of March or April. For the sake of brevity I have entered against each Sāka year only the A.D. year of which it contains three-quarters. Thus, for instance, the year S.S. 1514 as mentioned in one of these documents, corresponds to three-quarters of A.D. 1592 and one-quarter of 1593. I write simply "S.S. 1514 (A.D. 1592)." If, however, on consulting the original inscription it is found that one of the three last months of the native year, S.S. 1514, be mentioned, it will follow that (approximately) the English date will be in the first three months of 1593. I say "approximately" because, as a fact, some days vary in each year, and unless very careful and intricate calculations are made, absolute accuracy is impossible. It must never be forgotten that almost every document mentions, not the current Sāka year, but the one that has passed. The tables at the end of Volume II have been specially drawn up in accordance with this habit, after the example of Prinsep.

I would express my deep obligations to a number of gentlemen in the Presidency who have given me most ready and kindly help in my work, especially noting the names of Mr. J. F. Fleet of the Bombay Civil Service, the Rev. T. Foulkes of Bangalore, and Mr. Lewis Rice, Director of Public Instruction in the State of Maisūr, gentlemen from whom, as being outside the Madras Presidency, I had no right to expect aid, but who never failed to help me with advice and information whenever appealed to; and, in conclusion I would record my acknowledgments of the services of my young fellow-laborer, S. M. Natesa Sastri, whose industry and zealous co-operation have most materially contributed to the

completion of the work. 1882.

TABLE OF TRANSLITERATION

ADOPTED IN THIS WORK.

Devanagari.	Grantha.	Malayāļam.	Telugu.	Canarese.	Tamil.	English.
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^{*} Tamil letters marked with the asterisk are not pure Tamil, but are borrowed from the Grantha alphabet.

^{(&#}x27;) The Sanskrit letters V and A are doubtless long vowels, but I have adopted the system of many writers and omitted any long mark over the corresponding English letters; because, as there are no corresponding short vowels, there is no necessity for a

Devanāgarī.	Grantha.	Malayalam.	Telugu.	Canarese.	Tamil.	English.
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ABBREVIATIONS.

Ś.Ś. = Śālivāhana Śaka, the chronological era.

K.A. = Kollam Andu, the era in use on the Western Coast.

J.A.S. = Journal of the Asiatic Society.

J.R.A.S. = Journal of the Royal Asiatic Society.

J.A.S.B. = Journal of the Asiatic Society of Bengal.

J.B.B.R.A.S. = Journal of the Bombay Branch of the Royal Asiatic Society.

M.J.L.S. = The Madras Journal of Literature and Science.

Ind. Ant. = The Indian Antiquary.

O.S. = Old Series.

N.S. = New Series.

Fr. Ed. = French Edition.

 Sans.
 = Sanskrit.

 Tel.
 = Telugu.

 Tam.
 = Tamil.

 Can.
 = Canarese.

 Mal.
 = Malayālam.

 S. Ind.
 = South-Indian.

 L.
 = Lib., Liber.

CONTENTS.

LISTS OF ANTIQUITIES.

					Page							Page
GANJAM	DISTRICT				2		Coringa Zemin					. 25
	Goomsur Taluk		-		2		Rāmachandrap		Taluk	-		25
	Chinna Kimedi Mālia	s			3-		Amalāpuram T		The same			32
	Ātagadā Zemindari				3		Ernagūdem or	Yernag	gūdem	Taluk		33
	Aska Zemindari	10/14			3		Ellore Taluk					34
	Pālūru Zemindari		1		4		Tanuku Taluk					. 36
	Berhampore Taluk				4		Bhīmavaram T	aluk		A STATE OF		38
	Jalantra Zemindari				5		Narsapur Talu	k				40
	Bāruvā in Jalantra D				5	THE KIS	STNA (OR KRISH	v:1) D.	OTTO			40
	Mandasa Zemindari	2			5	1111			STRICT	S. Cale		42
	Tekkali Estate			·	6		Nandigāma Ta		•	***		43
	Chicacole Taluk				6	100	Munagala Zem			-		46
					LL	TIT I	Lingagiri Zem		· .	100		46
VIZAGAP.	ATAM DISTRICT		**	•••	11		Bezvāda Taluk		••	* * -		47
	Jeypore	17.00	1		Indira 11 nd	hi National	Nūzivīdu Zemi			12.00		51
	Pārvatipur Taluk				Centre for	the Arts	Gudivāda Talul		1	*****		52
	Sālūru Taluk	1		-	11		Masulipatam T					53
	Bobbili Zemindari			×.	11		Tsallāpalle Zen			er with		54
	Pālkonda Zemindari				12		Palnād Taluk					56
	Gajapatinagaram Tal				12		Sattenapalle or		ru Talı	ık		63
					12		Vinukonda Tal		••			65
	Vizianagrum	19			13		Narasarāvupēta					68
	Śringavarapukōta Tal				13		Guntur Taluk		. 13	•	••	74
	Bimlipatam Taluk				14		Repalle Taluk		***	1.00		77
	Vīravilli Taluk				15		Bāpatla Taluk		• • •	Sel-se		81
	Vizagapatam Taluk	No.			16	KURNOOL	DISTRICT			N. W. In		86
	Anakapalle Taluk			4.	16		Märkäpur Talu	l-		A Server		86
	Golkonda Taluk	Paral In			16		Nandikötkür T				*	87
	Sarvasiddhi Taluk				16		Rāmallakōta T					91
							Pattikonda Tal	.1.				93
THE REAL PROPERTY.	DAVARI DISTRICT	•		**	19		Nandyāl Taluk		100		•	93
	The Upper Godavari	Bhad	lrāchal	am	20		Cumbum Talul					96
	Taluks.	Rēka	palle		21		Koilkuntla Tal					99
	Rajahmundry Taluk				21		a: 1 m 1 1				-	101
	Peddapuram Taluk		100		22							101
	Tuni Zemindari	10			23	BELLARY	DISTRICT					103
	Pittapuram Zomindar	i			23		Ādōni Taluk		1			103
	Cocanada Division	-	***		24		Bellary Taluk			XIII		101

X CONTENTS.

				Page				Page
Ālūr Taluk				104	Punganur Zemindari			153
Hospet Taluk				105	Chittoor Taluk			154
Huvinahadgalli Talu	k			107	Kārvēţnagar Zemindari			156
Sandūr Zemindari				108	Palmanēr Taluk			159
Harpanahalli Taluk				108	Guḍiyātam Taluk			160
Kūdligi Taluk				110	Wālājāpet Taluk			161
Rāyadrug Taluk			and i	110	Kangundi Zemindari			163
					Vellore Taluk			163
ANANTAPUR DISTRICT				115	Arcot Taluk			165
Gooty Taluk	No.		15.	115	Ārņi Jāghīr			168
Tāḍpatri Taluk		C. 201		116	Pölür Taluk			169
Anantapur Taluk			-	117	Wandiwash Taluk			170
Dharmavaram Taluk	W 100 P	1000	110	117				
Pennakonda Taluk				118	CHINGLEPUT DISTRICT AND MADRAS		. 1	72
Madakaśirā Taluk	A Service			120	Ponnēri Taluk	4.2		172
Hindupur Taluk	Bel W		NE.	121	Tiruvallūr Taluk			173
	A a 4				Saidāpet Taluk and Madras			175
CUDDAPAH DISTRICT				123	0			176
Jammalamadugu Tal	luk .			123	Chingleput Taluk			188
Prodduţūru Taluk			10 m	124	Madurantakam Taluk			191
Badvēl Taluk				126				
Pulivendla Taluk				127	SALEM DISTRICT		. 1	93
Cuddapah Taluk	1			127	Hosūr Taluk ,.			194
Siddhavattam Taluk			MAN .	nd 129	Mational Krishnagiri Taluk			195
Kadiri Taluk				130	Tirupatūr Taluk			195
Rāyachōţi Taluk	See and	100		130	Dharmapuri Taluk			196
Pullampet Taluk			Har.	131	Ūttankarai Taluk			197
		1		131	0.1 0.1.1			200
Madanapalle Taluk	No.	900		134	mi cu Trill			201
Vāyalpād Taluk	Till the			104	T m.1.1			201
NELLORE DISTRICT	100			135			•	202
Darśi Division	Sp.			135	Tiruchengōd Taluk		*	
Podile Division				137	Nāmakal Taluk			203
Ongole Taluk			AND THE	138	South Arcot District and Pondich	ERRY .	. 2	205
Kanigiri Taluk		•••		138	Tiruvaṇṇāmalai Taluk	and a		205
Kandukūr Taluk				139	Tindivanam Taluk			207
	15/1			140	WW			209
Udayagiri Taluk Kāvali Taluk	100	•					-	210
7. 1 = m.l.l.	等 还有		arrive.	142	Pondicherry		*	
		**		142	Kallakurchi Taluk		*	210
Nellore Taluk	-			144	Tirukoilūr Taluk	100		210
Rāpūr Taluk		1		145	Cuddalore Taluk			211
				146	Vriddhāchalam Taluk		-	212
Venkatagiri Zeminda	ri			147	Chidambaram Taluk		-	212
Pölür Taluk				147	COMBATORE DISTRICT	A SAN	. 2	14
NORTH ARCOT DISTRICT				148	Kollēgāl Taluk	1		214
Kālahastī Zemindari		1		149	Bhayānī Taluk	The state of		215
Chandragiri Taluk			3 37	150	Satyamangalam Taluk			215
Chandragur raidk		1000		100	Carl amangaram Taran		3	No. of Lot

				Page	1	A TELESTIC				Page
Erode Taluk				216	200	Udaiyārpāļaiyam Ta	Inle			
Coimbatore Taluk				217		Muśiri Taluk		SE SE		264
Palladam Taluk				218	S. Salata	Trichinopoly Taluk	**	200		266
Dhārāpuram Taluk				219		Kulitalai Taluk	94		••	269
Karūr Taluk	-			220	-	The State of Puduko	++0:			
Pollāchi Taluk				221	100	The State of I dudko	itar		**	270
Udamalpēt Taluk				222	TANJORE	DISTRICT				271
THE NILGIRI HILLS				224	100 D. L.	Shiyāli Taluk				272
						Māyavaram Taluk				272
Nambolukōḍ Amsha				224		Kumbakonam Taluk				273
Chērankōḍ Amsham		12		225	Land State .	Nannilam Taluk				276
Tōḍanāḍ				225		Tanjore Taluk				276
Paranginad		-		227	THE PERSON NAMED IN	Mannārgudi Taluk				279
Mērkunād			38	229		Negapatam Taluk				280
Kundaināḍ ("The F	Lundah	IS")		229		Tiruturaipūņḍi Talul				282
SOUTH CANARA DISTRICT				230		Patukōta Taluk				. 282
Coondapoor Taluk				230						. 202
Udipi Taluk	•			231	MADURA	DISTRICT		- 5		284
Mangalore Taluk				232		Rāmagiri Zemindari				285
Uppinangadi Taluk		**	**	237		Palni Taluk and the				285
Kāsaragōḍ Taluk			•	238	THE REAL PROPERTY.	Dindigul Taluk			**	288
Baikal Taluk			-	239 di		Mēlūr Taluk			••	289
Daikai laiuk				Centre for	tenational	Periyakulam Taluk				290
MALABAR DISTRICT				240	ACCOUNT OF THE PARTY OF	Madura Taluk			7.5	290
Chirakal Taluk		1		241		Tirumangalam Taluk			**	295
Kottayam Taluk				243		Śivaganga Zemindar				296
Wynaad Taluk				245		Rāmnād Zemindari				298
Kurumbranād Taluk				245		reamnau Zemmuari				290
Calicut Taluk		4.15		246	TINNEVEL	LY DISTRICT				303
Ernāḍ Taluk				247		Śrīvilliputtūr Taluk				304
Walawanād Taluk				248		Śātūr Taluk				305
Ponāni Taluk				250	THE RESERVE AND ADDRESS OF THE PARTY OF THE	Śańkaranainārkōvil	Colub	N. Sala	1	306
Pālghāt Taluk				252		Öttapidaram Taluk				
Taighty Turns				202	The Court of the C	Tenkāsi Taluk	O. D		*	306
Cochin State				254		Ambāsamudram Talı			••	309
TRAVANCORE STATE			1	256		Tinnevelly Taluk			**	309
						Tenkarai Taluk	•		•	310
Perambalur Taluk									-	311
rerambatur latuk				263		Nāṅgunēri Taluk				314

SUPPLEMENT.

_ ,,,,							rage
Errata and Addenda	THE STATE OF	***	-	**			317

CONTENTS.

APPENDIX.

A.—Notes of Antiquities in the Palnad Taluk of the Kistna District B.—Dates assigned to the South Indian Temples, &c	Pag xxii xxxi
Index of Villages	· · XXXV



TOPOGRAPHICAL LISTS OF ANTIQUITIES.

GENERAL REMARKS.

The accompanying lists must not be considered as at all exhaustive. It has been, of course, quite impossible for me to obtain accurate lists of all the antiquities that exist in the Southern Presidency. What follows is merely a commencement. But this commencement will be valuable if officers in each district will help in perfecting the lists by correcting the errors that must have crept in and constantly adding new particulars. By so doing they will be rendering a distinct service to archæological research. All I pretend to do is to summarize what I have learnt and what I happen to know, or to have seen. In several districts the information sent to me has been meagre, and I feel confident that the lists will have to be very extensively added to before they can be considered as even approximately complete.

The names of villages in each taluk are given alphabetically, as it seems in vain to attempt to give them in any topographical order. It would naturally tend to clearness if a small plan of the taluk, with the villages marked on it, were prefixed to each list; but this would be too expensive for the present

ephemeral publication.

I give the districts in order mainly from north to south of the Presidency. In each district the

taluks are given in order on the general idea of commencing with the north.

Distances are always given in direct lines. I have worked uniformly with the Ordnance map, and have simply measured the distances with a scale. Where the place is not marked on the Ordnance map, I have had to trust entirely to my informants. Where the spelling of a name in the Ordnance map differs

from mine, I have noted the fact within brackets.

In preparing these lists the question arose how best to describe the ancient rude stone monuments which are so freely scattered about in certain parts of the Presidency. They consist of dolmens, cromlechs, menhirs, stone-circles, cairns, and Topi-kal, upright slabs with umbrella-like cap-stones. (These last are only found on the Western Coast.) The natives of the Telugu country have only one name for all these: "Rākshasa gundlu," or "stones (rocks) of the Rākshasas." Occasionally the word gullu (temples, circles) may be substituted for gundlu, but one can never be certain what is meant by the term without explanations. Similarly, in the Tamil country the word used is "Pāndava kal," "stone of the Pāndavas," or for kal sometimes kuli, "pit." On the Western Coast the word used is Nanjanātikal or Nanjanātikuli, tōpikal being used in a special sense. Though I have done my best to ascertain the respective classes to which these ancient relics belong, I am not always certain that the classification is accurate, and the assertion of the existence of "dolmens" or "stone-circles" must be accepted with reservation. The time at my command has not allowed of any very great accuracy, which could only be obtained by lengthened correspondence in each particular case.

For the sake of brevity I have often used the native words (1) Nāgakal, (2) Vīrakal, (3) Māsatikal, respectively, for the rude stone sculptures of (1) serpents variously represented, and figures half-human, half-serpentine; (2) of warriors in various attitudes, and groups of the same sometimes mounted; (3) of

women who have committed satī.

A very large number of inscriptions have been reported to me as existing but "illegible." My native correspondents are generally content with the simple statement that an inscription "cannot be read" without specifying whether this is due to the fact of the letters being too archaic in shape though perfectly clear—illegible from age and the effects of exposure combined—or modern, but unable to be read from any such cause as their position (perhaps inside the dark chamber of an adytum, or on a slab placed high up on a pillar or wall; or half-buried), or possibly from their being broken or otherwise damaged, or perhaps covered with so many coatings of whitewash that the letters are almost obliterated. Where any such details are supplied, I have stated them shortly in these lists. Otherwise I have been content with the simple statement that the inscription is "illegible" in inverted commas, the latter sign meaning that such, and such only, is the information supplied to me, and that I can give no reason why the letters cannot be made out. I am confident that in the case of very many of the inscriptions so characterized a skilled epigraphist will find no difficulty whatever in deciphering them.

As to the much-vexed question of spelling, I have, as directed, adhered to the Government system, retaining the old spelling in the case of well-known places, and transliterating carefully in all other instances. In the method of transliteration I have adhered to the system adopted in the "Indian Antiquary" so far as my printers permit me, but where there is no fount I am, of course, powerless.

THE GANJAM DISTRICT.

There are no ancient rude stone monuments in the district; but the Sauras of the hill tracts to this day erect menhirs in honor of their dead.

No Buddhist or Jaina remains are at present known to exist except the Asoka Rock Inscription at

Jaugada; but it seems natural to expect that some will be traced hereafter. The Brahmanical remains will be found noted each in its proper place.

Muhammadan remains are numerous, especially towards the sea coast, but of course they boast of no high antiquity. The principal mosques are at Berhampore and Chicacole.

The best known of the ancient forts are at Jaugada, Kēśarapalle, Mulagavalasa or Purushottapuram,

and Calingapatam.

The principal hill tribes are the Sauras (Savaras) and Kandhs (Khonds). (See below, under Goomsur, and in the District Manual.)

The district, in historical times, was under the sway of the Orissan and Orangal kings till the

Muhammadan conquest.

The worship of village goddesses and demons prevails largely.

The Collector states that no monumental carved stones in honor of heroes, warriors, or satis are

known to exist, nor any traces of ancient commerce with other nations.

The origin of the name "Ganjam" is not known. About the year 639 A.D. the Chinese Pilgrim Hiwen-Thsang visited a country 200 miles south of the capital of Odra (Orissa) which he calls Kong-yu-to, and this probably represents the name now corrupted into "Ganjam." In Hiwen-Thsang's time there was a powerful king living at Ganjam, who, General Cunningham thinks, was the Orissan Lalitendra Keśari. This, however, does not agree with Hunter's List. Four years later when the pilgrim revisited Magadha he found that the celebrated sovereign Harshavardhana had just returned from a successful expedition against the king of Ganjam (Julien's Hiouen Thsang, "Vie," 236, "Voyages," II, 91). General Cunningham thinks that Ganjam was then annexed to the dominions of the king of Kanouj and made to form part of the Province of Orissa. (Ancient Geog. of India, I, 513, &c.)

1. GOOMSUR

(Head-quarters, Russellkonda, 8 miles north of Goomsur.)

The Kandhs or Kois of the Goomsur hills are a tribe whose language and peculiarities are deserving of study. From Mr. Ball's account of the Lurka Kols, their near neighbours, (" Jungle Life in India,") it would appear that, to this day, they erect dolmens and menhirs over their dead. An essay "On the Language, Manners, and Rites of the Khoonds or Khoi Jati of the Goomsoor Mountains," with a vocabulary, &c., by Stevenson and Maxwell, will be found in the Madras Journal of Literature and Science, VI, 17. Additional notes on the same, with a translation of a historical narrative of the Rajas of Goomsur from the Telugu was published by the Rev. W. Taylor in the same Journal, VII, 89. In the Journal of the Royal Asiatic Society, VII, 172, appeared an " Account of the Religious Opinions and Observances of the Khonds of Goomsoor and Boad," with lists of their deities, by Macpherson.

Human sacrifices used to be regularly performed, but of late this has been effectually stopped. The superstition, however, remains strongly.

Вирікної и,—3 miles east of Buguda, 16 miles east of Goomsur. Here there were five ancient Siva temples, two of which are now completely ruined, no trace of them remaining. They are said to have been built by Śrī Mukundadeva Mahārāja previous to the days of the Goomsur Rājas. The same sovereign built a stone temple close by in the village of Koyimo.

Bugupa,—35 miles due north of Berhampore, 12½ miles east of Goomsur (Boogooda on the Ordnance map). About fifty years ago an image was discovered on a 'ill called Māļati, representing Viriāchi Nārā-yaṇa Svāmi, the sun-god. A finely-carved maṇḍapam has been erected over it at Buguḍa, shaped, it is said, like the "chariot of the sun with seven horses."

BÜRAGĀM,—6 miles east-south-east of Russellkonda, 6 miles north-east of Goomsur (Boorgam on the Ordnance map). Here there are five stone temples highly sculptured, but in ruins. On a stone at the gate of the largest temple is an inscription that no one can read, which should be examined.

Goomsur,—38 miles north-north-west of Berhampore (Goomsoor of the Ordnance map). A fort said to have been built in Ś.Ś. 754 (A.D. 832) by a Rāja of the country called Raghunātha Bhunzu Rāja, with consent of his brother Vanamāli Bhunzu Rāja. These are said to be ancestors of the present Goomsur Rājas

GOPINĀTHAPURAM,—1 mile south of Kullāda (q.v.). There is an ancient but unsculptured temple here.

Kullana,—9‡ miles north of Goomsur, 4 miles north of Russellkonda. There is a fort here, about 500 years old. On the top of a hill near it are said to be two large stones fastened together with iron pins, over which the Kandh inhabitants keep jealous guard. There is also a temple of some celebrity, said to be well sculptured. The temple of a village goddess is said to be very old. The old Goomsur Rājas had their palace here, and the site is shown. It is covered with débris from amongst which sculptured stones have been excavated. The place is now overgrown with jungle.

LEPPA,—2 miles south of Jagannāthaprasād, 13 miles east-north-east of Russellkonda. (Neppa, Jaggernathprashad on the Ordnance map.) A small temple of stone, said to be of great age.

Mālati.—A high hill and village some few miles south of Goomsur in the Payilpada Subdivision of the Goomsur Taluk. There was an ancient fort here, for many years entirely dismantled. Gold coins and "fragments of golden images" have been found on its site by ploughmen. On the hill is "a lamp carved in stone which holds about 250 seers of oil." The oil-pan is "turned upside down and set on the stone pillar or pedestal of the lamp." The place is also called Kēšarapalle. An old temple was excavated from the foot of the hill close by, and the image (one of Sūrya Nārayaṇamūrti, the sun-god) was carried to Buguda, where it was consecrated in a new temple built in its honor in the shape of the sun-car. In former times a Kēšari Rāja (? Orissa) is said to have lived here, and carved stones and very large bricks are shown on the hill. Evidently it is a place which should be examined. Several images are said to have been found on the hill and carried off. It will be interesting to know if they were Buddhist or Jaina.

RAVUTI,—2 miles east of Jagannathaprasad, 13 miles east-north-east of Russellkonda. (Rawoothy of the Ordnance map.) A small temple of stone, said to be of great age.

CHINNA KIMEDI MALIAS.

Mr. W. DeN. Ramus, Assistant Commissioner, Salt Revenue, has presented to the Central Museum, Madras, a copper-plate grant of three leaves on a ring, which he found lying three or four feet under ground at the foot of a tree on the bank of a river in the Chinna Kimedi Mālias, in Latitude 19° 59′, Longitude 84° 5′. He has been good enough to send them to me for examination, but I regret to say that I have been able to make very little of them.

ATAGADA ZEMINDARI.

MERADA,—10 miles north of Purushottapuram near which is the Asoka inscription. (Maradee of the Ordnance map.) A temple has been built over three stone pedestals which the people declare to have been the seats of the idols from the temple of Jagannātha at Pūrī, which once fled thither through the air, struck with terror at the sound of the war-drums of a Mussulman host which was invading that city. After resting there a little the idols are said to have returned.

ASKA ZEMINDARI.

Aska,—21 miles north-north-west of Berhampore. In a temple in this town is an inscription on a paving stone in the centre of the building. Local tradition states that Aska was founded by Asoka, who

gave his name to the place; and this inscription is said to have been executed by Aśoka's own orders. According to the copy sent to me, however, the letters would appear to be far more modern. But the copy is very imperfect. The proper native name of the place is Aśikā.

PALŪRU ZEMINDARI.

Pālūru,—A small zemindari on the extreme north of the sea-coast of the Ganjam District. (Paloor on the Ordnance map.) On the seashore east of Pālūru is an ancient temple said to have been built by the gods. On it are several inscriptions in a character that cannot be read, and close to the temple there is a similar inscription on a stone. These should be examined. Pālūru seems to have been a port as far back as the days of Ptolemy. It is mentioned by de Barros (Dec. i, Liv. ix, Cap. i) and Linschoten (Fr. ed., 1638. Grand Routier, p. 25). (See Smith's Ancient Atlas, p. 23, col. 2, Article by Colonel Yule).

Kujadebba,—4 miles west of Pālūru. (Coojeedubbah of the Ordnance map.) There is a high mountain near here, where it is fabled that a god anciently resided. Images are seen at the base of the mountain, and mango and other fruit trees are found there. There is a stone temple on the mountain, and at the top is said to be a cave. It might repay examination.

BERHAMPORE TALUK.

(Head-Quarters Berhampore.)

ICHHĀPURAM.—A Sub-Magistrate's station, 14 miles south of Berhampore on the trunk road. A mosque, bearing a Persian inscription, said to have been built by Navab Moulvi Mustafa about 200 years ago, is situated in the suburb of Lalapēta.

JAUGADA (Jaugodo, Jogada, Jogadh, Joughar).—About 18 miles north-west of Ganjam. The Aśoka Edict. The site is thus described by Mr. W. F. Grahame in a Report to the Madras Government, published with G.O. of 22nd February 1872. "The site of the rock is North Latitude 19° 13' 15", East Longitude 84° 53' 55", on the north bank of Rishikulya river, 3 miles 1,200 yards to the west of Purshottapuram, the kasba town of Pubakonda and close to the modern village of Pendya." It is situated on the site of a large city, surrounded by a fort wall. The inscribed rock is one of a group inside the fort. It rises vertically and the inscribed surface faces the south-east. Near it lies the modern village of Naugām, belonging to the Purushottapuram Khandam of the Berhampore Taluk.

See Mr. Grahame's Report, Madras G.O., Revenue, No. 326, 22nd February 1872; reprint'of the same in Ind. Ant., I, 219; note on the same by Professor R. G. Bhandarkar in Ind. Ant., I, 221; General Cunningham's Corpus Inscriptionum Indicarum, Vol. I. Edicts of Aioka, 17—200, 65—93, 117—129, and Pls. XI, XIII; Professor G. Bühler's "Three new edicts of Aioka" in Ind. Ant., VI, 149; M. Senart On the Inscriptions of Piyadasi in Ind. Ant., IX, 282, X, 83,180; Pandit BhagwanlaiIndraji's Paper on The Inscription of Aioka in Ind. Ant., X, 105; Proceedings of Madras Government (Revenue), No. 3263, of 17th November 1877, p. 4; Madras Journal of Literature and Science, XXII, 103, containing a slight notice by Captain Harington (1859); note by Colonel Bell, Chief Engineer to Madras Government, No. 10685, of February 27, 1860, printed with Government Order (Public Works Department), No. 803, of April 19, 1860; Burnell's "Elements of South Indian Palæography," pp. 1—15, &c.; Fergusson and Burgess' "Cave Temples of India," pp. 7, 17, 55; Sir Walter Elliot in Madras Journal, XIX, 220, and XX, 75.

The interest attaching to this inscription lies in the fact that it is one of a few scattered all over India, containing edicts of the great Buddhist king Aśoka, in the earliest known Indian character, dating from about the year 250 B.C. The local tradition regarding the fort states that it was defended by walls built of lac, and hence acquired the name of Jau-godo or lac fort. Mr. Beglar thinks that the name was originally Jagata, corrupted into Jau-godo, and that the tradition arose subsequent to the corruption. There is a Sati-pillar outside (Corpus I.I. 18). Coins have been found there which General Cunningham assigns to the first century A.D. (id.). Several copies of the inscription have been taken, but none are quite satisfactory. Hand-drawings were made, the exact size of the original, by Mr. T. D. Harris (Executive Engineer), and photographs were taken, but neither quite agrees with the other, nor with General Cunningham's transcription. A comparison of the Jaugada inscription with the other known Asoka inscriptions shows that the first ten edicts of Asoka are to be found engraved at Kapurdagarhi (called Shāhbāzgarhi by Cunningham), Kālsi, Girnār, Dhauli, and Jaugada, the first two differing from the last three in a portion of the ninth edict; that the eleventh, twelfth and thirteenth edicts are to be

found only at Shāhbazgarhi, Kālsi and Girnār, while the fourteenth is at all five places; and that Dhauli and Jaugada have two separate edicts not given at the other places (Dhauli being in Katak, only 50 miles north-east of Jaugada). Numbers of copper coins have been found close by the Jaugada fort, all very much worn but, so far as can be judged, bearing a striking resemblance to the coins of the Kanerki series. Old pottery and tiles abound within the fort wall.

LIACHAPARA,—(Lootchapada of the Ordnance map) 2 miles north of Berhampore. A village watcher, in ploughing his field, lately found three copper plates, with inscription not able to be read. They remain in his possession.

Рибита,—3 miles north of Berhampore. There is an inscription on a stone in a Vaishnava temple which no one can read. It should be examined.

JALANTRA ZEMINDARI.

(Head-Quarters, Sompēta, 331 miles south-west of Berhampore.)

Виданія імога,—10 miles west of Sōmpēṭa, and 4 miles east of the Mahendragiri Pagoda. There is an old fort here, and a temple of "Kāluvā Devata" (? Kāli), said to be of great age.

BŪRUGĀM,—1 mile west of Sōmpēṭa. (Boorgam of the Ordnance map.) An ancient temple of Śivasaid to have been self-created.

JALANTRAKŌŢA,—S0 miles south-west of Berhampore, 2 miles west of Sōmpēṭa. (Jallantracottah of the Ordnance map.) An old image of a village goddess.

Koradāla,—11 miles west of Sompēta. A temple of great age, said to have been built by the Pān-davas.

PALĀŚAPURAM,—1 mile south of Sōmpēta. (Plaspooram of the Ordnance map.) An ancient temple with inscriptions said to be in unknown characters.

Sōmpēta,—Head-quarters of a Deputy-Tahsildar, 29 miles south-west of Berhampore, on the main road. An old temple of Someśvara, said to have sprung into existence by itself.

TALATAMPARA,—2 miles east of Sompeta. (Paltambra of the Ordnance map.) The Sub-Magistrate of Sompeta reports the existence of some old coins in this village.

BĀRUVĀ IN JALANTRA DIVISION.

Baruva,—4 miles south of the Sub-Magistrate's station at Sōmpēṭa. (Baruah of the Ordnance map.) There are two old temples here fabled to have been erected by the Pāṇḍavas In another temple are seven very old images of village goddesses. Colonel Yule identifies Bāruvā with Ptolemy's ᾿Αφητήριον τῶν εἰς τὴν χρυσῆν ἐμπλεόντων, the sailors taking Mahendragiri for their landmark (Smith's Ancient Atlas "India," p. 23).

Portāngi,—6 miles south-west of Sōmpēļa, and the same distance west of Bāravā. An old temple, said to date from the time of the Pāṇḍavas, with inscriptions said to be in an unknown character.

MANDASA ZEMINDARI.

KOTTAPALLE, —6 miles south of Sōmpēṭa. Close to the main road and river, about 2 miles east of this village is a stone with a Muhammadan inscription.

MAHĀDEVAPURAM,—11 miles south-west of Sōmpēta, 2 miles from the main road. A temple built by a Rāja about the year 1552 A.D.

MAHENDRAGIRI,—32 miles south-west of Berhampore. Reached from Mandasa, 4 miles from Haripuram bungalow on trunk road. High range of hills south-west of Berhampore. On the summit, 4,923 feet above the sea, are four temples of considerable interest, and a number of rudely-constructed cairn-like huts, mostly of uncut stone, in groups. The highest temple, dedicated to Siva, is built of very large granite blocks. It is about 25 feet high, and consists of five courses with an Amla-sila on the top. It has been struck by lightning at some time. Another Siva temple near the bungalow is more finished and has some inscriptions almost, if not quite, illegible. Two iron rods amongst the stones of the entrance have puzzled all visitors. A third temple, situated near a stream in a dell at the foot of the eminence on

which the bungalow stands, is more elaborately sculptured, but is in danger of destruction from vegetation. The fourth appears constructed of slabs from an older temple. (Ball's "Jungle Life in India," pp. 268, 269, and frontispiece.) The zamindari people state that the temples were built by a former Zemindar, Vemana Simha Rajamani Deva. There are some inscriptions stated to be almost illegible, near the doorway of the second temple. The temple boasts of a Mahatmyam, but it is purely mythological

Mandasa or Mandasakota, -9 miles south-west of Sompeta. The residence of the Zemindar of that name. Ten temples, all about 300 years' old, built by former Zemindars.

Pīramambūsha (Pidi mandasa),-12 miles south-west of Sompēta, and 2 miles from the bungalow on the main road at Haripuram. There is an ancient temple here dedicated to Vaidyanathesvara, said to be 650 years old and to have been erected by Vemana Simha Rāja.

RATTAM, -10 miles south of Sompeta, 3 miles east of the Haripuram bungalow. A very ancient temple was rebuilt not long ago. It is fabled to have sprung into existence by itself.

Sābakōra,—12 miles west of Sōmpēta. (Sapachola on the Ordnance map.) There is a math here dedicated to Śrī Jagannātha Svāmi, said to have been erected about 650 years ago by Vemana Simha Rāja.

Sărangapuram,—6 miles south-west of Sōmpēṭa. A temple of Siva 500 years old, built by ancestors of the Mandasa Raja.

Venugopālapuram,—9 miles south-west of Sompēta and 2 miles west of the main road. Two temples, built 300 years ago by an ancestor of the Zemindar of Mandasa.

TEKKALI ESTATE.

(Head-Quarters Tekkuli, 32 miles north-east of Chicacole.)

Akkavaram, -3 miles south of Tekkali (Teckaly of the Ordnance map). On the eastern side of the village, on the west side of the Siva temple, is an inscription on a stone. A copy has been sent me on which the copyist writes that he has found it impossible to make an accurate copy, and has "guessed" at many letters. The Natives are unable to read it, but they assert that the inscription records that under a banyan tree close by there lies buried an enormous treasure. The copy is useless for any practical purpose, and has been returned to the Collector.

Bendi,-13 miles north-east of Tekkali, 4 miles north of the port of Nuvvalu. (Nowalleepettah in Ordnance map.) Here there is an ancient Siva temple said to be beautifully sculptured.

TEKKALI, -3 miles east of this town, is an ancient temple now deserted. It is situated in the village of Narisipuram.

CHICACOLE TALUK.

(Head-Quarters, Chicacole.)

Arasavilli,.—One mile east of Chicacole. Temple of Sūrya Nārāyana Mūrti, fabled to have been founded by the god Indra, and to have had a temple subsequently built. There are inscriptions "in Grantha characters, but they are not legible." The temple has rich endowments. The inscriptions are probably not Grantha, but should be examined.

Balaga.—One mile north of Chicacole, on the left bank of the Languliya river. A math, dedicated to Jagannātha Svāmi (Vishņu), supported by grants of villages and lands and Government commutation for salt revenue. It was founded in A.D. 1693 (Hijra 1105) by Purandas Bavaji, a Bairagi, and received

The village of Chidwalasa from Navāb Haji Hussein in Hijra 1105 (A.D. 1693).

The village of Gummapādu from Srī Vīra Pratāpa Rudra Nārāyana Deva in Hijra 1141 (A. D. 1728). The village of Tallavalusa from Navab Mafus Khan in Hijra 1155 (A.D. 1754).

Lands from Badulla Khan in Hijra 1163 (A.D. 1749).

The village of Chinnalavanipalle in Hijra 1165 (A.D. 1755), from Ragunatha Jagadeva.

Land from Nārāyana Gajapati in Hijra 1171 (A.D. 1757).

Land from the Moghul Government of Delhi in Hijra 1171, (A.D. 1757)

The original farmanas are said to be in the hands of the Revenue Settlement Officers. There is a car festival here every year, numerously attended.

Bhairi,—a village 8 miles north-east of Chicacole. A temple erected 200 years ago over three images said to have been washed down in a flood in the Vamsadhara river.

BURAVILLI,—8½ miles north-east of Chicacole. A temple of Vishnu (Lakshmi Narasimha Svāmi) erected and endowed by a "Gajapati Mahārāja," but stated to be only 200 years' old. No inscriptions.

Calingapatam.—Seaport at the mouth of the Vamsadhara river. The presumed old capital of the kingdom of Kalinga. (See Cunningham's Ancient Geog. of India, pp. 515, 549.) In a thatched shed in a field are five stone images worshipped by Sivites, reputed to be of great age. There is a mosque of considerable size called the Dargah of Sayyad Muhammad Madanī Avaliya, who is reported to have been martyred there. The Persian history entitled the "Ārāsē Anbiya," written in A.D. 1737, states that his descendants fixed the date of his death at 335 years earlier, which corresponds with A.D. 1402. He is said to have come from Madīna with a few followers, to have stayed for some time in Northern India, and subsequently to have founded the city of Tenir (?) in the Dekkan. Afterwards he went to Chicacole, and Calingapatam, where he lies buried. Sayyad Ishakh Madīna, another celebrated Mussulman warrior of the same period also, lies buried here. Five villages were granted by the Navab for the support of the Dargah services, viz., Jalluvalasa, Husumpolavalasa, Muppidi, Rāllapādu, and Nārāyaṇavalasa. The Dargah bears two inscriptions, one on the doorway of the eastern gate and the other on the entrance gate itself, the former in Persian, the latter in Deva-Nāgari character. Both are stated to be very illegible. A mound near the present town was plainly the site of the ancient city and small gold coins are sometimes found there. Specimens have been sent to me, but I am unable to identify them.

CHICACOLE (Śrī Kākola).—This city is said to have been the earliest capital of the kingdom of Kalinga, one of the oldest known kingdoms of India. (Cunningham's Ancient Geog. of India I, 516.) The inhabitants are mentioned by Pliny. It is not known when the capital was transferred to Calingapatam.

The temple of Kōta (Fort) Ānjaneya Svāmi is of modern construction, but built over an image of Hanumān said to be of great antiquity, and to have been removed from the wall of the old fort, now entirely dismantled. Hence the prefix to the name. In the old fort are some stones said to have been removed hither from the Śrī Kūrmam temple. A short time ago, a house-holder in this town, while digging foundations for a wall, came on a large pot sunk in the ground, in which were suspended, slung by their rings on an iron bar, six copper-plate grants. He was about to sell these as old copper when they were rescued by Mr. W. F. Grahame, then acting as Judge of the district, who purchased them. He has presented them to the Central Museum at Madras. One of the plates has unfortunately been lost or mislaid. The other five were sent by me to Mr. Fleet for publication in the Indian Antiquary. They are as follows:—

(1) Undated. A grant by a king of Kalinga, whose name Mr. Fleet reads doubtfully Nandaprabhanjanavarmā, issued from the city of Sārapalli to the headmen of the village of Dēyavāta, or Adēyavāta.

(2) A grant by Indravarmā of the Gānga family, king of Kalinga, issued from the capital city, conferring the village of Tāmara Cheruvu in the Varāhavartanī District. Dated the 124th year of the Dynasty.

(3) Grant of the village of Talamula, in the Korosotaka Panchali, by Indrararma, king of Kalinga,

issued from that city. Dated the 134th year of the dynasty.

(4) Grant by Devendravarmā, son of Anantavarmā. Undated.
 (5) Grant by Satyavarmā, son of Devendravarmā. Undated.

These last four sovereigns apparently belong to a Dynasty of (Pallava?) fugitives of the Vengi family in the seventh cent. that again rose to power during the twenty-seven years' anarchy in the kingdom of the eastern Chalukyas, i.e., A.D. 977—1004 (see Burnell's "S. Indian Palæography, 53, note 4). Indravarmā probably was an ancestor of the same dynasty.

There is a large endowed mosque here, known as the "Jamma Masjīd," built of stone and standing in an enclosing wall containing a burial-ground and two reservoirs. There are some Persian inscriptions on it. The mosque was built in Hijra 1051 (A.D. 1641) and the gate in Hijra 1055 (A.D. 1645), both by Shīr Muhammad Khān, a Sirdar of the Nizām, who resided at Calingapetam, of materials from a Hindu temple which he destroyed. Behind the mosque is an inscribed stone, possibly belonging to the old temple, which should be examined. It is said to be in "illegible Telugu." (See Mr. W. F. Grahame's Report to the Madras Government published in Proceedings of 22nd February 1872. Ind. Ant. I, 221.)

Sixteen verses in Persian Poetry inscribed on the wall narrate the virtues and valour of the founder and

estify to his having razed Hindu temples to the ground, and built the mosque.

Another mosque, near the building now used as the District Munsif's Court, was built by one Agha Jān in Hijra 1030 (A.D. 1620), as is testified to by a set of verses inscribed in the building, which run thus:—

 "A seeker after the paths of truth, A ready supporter to the men of God.

2. Agha Jan, leader of the moon of the sky of civility,

Fountain of liberality, superior to all men.

3. His wishes agreeing with those of others, constructed this mosque, _______ Wherein turn your faces to offer prayers to God!

4. I asked Wisdom to give me a fitting chronogram for this mosque,

Which should commend itself to all friends.

5. Wisdom replied and gave me this chronogram.

'Qibla' of the pious, and assembly of the devoted."

There are a large number of unimportant mosques in Chicacole, mostly in ruins, betokening at one time the presence of a large Muhammadan population.

The following is a list of the Muhammadan Governors of Chicacole, appointed by the Haidarabad

Sarkar :-

						A.D.
Mustafa Khule Khan						1640
Shīr Muhammad Khān						1641, built the Jamma Mazjīd.
Muhābat Khān					100	Ships and the same of the same
Muhammad Hasan Khan	0.000	The same of	41	11=11	2501	1649
Rustum Dil Khān	1	The state of	-	P. Done	195	1697
Sanavalla Khān	San Carlo		72.6	A STATE OF THE PARTY NAMED IN		1722
Amānulla Khān	5 100	11				1723
Raja Vijaya Rama Raz held	it for 1	VART	1		100	1724
Hafiz-ud-Din Khan	200	, our			7 - 60	1725
Muhāfiz Khān	K-MARINE.	• Indina G	andhi Nat	tormie	100	1740
Jaffar 'Ali Khān	0-10-5	Centre			155	1742
Movin Khan	Barrier S		100	1	**	
Sayyad Muhammad Tayabu	U	1000				1745
			**			1748
Ibrahim Khān "Bussi" Amdat-ul-Mulkh		••	••	••		1754
	THE REAL PROPERTY.					1756
Sālar Jang Bahādūr						id.
Ānvār 'Āli Khān	L. Charles		100 H			1757

Anvār 'Ali was the last of the Muhammadan Governors, and was father of Vālajah or Muhammad 'Ali, afterwards Nabob of the Carnatic. From him the district passed to the Rājas of Vizianagram

(Vijayanagara) in the Vizagapatam Collectorate.

On the road leading to the market is a tomb of some pretensions with an inscription saying that it was erected to the memory of Burhānu'd-dīn Aulyā, who died Hijra 1103 (A.D. 1691). Four miles north of Chicacole, between the villages of Rājammapēta and Singapuram, on the Berhampore road, are two great cairns of which the history is unknown. Close to one of the ways down to the Lāngulya river at Chicacole is a rock with a large number of lingams sculptured on it. The people called it Kōtilingālu or the "crore of lingams." South-west of the town across the river is an octagon pillar built of brick and chunam called Burrala Kōta or Purrela Kōta, which the people say was built of skulls of men killed in battle by Muhammadans.

DIRGHASI,—4 miles north-east of Calingapatam, and the north side of the river. There is an old inscription believed never to have been deciphered. It is in 23 lines. A copy has been sent me, but it is not at all good. It appears to be written in Sanskrit, in old Telugu characters.

Gira,—10 miles north-west of Chicacole, in the hamlet of Ārangipēta, 50 yards to the east of the temple of Bhadra Kāli, is an inscription on a stone in a field. It is stated to be in an unknown character.

¹ QIBLA is the direction in which Muhammadans must turn when praying, i.e., the direction of Mecca. So it is applied figura-

GUJARĀTIPĒŢA.—On the south bank of the Langulyā river, opposite Chicacole. In the temple of Lakshmi Narasimhasvāmi in this village are eight inscriptions on the pillars. The temple is very old and is said to have been established by Balarāma. The copies of the inscriptions sent to me are illegible.

IPPILI.—A village 5 miles south-east of Chicacole. There is a lingum, of great age, standing in the backyard of the house of Karanam Appanna. Traces of an old brick wall are to be seen round it. Near this is a stone having an ancient and almost illegible inscription stated to be in old Telugu characters. No tradition exists regarding these, and no worship is performed to the lingum.

JALMÜRU;—18 miles north-east of Chicacole. An old mud fort. It is said by local tradition to have been formerly a residence of the Orissa Rājas. Nearly half the present population are Ūriya Brahmans, said to have come to the village with their chiefs. There is nothing here of architectural and little of antiquarian interest save the bare tradition.

Kallepalle.—A village 5 miles south-east of Chicacole. A temple was erected about 200 years ago over a stone image called *Mani Nāgeśvarasvāmi*, a serpent deity, of great age, fabled to have been placed there by Balarāma, brother of Krishna.

KORLAM;—12 miles north-east of Chicacole. A temple built about 300 years ago over a male and two female images, the male bearing the name of Vallabharājasvāmi. It has no inscriptions. The temple may be unimportant, but the name of the deity is interesting.

PEDDAPĀDU;—3 miles north-east of Chicacole (Peddapordoo of the Ordnance map). An ancient inscription on a slab near the Karanam's house, said to be illegible.

Polaki;—2 miles north-west of Calingapatam. An inscribed stone in front of Darlapūdi Venkayya's house, 200 yards from the village, on the road from Narasapatam to Calingapatam. It has inscriptions on three sides. The copy sent me is very imperfect.

Purushōttapuram.—A large village on the right bank of the Vamsadharā river, 13 miles north of Chicacole. There is a large mud fort here fabled to have been erected by Dantravaktra, king of the Karushas (Vishnu Purāṇa, IV, 14, v. 26; Wilson's Vol. IV, 103, 104). It is a square of about a mile. It contains many stone Siva Lingams and a female rock-cut figure on the western side, called by the villagers the goddess of the fort. There is a rock with a curious black mark across it, which (of course) is said to contain treasure. It is close to the village of Mulagavalasa. The fort is called Dantavarapukōta. Two miles south, on the road to Chicacole, is a hill called Pāndavulamitta, or hill of the Pāndavas, said to contain rock-cuttings of great antiquity. Tiny gold coins have been found in the neighbourhood, but none have been sent to me for identification.

Rācōlu;—4 miles north of Chicacole. On a carved flat stone lying in a field 50 yards west of this village is an inscription in characters much worn out and as yet undeciphered. It should be examined. A standing slab just west of the village contains a design which, I think, is probably part of a mantrum. The Tahsildar states that the villagers have no tradition about either of these.

ROMANKI;—7½ miles north-east of Chicacole. There is an inscription on a stone on the bank of the Vamsadhara, half a mile from this village. The stone is engraved on all four sides. The copy sent me is evidently very inaccurate and is practically useless.

Santa Bommāti;—Close to the main trunk road, 14½ miles north-east of Calingapatam. An inscribed stone close to the Siva temple, engraved on all four sides. The copy sent me is very imperfect.

SILAGAM;—1 mile north-west of Calingapatam. A stone inscription on a mosque, containing simply the names of four prophets.

SINGAPURAM;—a village 7 miles north-east of Chicacole. There is a temple on a hill, erected over a lingam, and dedicated to Hātukeśvarasvāmi, (?) reported to be of great age. On two stone pillars opposite the gate are inscriptions of which my informant writes: "The characters are evidently Telugu, but not legible."

ŚRĪKŪRMAN; —8 miles east of Chicacole, at the extreme south of the district, on the coast. A very important temple, dedicated to the Kūrma Avatāra of Vishnu. There is a Sthalapurāna in the temple, which is stated to be of great antiquity. It is, however, purely mythological.

Inscriptions. Numerous, on walls and pillars.

(1.) S.S. 1174 (A.D. 1252). On the tenth pillar of the northern line. Grant of land to Brahmans by Ananga Bhīma. If this is the Orissa sovereign of that name, the date does not tally with that of Stirling and Hunter (1175-1202 A.D.).

(2.) S.S. 1417 (A.D. 1495). On the same. Grant by a private person.

(3.) S.S. 1187 (A.D. 1265). On the same. Grant by a private person.

(4.) On the eleventh pillar of the northern line. S.S. 1153 (A.D. 1231). Grant of a village by

the minister of Bhanudeva.

(5.) On the twelfth pillar of the northern line. S.S. 1195 (A.D. 1273). Grant by one Vijayāditya Chakravarti. It is very confused according to my copy, amongst other errors making the Chola king Rāja Rāja a lineal descendant of the Chalukya Vimalāditya instead of merely connected with him by marriage. The grantor claims to be a descendant of Rāja Rāja.

(6.) On the thirteenth pillar of the northern line. S.S. 1157 (A.D. 1235). Grant by Rāmadeva, who belonged to the minister's family at the court of Vīrabhānudeva (see No. 4). On the

same pillar is an inscription recording a private grant in S.S. 1197 (A.D. 1275).

(7.) On the fourteenth pillar of the northern line. S.S. 1201 (A.D. 1279). Grant of aflower garden by the trustees of the temple, in the reign of "Pratāpa Vīra Šrī Nrisimhadeva." The sovereign of Orissa called by Hunter "Pratab Narsinh" is stated by that author to have commenced his reign of 20 years in A.D. 1307. This must be Lāngulya Narasimha (1237-1282), the sovereign so well known by tradition in the Sarkārs.
(8.) On the fifteenth pillar of the northern line. S.S. 1267 (A.D. 1345). Grant of money for

(8.) On the fifteenth pillar of the northern line. S.S. 1267 (A.D. 1345). Grant of money for purchase of a garden for temple use by Sistu Achyuta Pradhāni, minister of Chīkati Dharma Rāja in S.S. 1267 (A.D. 1345) in the reign of "Pratāpa Śrī Vīra Narasimhādeva." Probably an Orissa king, but the date does not agree with Hunter's List.

(9.) On the same. Grant by Purushottama Deva Chakravarti, son of Rāja Rāja Deva in S.S. 1199 (A.D. 1277). In this year was reigning Lāngulya Narasimha according to Hunter's List (see above, No. 8). His predecessor was Rāja Rājeśvaradeva, and the grantor in this inscription was probably son of the latter. It is noticeable that no royal titles of any kind are applied to him.

(10.) On the sixteenth pillar. S.S. 1251 (A.D 1329). Grant by the son of Srī Rāmadeva.

(11.) On the eighteenth pillar. S.S. 1271 (A.D. 1349). Grant by Ganga Mahā Devī, in reign of "Śrī Vīrāri Vīra Vara Narasinha."

(12.) S.S. 1263 (A.D. 1341). Grant by Komma Devi. No further particulars given.

(13.) S.S. 1267 (A.D. 1345). Grant of a conch by the wife of Narasimha Deva, possibly one of the Orissa sovereigns.

(14.) On the first pillar commencing from the north of the eastern line of pillars. S.S. 1526 (A.D. 1604), year Krodhi. Grant of lands and revenue from villages by Sarvappa and Aśvarāyalu, sons of Rāja Kāmalayya of the Vipparla family, who came to Śrī Kūrmam and ejected one Mukkunda Bāhubalendra under orders of Hajarati Muhammad 'Ali Pādshāh.

(15.) S.S. 1265 (A.D. 1343). On the first pillar commencing from the north of the eastern line.

Grant by Ganga Mahā Devī (see No. 11).

(16.) On the eleventh pillar of the southern row commencing from the east. S.S. 1172 (A.D. 1250). Grant of land by Sāhana Malla "in order that the arm of Pratāpa Vīra Śrī Narasimhadeva may be strengthened."

The image is in the shape of the tortoise. It is stated that several inscriptions are engraved so high up as only to be reached by the aid of ladders. It is probable, therefore, that some have not yet been copied. Some are said to be written in unknown characters. This temple was formerly Saiva, but is said to have been changed into a Vaishnava shrine by Rāmānujāchārya. Reference to this is given in the Sanskrit work, the *Prapannāmrita* (Adhyāya, 36), (No. 2378 of Oppert's Catalogue, Vol. I). Some carved stones are said to have been carried off by Mussulmans and used for building a Muhammadan tomb. Some are said to be lying in the fort at Chicaeole.

URAJĀM;—2 miles north of Calingapatam. There are two stone inscriptions here, one on a rock half a mile from the road to Calingapatam, the other on a rock by the road to Narasannapēta. Copies of both have been sent me, but they are unintelligible, and are admitted by the copyist to be half guess-work.

VEMARAVILLI;—15 miles north-east of Chicacole. A thatched shed is built over about 50 small images, including two larger ones, said to have been found in an anthill on the spot about 300 years ago. An annual feast is held in their honor, numerously attended.

VIZAGAPATAM DISTRICT.

This district formed, in the earliest historical days, part of the kingdom of Kalinga. It seems to have then passed under the Andhras, and from them to have come under the sovereignty of the Gajapati kings of Orissa. It was seized by the Mussulmans of the Kutb Shāhi State of Golkonda, whose king, Ibrahim, in A.D. 1568 subjugated a large tract of country on the coast as far north as Chicacole. The Muhammadans held the country till 1759, when it was ceded to the English by the Nizam.

The inhabitants professed the Buddhist and Jain religions till these gradually gave way to the worship of Brahmanical deities, especially Vishnu. The lower classes of inhabitants worship almost exclusively their village goddesees, the superior forms of worship being known only to the upper classes. "While in Ganjam and further north scarcely a village is found in which there is not a temple or substantial building containing the image of Siva or Vishnu, in Vizagapatam there is not a village in a

hundred where such can be found." (Manual, 69.)

The tract is very mountainous, and the more remote regions of Jeypore and the hills are peopled by Kandhs (Khonds), Sauras (the "Sabara" of Ptolemy), Gadabas, and others, including Yerakalas and Chentsus who are also to be found scattered throughout the Sarkārs. Newbold wrote an account of the Chentsus in the Journal of the Royal Asiatic Society, VIII, 271. (See also J.A.S.B., XXV, 39, for B. H. Hodgson's Vocabularies of these Tribes, and the Manual of the District, 84, 357.)

Human sacrifices largely prevailed in the hill tract till quite a recent period. (Manual, Appendix I.)

JEYPORE.

KALYĀNA ŚINGAPURAM;—28 miles north of Rāyagadda. There is a Śiva temple on the top of a high mountain. Near it are some caves and wells, also an inscription said to be "illegible."

Pāvakapāpu;-12 miles north of Rāyagadda. An old temple, with an "illegible" inscription on a

stone pillar.

Rīvagappa;—68 miles north-west of Chicacole A fort, age not stated, but said to have been built five generations ago by Visvanāthadeva, Rāja of Jeypore. The site is pointed out where his 116 wives committed sati. (Manual, 13.)

PĀRVATIPUR TALUK.

The Tahsildar of this taluk has sent me a list of 7 copper-plate inscriptions, in the taluk

(1.) Ś.Ś. 1594 (A.D. 1672). Grant by a Jeypore Rāja. This is in the possession of Zammam Dora at Jayakōta.

(2.) Undated. A private grant.

(3.) Do. Do.

These last two are in the possession of Kristu Sāhu of Pārvatipur. Four others, grants by private persons and undated, are with Paṭnāyakum Jāniki Rāmayya of Garugubilli.

Belagām Pārvatipuram, or Pārvatipur.—Head-quarters of the taluk. An old fort, age not stated. Kūrapām;—10 miles north-west of Pārvatipur. A fort, age not stated, but said to be old.

SANGAMVALASA; -8 miles west of Parvatipur. A fort, age not stated, but said to be old.

SĀLŪRU TALUK.

Pāchipenta;—6 miles south-west of Sālūru. A fort, age not stated, but said to be old. Sālūru.—Head-quarters of the taluk. An old fort, age not stated.

BOBBILI.

Bobbill.—Head-quarters of the taluk. An old fort, age not stated. In thehamlet of Dibbagud-demvalasa, in the centre of a tank, is a stone bearing an inscription of which no particulars have been sent me.

Снітвакота;—4 miles north-west of Bobbili. There is a fort at this place which was once the capital of the Jeypore Rājas. It is said to have been built by Viśvambharadeva Mahārāja, at a site admirably chosen for defensive purposes. There is a carved stone inside the gateway which the natives call the Turakavādu, or "Mussulman." It bears a hand, sun, moon, a horse, and two human figures. Further on is the site of the old city with the stone walls and pillars of a temple still remaining to mark the spot.

NARAYANAPURAN;—13 miles north-east of Bobbili. (Narainpuram.) There are four old Siva temples west of the village, only one of which is of any size. On all the sides of four pillars, and on two sides of two others, are inscriptions which the people cannot read, as well as on the walls, here and there. The officiating priest of the temple is in possession of a copper-plate grant recording a gift of land to the temple; but he seems to be loathe to exhibit it. A copy has been sent to me, according to which the document is undated and of no importance.

Sītārāmanagaram; -6 miles north of Bobbili. An old fort and some inscriptions.

PĀLKONDA.

ĀDŪRPĒTA;—12 miles from Pālkonda in the hills. (Pallakonda.) There is said to be a deep cave in the hills here, but further details are wanting.

Galavalli;—10 miles west-south-west of Palkonda. (Galavelly.) To the north of the village is the temple of Kāmeśvarasrāmi, said to be of considerable antiquity. Near the gate are some "illegible" inscriptions.

Siripuram;—15 miles south of Pālkonda. There is a large tank here, on the bund of which are some old stone images, male and female. The villagers have a romantic legend connected with these, which includes the cursing of the caste of potters by an indignant female spirit, and I am assured that to the present day no potter dares to sleep in Siripuram

GAJAPATINAGARAM.

DEVUPALLE;—12 miles north-west of Vizianagram. A fort, age not stated, but said to be old.

Garbhām;—close to Gajapatinagaram. On the temple of Mallikārjuna are some "illegible" Telugu inscriptions.

Gōbān;—5½ miles north-east of Gajapatinagaram on the road from that place to Sālūru. There is a copper-plate document here (age not given) in possession of Yinugunti Chāpanna.

JAYANTI AGRAHĀRAM;—7 miles west-north-west of Gajapatinagaram. South of the village, on the top of a hill, is an inscription on a stone, "illegible." Half a mile west of the village are some Jain temples. Near them is a Siva temple with an inscription on a stone, "illegible."

REGULAVALASA; -22, miles north of Vizianagram. A fort, age not stated, but said to be old.

Vēdullavalasa;—12 miles north-east of Gajapatinagaram. There is a copper-plate inscription in the old temple, of which I have no particulars.

CHÎPURUPALLE TALUK.

CHIPURUPALLE.—Head-quarters of the taluk, 30 miles north of Bimlipatam, 21 miles west of Chicacole. (Chipurpalli.) A fort, said to be ancient, on the south side of the village.

Duppalavalasa;—close to Chicacole, on the Vizagapatam side of the river. There are some old mosques here, and a kind of pillar, 15 feet high, said to have been built by the Mussulmans with the skulls of fallen enemies. It is called Burralakota. (See Chicacole, Ganjam District.)

Gadabavalasa;—4 miles north of Chipurupalle. This village is inhabited entirely by a colony from the hill tribe called the Gadabas, who have peculiar customs. (Manual, 86.)

GARUGUBILLI;—6 miles north of Chipurupalle. (Gargupilly.) Two miles west of this village is a hill which the people declare to have once been the residence of the Pandavas. On the south side of this is a cave-temple.

GUJARĀTIPĒTA OF HAVATUNAGARAM;—close to Chicacole. Inhabited by a colony of Gujarāti traders for some two or three hundred years.

HAIDARĀBĀD;—12 miles from Chicacole: A large ruined fort, of which the walls are said to be more than a mile in circumference. On a very large oval-shaped stone are some inscriptions "in old language." (No particulars sent.)

KŌTAPĀĻEM;—on the coast, 17 miles south-east of Chīpurupalle. (Kotapaiem.) A fort, not very old, built by former Zemindars. A copper-plate grant, in Telugu characters, is said to be in the possession

of one of the Mutta family.

SHĒRMUHAMMADPURAM;—17 miles east of Chīpurupalle, 4 miles west of Chicacole. Ruins of a palace built by a Mussulman governor who gave his name to the place. Some old mosques.

VIZIANAGRAM.

Bhōgāpuram;—7 miles south-east of Vizianagram. There is a stene known as "Rāchabaṇḍa" in the village, said to have been placed here by Krishṇadeva Rāya of Vijayanagar. It bears an inscription consisting of some ślokas in Telugu apparently stating that Krishṇadeva Rāya raised it as a pillar of victory. On a slab in the centre of a street is an inscription of Š.Ś. 1106 (A.D. 1184), recording a grant to the temple in the eleventh year of the reign of Vijaya Rāja. Another, close by, records the construction of a tank in Š.Ś. 1097 (A.D. 1175).

BIYĀLAPĒTA; -3 miles south of Vizianagram, on a mound. On the edge of a tank is a stone fixed,

with an inscription said to be "illegible," where formerly stood a Siva temple.

GANDREDU; -8 miles north by west of Vizianagram. A fort, age not given, but reported old.

Kumile; -5 miles east of Vizianagram. A fort, age not stated, but said to be old.

Mallichabla.—"On the road to Chintalapalle" (my correspondent gives no further clue to its whereabouts). A Siva temple, said to be very old. On two stones are inscriptions. Both record grants in the same year, viz., S.S. 1061 (A.D. 1139), by private parties in the reign of Sri Anantavarma Deva.

Nellimarla; -4 miles north-east of Vizianagram, on the road to Ramatirtham. A ruined temple.

RAMATIRTHAM;—5 miles north-east of Vizianagram. (Ramteertum.) On the left-hand side of the road from Vizianagram to Chicacole is a lofty hill, on the west of which is a place called Pāndava paūcha, where there are two inscriptions in an "unknown" character. Near this is an old temple, deserted and in ruins. West of Pāndava paūcha is a "Rākshasa paūcha" having an inscription. One of the inscriptions bears date S.S. 1055 (A.D. 1133) and the name of the sovereign Vishnuvardhana. North of the hill are some broken stone statues in a place said to be difficult for people to get at, and close by are a great quantity of broken bricks and wrought stones, showing that the place once boasted of a large and important temple of some sort. In the house of the "Vijayanagar family tutor" are some copper-plate documents. Some of the inhabitants possess some old coins.

Relitivalasa;—7 miles east by south of Vizianagram. There is an inscription on a slab standing in the middle of the village. It is dated S.S. 1073 (A.D. 1151). Grant by "Mallayyagonti, brother of Sri Choda Ganga Deva," in the reign of Anantavarma Deva.

Śārike;—4 miles south-west of Vizianagram. An inscription on a fallen stone in the village, dated Ś.Ś. 1075 (A.D. 1153), records a private grant to a temple in the reign of Anantavarma Deva.

Siripuram;—6 miles west of Vizianagram. South of the village on a stone in a field is an inscription. It records a grant to the temple by Anantavarmā in S.S. 1075 (A.D. 1153).

SRINGAVARAPUKŌTA.

Bōnangt;—6 miles north-east of Śringavarapukōta. A copper-plate grant in possession of Karikari Jāniki Rāmayya. It records a grant in \$.\$. 1508 (A.D. 1586) to a Brahman by a local chief.

Dharmavaram;—2 miles east of Śringavarapukōṭa. An old temple poscessing a number of old copper images. Another temple built 300 years ago.

Gupivāpa;—6 miles south-south-west of Śringavarapukōts. There are some "illegible" inscriptions at the temple of Brahmalinga;—(1) inside the Garbhālayam, (2) on a stone pillar of a mandapam, (3) on a stone north of the mandapam.

Kāsipatņam or Kāsipuram; —8 miles north by west of Sringavarapukota. Here there is an old fort and some stone statues of deities said to be ancient.

Kondagudi; -6 miles south-south-west of Śringavarapukōta. Here there is an "illegible" inscription, said to be very old.

Коттам;—5 miles east of Śringavarapukōṭa. (Kotam Aggm.) On a stone in front of the temple is an "illegible" inscription.

LAKKAVARAPUKŌTA;—6 miles south of Śringavarapukōta. Three ancient temples. In a courtyard of the Vīrabhadra temple are some inscribed slabs. There is a fort here, but I am not informed how old it is. Half a mile west of the town are two images which the people call "Jaya" and "Vijaya," near which formerly stood a Vishnu temple.

Rega;—8 miles south of Śringavarapukōta (?) At Gangalyakonda, near this village, is an inscription said to be very old. No further particulars sent. To the west of the village is a rock-cut cave with a temple of Grihalingeśvara.

Sömpuram or Kapasömpuram;—z mues north of Śringavarapukōta. An inscription east of the village on a stone at a place called Sōmgunda. (No particulars given.)

SRINGAVARAPUKŌŢA.—Head-quarters of the taluk, 28 miles west-north-west of Bimlipatam. There is a fort here, but I am not informed how old it is. A mile west of the town is a steep hill with a waterfall, near which is a ruined building of two storeys.

Śrī Rāmapuram;—4 miles from Lakkavarapukōta. A temple of Rāmasvāmi, said to be "1,000 years old." On the north of it is an "illegible" inscription.

BIMLIPATAM TALUK.

Anantavaram;—10 miles west of Bimlipatam. A ruined Siva temple, of which only a trace remains. On a hill near this is an old Siva temple, and two inscribed stones in legible Telugu.

BHOGĀPURAM;—10 miles north by east of Bimlipatam. There is an inscription in the street of the village recording a grant of lands to a temple in S.S. 1106 (A.D. 1184) in the reign of Anantavarma Deva; and another dated S.S. 1097 (A.D. 1175) recording a grant in the reign of the same king. A fort, age not stated.

BIMLIPATAM (BHĪMUNIPAŢNAM).—On the hill is an old temple of Vishnu. In the town is a temple of Śiva, said to have been built by the Cholas. I believe it is unusual to find traces of the Cholas so far north, which makes this all the more interesting. There is a Dutch fort here. There is an inscription on the Garuda Stambha of the Vishnu temple, recording repairs to the temple by a private party. Bimlipatam was formerly a Dutch possession, but was captured from that power by Lord Macartney in 1781.

Boni;—9 miles west-north-west of Bimlipatam. (Buni.) On a mandapam of the Siva temple, on pillars, are some inscriptions.

(1.) S.S. 1168 (A.D. 1246). (2.) S.S. 1249 (A.D. 1327).

(3.) S.S. 1173 (A.D. 1251), in the twelfth year of the reign of Vijaya Raja.

(4.) S.S. 1113 (A.D. 1191). This is very illegible, but is said to relate to the reign of some sovereign.

DÄKAMARRI;—17 miles north-north-west of Bimlipatam. On the west bank of the tank of this village, at the site of an old temple, is a stone slab bearing an inscription, recording a grant to the temple in S.S. 1071 (A.D. 1149).

Gudilova Brihadāchalam;—8 miles west of Bimlipatam. A hill, a mile south of the Sabbavaram road, on which is the temple of Ranganāthasvāmi. Near this is an inscription on a stone. On the gates of a garden, and on the pillar of a mandapam, near the hill, close to a waterfall, are other inscribed stones. They are all "illegible." About a mile distant is a cave said to be 70 yards deep and 30 yards broad.

Gupivāna;—4 miles north-west of Bimlipatam. In the middle of the street is a stone bearing two inscriptions;—

(1.) Undated. Private grant in the reign of Sri Anantavarma Deva.

(2.) Undated. Grant by Gökarna Raja of Gudivada, in the reign of Śrī Anantavarma Deva.

PADMANĀBHAM ;-10 miles west of Bimlipatam. On the top of a high hill here are two very old sculptures of Vishnu's chank and chakra, and the remains of an ancient temple. Worship has lately been revived and the place is held in much estimation. No inscriptions. At the foot of the hill is another very old temple, declared to have been erected originally by Yudhishthira.

PŌTUNŪRU;—12 miles north-west of Bimlipatam. A pillar of victory erected by Krishnadeva Rāya of Vijayanagar. (Date not stated, but probably about A.D. 1516.) There are two forts here, which were seized by Krishnadeva Raya from Kalinga Gangu. An old deserted temple near a tank, built of large stones.

Ravada :- 5 miles north of Bimlipatam. In the village street is a stone with an inscription recording private grants to the temple, undated.

VĪRAVALLI TALUK.

ARJUNAGIRI ;- 7 miles east of Madugula. An old Vishnu temple with an inscription on a pillar. It records a grant by Singa Raja, son of Ranga Raja, in S.S. 1392 (A.D. 1470). Royal titles are accorded to these persons. There are two other inscriptions on the same pillar.

CHŌDAVARAM; -4 miles east by south of Vaddadi. Sir Walter Elliot's collection of inscriptions include six at this village. They are as follows :-

At the temple of Keśavasvāmi.

(1.) On a pillar in a mandapam. Ś.Ś. 1313 (A.D. 1391). Grant by "Śrī Vīra Pratāpa Śinga Rāja, son of Vaddādi Pratāpa Śrī Ranga Rāja."

(2.) On another pillar of the same. Undated. Grant in the reign of "Śrīman Mahāmandaleśvara

Pratāpa Vallabha Rāja."
(3.) On the same, south side. S.S. 1389 (A.D. 1467). A grant by Vaddādi Uppušāla, "for the prosperity of Śrīman Mahāmandaleśvara Pratāpa Vallabha Rāja."

(4.) On the same. Undated. A grant by a man who calls himself a "dear friend" of Vallabha

(5.) On another pillar of the same. Undated. Grant by a private person "for the prosperity of " the same king.

(6.) On another pillar of the same. Undated. Grant by another "true friend" of Vallabha

MADUGULA: -- 8 miles west of Chodavaram, the taluk head-quarters. There is an old temple here dedicated to Bhimesvara.

MUDDURRU; -13 miles south-east of Mādugula. (Mudura.) Sir Walter Elliot's collection contains three inscriptions from here.

Undated. Grant in the reign of "Śrīman Mahāmanḍaleśvara Mankāditya Mahārāja."
 Undated. Grant in the same reign.

(3.) Undated. Grant by a servant of the same king.

PEDDIPALEM :- " in the Gudivada Thana." Sir Walter Elliot's collection includes three inscriptions from this place, all recording private grants to a temple in S.S. 1079 (A.D. 1157), in the reign of Anantavarma Deva. (On enquiry I can find no village of this name in the neighbourhood. Possibly the name as it stands is an error of the copyist for Peddapūdi.)

Sanganūru ;-8 miles south-east of Chōdavaram. On a hill, close to the junction of three rivers, is the temple of Sangameśvara, which is held very sacred.

Tadiparti :- " in the Gudivada Thana," 14 miles south-west of Madugula. (Tandipurti.) Sir Walter Elliot has an inscription from this place. It is said to be on a rock called Singani banda, on the boundary of the village. It records a grant to a temple in S.S. 1074 (A.D. 1152), during the reign of Anantavarma Deva.

ZUTTĀDA; -11 miles south-east of Mādugula. (Juttada.) A village of the Chōdavaram Thana. Sir Walter Elliot's list gives three inscriptions here.

(1.) Grant by a private party in S.S. 1271 (A.D. 1349).

(2.) Private grant. Undated.

(3.) Grant to the temple by "Srīman Mahāmandalesvara Pratāpa Vallabha Rāja," in S.S. 1354 (A.D. 1432).

VIZAGAPATAM TALUK.

APPIKONDA;-16 (?) miles from Vizagapatam, on the coast. An old temple of Somesvara, with "illegible" inscriptions. "Numerous pagodas formerly existed in the neighbourhood of the present temple, but have long been covered over with sand-drifts." (Manual, 73.)

Madhavadhara; -10 miles north-east of Vizagapatam. There is a cave in the rock inside the temple of Mādhavasvāmi.

NARAVA; -8 miles west-north-west of Vizagapatam. A fort, how old is not stated.

PINAGĀDI ;-2 miles off the Sabbavaram road. A temple of Chodeśvarasvāmi, said to have been built by a Chola king.

ŚRĪ SIMHĀCHALAM; —4 miles north-north-west of Vizagapatam. (Sree Simhachellum.) In the Vishnu temple are six legible inscriptions on pillars and several illegible. The legible ones are as follows:-

 (1.) S.S. 1447 (A.D. 1525). Grant to the temple by a Rāja.
 (2.) Grant to the temple by Krishnadeva Rāya of Vijayanagar. The date, as given to me, is S.S. 1478 (A.D. 1556), but this must be wrong as the reign of that king expired in A.D. 1530.

(3.) S.S. 1383 (A.D. 1461). A private grant. (4.) S.S. 1028 (A.D. 1106). Do.

(5.) S.S. 1211 (A.D. 1289).

Do. (6.) S.S. 1209 (A.D. 1287).

There is a fort here on a hill, but it is not stated how old. Krishnadeva Rāya is said to have attacked and seized it. (This would be about A.D. 1516). The temple is built of massive stones, beautifully sculptured. It is said to have been erected by Langula Gajapati of Orissa, the same that built the great Sun temple at Kanārak in Orissa (A.D. 1237—1282, Hunter). Mr. Carmichael (Manual, 70) describes a curious pillar here called the Kappa Stambha or "Frog's Pillar." The Sthala Purana of this temple was sent to me for examination. It is purely mythological.

VIZAGAPATAM.—Head-quarters of the District. A Dargah and two Mussulman tombs on a hill. The latter bear inscriptions. Near the road to the hill are five stones with "illegible" inscriptions. A very old temple of Bhimesvara without inscriptions. The town of Vizagapatam became part of the British possessions in A.D. 1683, but the English residents were all murdered by Mussulmans in 1689. In 1690 a fresh cowle was given by the Mussulmans and a fort erected. A farman was obtained from the Emperor in 1716. The fort was captured by the French in 1757, was recaptured by the Raja of Vizianagram in 1758, and was by him presented to the English. A new farman was obtained from Delhi in 1765. At the "Dolphin's Nose" promontory are the remains of an old castle and battery, to the eastward of which is "a cave which is said to run some miles inland, but owing to its being infested with bats, frogs, snakes, and such like vermin, it has not been diligently explored." (Manual, 23.) A celebrated Muhammadan saint lies buried in the Dargah on the top of the hill which overlooks the harbour. "Every vessel passing the bar inwards or outwards salutes him by hoisting and lowering its flag three times; he is considered all-potent over the elements in the Bay of Bengal, and many a silver 'Dhoney' is presented at his shrine by Hindu shipowners after a successful voyage." (Manual, 69.)

ANAKAPALLE.

MARUTURU; -3 miles north of Anakapalle. A mile from this village are two hills, in which are a number of rock-cut shrines and mandapams. Buddhist or Jain images and Siva lingams are alike to be seen there. No worship is now carried on. This place should evidently be examined.

GOLKONDA.

BALIGHATTAM; -2 miles south of Narasapatnam, 8 miles east of Golkonda. Near here is a hill on which stands a temple with inscriptions said to be in mixed characters and illegible.

SARVASIDDHI TALUK.

Andalapalle; -8 miles east of Sarvasiddhi. There is an inscribed stone (particulars not given) in the house of a villager, which formerly stood near the shrine of Durga (Mahishasura Mardani).

DIMILE;—4 miles north-east of Sarvasiddhi. An inscription on a pillar of a mandapam of the temple of *Srī Nagneśvarasvāmi*, recording a grant by a private person "in honour of Jaya Mahā Devī, mother of Śrīman Mahāmandaleśvara Kulottunga Prithivīšvara Deva Rāja."

DUPPITURRU;—11 miles north-east of Sarvasiddhi. (Dupiduru.) There is a temple here, dedicated to Chodeśvarasvāmi, said to have been built by a Chola king. Near it is an inscribed slab, the characters on which are "illegible."

Gopālap TNAM;—18 miles south-west of Sarvasiddhi. East of the village, on a hill called Pāndavula mitta, is an old temple said to have been built by the Pāndavas. Near this is a stone with five images on it. There are "illegible" inscriptions on the gateway. West of this are three rock-cut caves.

Kondakirla;—14 miles north-east of Sarvasiddhi. An inscription, said to be illegible, at the house of Vemparala Subbayya.

MADUTURRU;—14 miles north-east of Sarvasiddhi. (Mudathuru.) There is an old temple here dedicated to Chodeśvarasvāmi, said to have been erected by a Chola king. Near it is an inscribed stone, the characters on which are "illegible."

Mamidivāda;—5 miles north-east of Sarvasiddhi. (Mamedada.) Two old temples, said to have been built by Jains.

Mangavaram;—18 miles south-west of Sarvasiddhi. An old Siva temple, fabled to have been built by the Pandavas on a hill called *Pandavula mitta*.

NAKKAPALLE; —8 miles south-west of Sarvasiddhi. Dr. Benza, writing in 1835 (Madras Journal of Literature and Science, Vol. V) describes a hill close to a camping-ground between Nakkapalle and Tuni, "near whose summit is a kind of grotto, over which hang two enormous masses of gneiss, which has been converted into a tiny pagoda, dedicated to the goddess Coocooresha, whose devotees must have patience to ascend 295 steps cut in the rock."

Panchadaralu;—7 miles north-east of Sarvasiddhi. (Punchadara.) There are 16 inscriptions here, all on the temple of Srī Dharmalingésvara.

(1.) Undated. Recording that a mandapam was built by a Rāja named Viśveśvara Bhūpa, who traces his descent from the E. Chalukyan Vimalāditya through the Cholas, giving the succession thus;—Bhīmeśvara—Vimalāditya—Rāja Narendra—Kulottunga Chola—Vijayāditya—Mallappa Deva—Upendra—Koppa Bhūpa—Manumopendra—Viśveśvara Bhūpa.

(2.) S.S. 1359 (A.D. 1437). A private grant.

(3.) Ś.Ś. 1344 (A.D. 1422). Grant by Nrisimhadeva Chakravarti, "who is the Śrī Vishņuvardhana king" (Śrī Vishņuvardhana Mahārāzulaina Śrī Nrisimha, &c.)

(4.) S.S. 1359 (A.D. 1437). Grant by the same king.

(5.) Ś.Ś. 1325 (A.D. 1403). Records that "the great Chola king, the son of Upendra and Bimbāmbikā, conqueror of the king of Delhi," built the gopura of the temple.

(6.) Undated. Verses in praise of the deity.

(7.) S.S. 1339 (A.D. 1417). Grant by the wife of the "Vishnuvardhana Rāja," Nāgendra Chakravarti.

(8.) Undated. Verses in praise of Vishnuvardhana. (Incomplete.)

- (9.) Ś.Ś. 1316 (A.D. 1394). Grant by Linga Rāja, son of Śrī Kumāra Yerra Bhūpati, the "Vishnuvardhana Rāja."
- (10.) Ś.Ś. 1350. (A.D. 1428). Grant by Nrisimha Bhūpati, son of Upendra, who was son of Viśveśvara (see No. 1). Viśveśvara is said to have had another son named Chodendra.
- (11.) S.S. 1354 (A.D. 1432). Grant by Kumāra Yerrama Rāja, son of Nāgendradeva Chakravarti, of the Lunar Race, and Rājasānī Devī (see No. 9).

(12.) S.S. 1354 (A.D. 1432). Grant by a private person.

(13.) Ś.Ś. 1448 (A.D. 1526). Records the construction of a gopura by "Śrīmat Chālukya Śrīdhara Rāja Narendrula Mahāpātrilungāru."

(14.) Undated. Verses in praise of the deity.

(15.) S.S. 1460 (A.D. 1538). Records the erection of a mandapam by Hari Narendra, son of the Chālukya king (?), with the same title as in No. 3.

(16.) Undated. A private grant.

PAYAKARĀVUPĒTA;—20 miles south-west of Sarvasiddhi, 2 miles east of Tuni. (Pakeerowpett, Toonee.) Half a mile north of the village is an ancient temple of Malleśvarasvāmi, deserted and in ruins.

Pentakōra;—19 miles south-west of Sarvasiddhi, on the sea. A temple built 600 years ago; and an old mosque.

RĀYAVARAM;—2 miles south-west of Sarvasiddhi. A temple built by Krishnadeva Rāya. A stone known as *Rāchabanda* is shown here. It is said to have been fixed by the same sovereign in commemoration of his conquest of Jeypore. It bears an inscription. In the middle of the village is a stone bearing an inscription said to be "illegible."

ŚRĪ RĀMAPURAM;—20 miles south-west of Sarvasiddhi. A temple dedicated to Rāmasvāmi, near which is a slab bearing an "illegible" inscription.

UPMĀKA;—9 miles south-west of Sarvasiddhi. (Oopaka.) A very ancient temple of Venkateśvara on a rock. The idols are simple sculptures of the chank and chakra of Vishnu on a rock. The Sthala Purāna of the temple was sent to me and examined. It is purely mythological.

VUPPALAM;—3 miles south of Rāyavaram, 4 miles south of Sarvasiddhi. There is a curious stone here, described to me as a circular roughly-cut pillar 6 feet above ground, something like a lingam, but without a base. The natives say that the earth round it has been excavated to a very considerable depth, but that, as far as it has been uncovered, it is all in the same shape. They called it Bhīma's gada or club. No one knows how it got there or what it is, but they say that it does not seem to be a piece of natural rock.

YELLAMANCHILI;—6 miles north of Sarvasiddhi. (Yelumunchily.) There is a cave temple here dedicated to Gopālasvāmi, with an inscription "400 years old" near it. At the top of the hill on which it stands are the remains of a ruined temple, and an old inscription of which only a few words can be read. In the hill-fort was found, in 1863, a hoard of copper coins (east) of considerable antiquity. I have seen one figured in the private note-book of General G. G. Pearse, which he kindly lent me. It bears the device of a couchant bull, and the legend "Srī Chanda De(va)."

THE GODAVARI DISTRICT.

The Godavari District, in the early historical times, must be considered as divided into two portions. East of the river the country was ruled over by the sovereigns of Kalinga-desa, of whose origin we have no account, but who probably lasted till about the eighth century A.D. West of the river was the kingdom of Vengi-deśa. This latter was under a Buddhist dynasty of Pallavas, whose family name, about the fifth century A.D., was Sālankāyana. They were conquered by the Brahmanical Chalukyas of Kalyanapura about the year 605 A.D.; and, at some period not yet known, but which I conjecture to have been in the eighth or ninth century, these Chalukyas conquered Kalinga and established their capital at Rajahmundry. The whole united country passed under the Cholas by an intermarriage in A.D. 1023. It seems to be as vet doubtful whether the next change of sovereignty took place at the time of the conquest of this country by the Orangal Kakatiyas of the Ganapati dynasty, or whether meanwhile the Orissa Gajapatis held it for a time. Tradition states that Chor Ganga, the founder of the Gangavamsa family (in 1132 A.D., Hunter). was an Orangal sovereign, and that Rajahmundry was his southern capital. Orissa chronicles claim that his successor Gangesvara (1152-1166, Hunter) had possession of a kingdom which extended to the Godavari. On the other hand, Burnell states that the Cholas only lost Kalinga in A.D. 1228.1 At any rate it seems clear that from that date the country was under the sway of the Ganapatis till Pratapa Rudra II was carried captive by the Mussulmans to Delhi in A.D. 1323. Shortly after this the Hindu princes revolted against the Muhammadan Government, and Orangal again became independent, and was perpetually at war with the Bahmani kings till the Hindu kingdom was finally overthrown in 1421 A.D. (Elphinstone II, 580, 641. Manual, 211.) Rajahmundry was at that time under the Orissan Gajapatis. In 1471 A.D. the Bahmani King Mahammad II seized the opportunity of a disputed succession to the throne of Orissa to annex the districts of Rajahmundry and Kondapalle, Nizam-al-Mulkh being made Governor of Telingana. An attempt was made to regain possession of these provinces by the Hindus. and Nizam-al-Mulkh was compelled to shut himself up in the fort at Rajahmundry till relieved by Muhammad II in person, who remained there for three years. About the year 1515 A.D. Krishnadeva Raya of Vijayanagar captured Kondapalle and Rajahaundry. He had penetrated as far as Sinhāchalam near Vizagapatam by A.D. 1516, where an inscription records his visit to that temple, and mentions his conquest of Udayagiri, Kondavidu, Kondapalle, and Rajahmundry. He presented the Rajahmundry and Kondapalle provinces to the Gajapati sovereign. Shortly after this the first of the Kuth Shahi dynasty of Golkonda, Sultan Kuli, defeated a large combination of Hindu chiefs at Kondapalle, captured Ellore, and advanced against Rajahmundry; but the Orissa king concluded a peace by which all the country north of the River Godavari was left in his possession, the Mussulmans retaining Ellore and the land to the south. About the year 1552 A.D. a combination of Hindu chiefs attacked Ellore, but were defeated, and the fort of Nidadavolu was built in order to protect the Muhammadan frontier. In 1564 the Muhammadans planned an attack against Rajahmundry and collected troops. But the Hindus, preparing an army of defence, found it attain to such proportions that they reversed the proceedings, crossed the river, and attacked Nidadavolu. They were defeated and fled to Rajahmundry. The Mussulmans followed, seized Dowlaishweram, and were about to attack Rajahmundry, when they were recalled to take part in the grand operations against the Kingdom of Vijayanagar. Vijayanagar fell in 1565 A.D. Shortly afterwards Rajahmundry was again attacked, and fell into the hands of the Mussulmans in A.D. 1571-72. They held it uninterruptedly, but rather precariously, till the French obtained possession The country passed into English hands in 1759, after the capture of of these Sarkars in 1753. Masulipatam by Colonel Forde.

Mr. Morris, in the District Manual (177 ff.), has given an excellent and interesting account of the early English settlements, and the history of this tract since the first English colony was established at

Masulipatam in A.D. 1611, including an account of the Dutch and French settlements.

The "Upper Godavari Taluks," Bhadrachalam and Rékapalle, are peopled by a large number of Kois. The Rev. J. Cain has published a description of them and a vocabulary of their language in Ind. Ant. VIII, 33-215.

¹ Orissa tradition asserts that Ananga Bhimadeva, the commencement of whose reign is variously placed at 1174, 1175, and 1196 A.D., built in his twelfth year the temple of Jagannatha at Puri, after making a solemn declaration that he had himself extended the boundaries of his kingdom from Chicacole to Rajahmundry.

The Upper Godavari Taluks.

In the Bhadrachalam and Rekapalle Taluks are a large number of rude stone monuments. Mr. Vanstavern described a number of them in Ind. Ant. IV, 305. In a memorandum which he has been kind enough to send me he assigns, as their principal locality, a tract "from 15 miles below Bhadrachalam to 4 miles north of Dumagudem at Nallampalli, where they are very plentiful." No weapons have yet been found in them, but only half-burnt pottery, charred bones, and beads of ivory and glass. Mr. Vanstavern is in possession of some of these. From the position of skeletons in the spaces between the circles of stones surrounding some dolmens it would appear that human sacrifices accompanied the funeral

Twelve miles above the furthest point of British territory, on the Nizam's side of the river, is the village of Biaram. Mr. Vanstavern states that he saw, 4 miles from this, inland, a very large and perfect dolmen, untouched, surrounded by several rings of stones, apparently the grave of some chief or man of note. From this place, for 50 miles down the river on the Nizam's side, and for 4 miles inland, dolmens abound. Fourteen miles further up the river is the town of Mangapeta, near which are the interesting rude stone crosses so frequently described. In a sand-stone hill near this is a rock-cut cave where worship is still performed. Mr. Vanstavern saw a stone cross lying on the ground some distance

BHADRACHALAM TALUK.

ARLAGUDEM; -12 miles north by east of Bhadrachalam. (Arlaguram.) In the thick forest here are the remains of a very extensive "tank-bund," at a place called Tulasigandi by the natives.

BHADRĀCHALAM; -Head-quarters of the taluk, on the banks of the Godavari. (Budrachelam.) There are a number of temples here, the place being considered to be one of great sanctity. The principal temple is built on a hill and has a very large gopuram. It is surrounded by 24 lesser temples, and is protected by a high wall (Manual, 42). The Sthala Purana has been sent me and examined. It is purely mythological. The temple is dedicated to Rāma, who, with his wife Sītā, is said to have halted here when in exile in the forest. East of this is a small Siva temple said to be older than the principal one. About a mile east of the village are a number of dolmens. There is a curious hotspring

DEVARAPALLE; -9 miles east of Bhadrachalam, on the river. remains of a square fort of massive stones, 18 feet high, built against a cliff which forms two sides of (Deorpali.) Near here are the the square. It is described by Mr. Vanstavern in Ind. Ant. IV, 306. The fort was greatly demolished by the Engineers, who utilized the great sand-stone blocks of which it was composed for the construction of the Dumagudem Anicut. Close to a spring on this hill is a small but ancient temple. Not far from the gateway of the fort is an upright stone 5 feet 6 inches high, to which worship is performed.

DÜMAGÜDEM;—14 miles north of Bhadrāchalam. (Dumagudiam.) The Rev. J. Cain, writing in Ind. Ant. V, 188, describes a Virakal near here which Mr. Vanstavern tells me is half way between Dumagudem and Mallapalle. A number of "roughly-carved idols" have been dug up at different times (Ib. V, 301.) In G.O., No. 2135, of 16th October 1876, is embodied a letter from the Acting Deputy Inspector-General of Police, in which he describes several sculptured figures, and a large female statue, seven feet high, at this town. A large temple is said to have been washed away at this place by a heavy flood in the Godavari. Mr. Vanstavern excavated the base of a long brick wall with stone steps, which he thinks surrounded a temple long since destroyed and now covered with accumulation of soil-

Кимакаsvамистрем;—26 miles south-east of Bhadrachalam. A very old temple.

LAKSHMANAGUTTA; -a hill on the boundary of the Central Provinces and the Bhadrachalam Taluk, 6 miles north-north-east of Dumagudem. (Lachmanguta.) There are some dolmens about half way up

NALLAPALLE;—4 miles north-east of Dumagudem. (Nalapali.) Mr. Vanstavern of Dumagudem found here a small slab with an inscription 750 years old. It was excavated from the ruins of a small temple and now lies in the Madras Museum. There are the remains of two mud forts here, said to have been built by the Reddis (1328-1427 A.D.) There are several dolmens in the forests. A small gold coin, which was picked up here by a child some time ago, is now in the possession of Mr. Vanstavern. Parnasālā;—on the bank of the Godāvarī, 18 miles north of Bhadrāchalam. (Parnasala.) There is a temple here, built, it is said, over the spot whence Sītā, the wife of Rāma, was carried off by Rāvaṇa. On a stone in a stream at the back of the temple is shown a foot-print declared to have been made by Sītā. According to Mr. Cain (Ind. Ant. V, 301, 302) the village people are strongly impressed with the belief that the abduction of Sītā and the death of Jetāyu took place here, and many peculiar formations of hills and rocks and stones are shown by them as relies of the great event.

REKAPALLE TALUK.

Krishnarāmapāpu;—13 miles west by north of Rēkapalle. (Kistaram.) Dolmens.

Rāzupēta;—close to Vaddigūdem. (Wodagariam.) One and a half miles west of Rēkapalle. There is a very old temple here.

ŚRĪ RĀMAGIRI;—2½ miles south of Rēkapalle. There is a high hill on the river here, which is held very sacred. A flight of rock-cut steps leads to the summit. The place is, as the name implies, especially sacred to Rāma.

VADDIGÜDEM;—1½ miles west of Rēkapalle. (Wodagariam.) There are the remains of an old fort here, said to date from the time of the Reddi chiefs (1328-1427 A.D.). It was an earthwork, and only mounds of earth remain. Inside the walls is a ruined temple.

RAJAHMUNDRY TALUK.

Dowlaishweram (Dhavaleśvaramu);—4 miles south of Rajahmundry. The head-quarters of the Engineering staff of the district, and head of the canal and irrigation system of the Eastern Delta. Close to the town is a hill on which are the ruins of an old fort, by tradition said to have been built by the Chalukya sovereign Vijayāditya, the same who, according to one account, founded the city of Rajahmundry (Manual, 172).

Gādarāda;—14 miles north-west of Rajahmundry. (Gadaradah.) . South-west of the village is an old ruined fort, of which the age is not known. It is said to have been built by a Pariah who became rich. It goes by the name of Kitāpirudrani Kōṭā. Under a tree in the village are 39 carved stone figures.

Kōrukonda;—11 miles north of Rajahmundry. (Korekondah.) At the west of the village is a temple on a rock, much venerated and resorted to. It is said to have been built in the year A.D. 1353 by a Nāyudu. It is richly sculptured. There is an inscription on four sider of a pillar in the outer Prākāra, dated Ś.Ś. 1275 (A.D. 1353), recording the endowment of the temple by the founder. The temple of Rangarājasrāmi in the village is said to have been built about the year A.D. 1443. There are two inscriptions here. One, on a wall at the gateway, is said to be illegible. The other, on a pillar in the Prākāra, is dated Ś.Ś. 1371 (A.D. 1449) and records a grant by a private party. West of the village is an old fort built in the same year as the temple on the hill, i.e., A.D. 1353. On the same side of the village is a hill called Pāndavula Konda, or "Hill of the Pāndavas." On its south side are five rock-cut caves, one of which contains sculptured figures.

Kom; -12 miles north of Rajahmundry. (Kotee.) An old fort, age not known.

MIRTIPĀDU;—7 miles north of Rajahmundry. A very old temple of Gopālasvāmi. There is a temple by the side of a tank, said to be old.

RAGHUDEVAPURAM, or Röhitäpuram;—13 miles north by west of Rajahmunary. (Raghoodarapooram.) Adjoining this village, in the hamlet of Rapaka, is a stone inscription west of the Garuda Stambha of the temple, said to be illegible. In the east street of the principal village is a stone slab bearing an inscription, also said to be "illegible."

RAJAHMUNDRY, or RAJAMAHENDRAPURAM;—an interesting old city, now the head-quarters of the Judge, Sub-Collector, and other officials of the Godavari District. It is of great antiquity, but probably the modern town considerably overlies the old one. There is an old fort here with walls originally of great size and height, made of earth faced with stone.

JADDANGI;—28 miles north of Peddāpuram. (Juddengy.) On a hill to the west of the village is a cave temple "containing a lingam." It is just possible that this may prove to be a Buddhist chaitya.

PEDDAPURAM.—Head-quarters of the taluk, 25 miles east by north of Rajahmundry. (*Peddapooram*.) There is a fort here said to have been originally constructed of earth, and faced with stone 200 years ago. In the buildings inside is some good carved woodwork.

Tallūru;—11 miles north-west of Peddāpuram. (Taidoor.) Two inscriptions of a private nature, said to be in clear legible Telugu characters, and therefore probably not old, are to be seen on the pillars of a temple. The temple, dedicated to Venkateśvara (Vishuu), is said to have been originally built over a rock-cut cave. Rāmanūjāchāri converted the rāja of the place and all his people from the Saiva to the Vaishnava religion, and thereupon this temple was built, and the lingams which were formerly worshipped were thrown away and buried in a mound now known as Lingala dibba.

TIRUPATI; -5 miles north of Peddapuram. (Tripatee.) There are 20 inscriptions here.

Do.

(1.) S.S. 1326 (A.D. 1404). A private grant.

(2.) S.S. 1327 (A.D. 1405). Do. (3.) S.S. 1350 (A.D. 1428). Do.

- (4.) S.S. 1345 (A.D. 1423). A private grant in honor of some Reddi chiefs, apparently not the Kondavidu Reddis.
- (5.) §.Ş. 1327 (A.D. 1405). A private grant.

(6.) S.S. 1357 (A.D. 1435). Do.

- (7.) Ś.Ś. 1330 (A.D. 1408). The names of a "Mukkunti Rāja" and some Reddi chiefs are mentioned, but in what connection is not to be gathered from the imperfect copy sent to me.
- (8.) S.S. 1324 (A.D. 1402). A private grant.

(9.) S.S 1322 (A.D. 1400).

(10.) S.S. 1326 (A.D. 1404). Do.

(11.) S.S. 1566 (A.D. 1644). Do.

(12.) S.S. 1345 (A.D. 1423). Do.

(13.) S.S. 1373 (A.D. 1451). Do. Indira Gandhi National (14.) Undated.

(15.) S.S. 1364 (A.D. 1442). Grant by a sovereign named "Pratāpa Vatsavāya Ayyappadeva Mahārāja."

(16.) S.S. 1348 (A.D. 1426). A private grant.

- (17.) The date given in my copy is S.S. 552, but this is clearly an error. The name of king "Kapileśvara Mahārāya" is mentioned. Possibly the Gajapati of that name.
- (18). Undated. A grant made when "Raghudeva Mahendra Mahādeva" was ruling at Rajahmundry, which belonged to the kingdom of Kapilesvara Mahāraya.

(19.) Dated Kaliyuga 4955 (1854).

(20.) Undated. A grant to the temple by "Venkaṭapati Rāya Narendra Mahārāyulungāru"; I presume, Venkaṭapati of Vijayanagar.

TUNI ZEMINDĀRI.

Nāmaciri;—16 miles west of Tuni. A ruined temple, with sculptures, south of the village. On the north side of the pagoda is a stone with inscriptions.

PIŢŢĀPURAM ZEMINDĀRI:

PITTĀPUBAM;—12 miles north by east of Cocanada. The residence of the Rāja of Pittāpuram. A very old town, with abundance of sculptured buildings and other objects of interest. How old it may be is not as yet known, but an ancient inscription of A.D. 584 of the reign of Satyāśraya, the elder brother of Kubja Vishnuvardhana, who established the Eastern Chalukyan sovereignty, states that in that reign "the fortress of Pishtapura was easily taken." (Ind. Ant. V, 67.) If this is the same as Pittāpuram, the town must boast of a very high antiquity.

The origin of the town of Rajahmundry' is attributed to Mahendradeva, son of Gautamadeva, of the dynasty of Orissa, deriving its name from its founder. Stirling and Hunter, following native records, place this sovereign at 900 years B.C., a date far too early. According to this tradition Rajahmundry was then the southern capital of Orissa. Another tradition ascribes the founding of the city to Vijayāditya Mahendra, one of the Chalukyas. (There were five kings of that name in the period from about 750 to 950 A.D.) Previous to the Chalukyas Buddhism was the prevailing religion of this part of the country. Under them Buddhism gave way to Brahmanism. Rajahmundry became the capital of the later Chalukyas, and the Telugu version of the Mahābhārata was there written by Nannayya Bhatta, under the patronage of the Chalukyan king Vishnuvardhana (see Campbell's Telugu Grammar, Introd., p. ix, x). I am unable to say which Vishnuvardhana is meant. There were five of this name. Passing into the hands of the Cholas in A.D. 1023, Rajahmundry was lost to that dynasty certainly by 1228 A.D., possibly earlier. The Ganapatis of Orangal held it till 1323, when it fell into Mussulman hands. (For its history since then see the introductory notice to the Godavari Lists, p. 19.)

There is an ancient temple here, age not known. The principal mosque was built in the reign of the Emperor Muhammad Toghlak. There is a Persian inscription over the door, which runs-"This mosque was erected by Sharif Salar Ulvi, in the reign of the Emperor Muhammad Toghlak, and in the time of Humayun Gajjar, on the twentieth day of Ramzan, Hijri 724," or A.D. 1324 (Manual, 28). It is said to have been built on the site of a Hindu temple. In the Markandeya temple is an inscription, undated, recording that the wife of Kātaya Vema Reddi, minister of Kumāragiri Bhūpa, son of Ana Pōta Reddi, made a grant to the temple. The date of this king is A.D. 1381 to 1395. He was sovereign of

Kondavīdu, and is also known as Kumāragiri Vēma Reddi.

An inscribed slab was lately unearthed at the District Jail. It records a grant made by a private person to a temple in S.S. 1350 (A.D. 1428), and the erection of a Kalyāna Mandapam. Part of another

inscription is to be seen on this slab.

In the grounds of the Judge's residence is an inscribed slab recording a grant made to a temple in S.S. 1170 (A.D. 1248) by Ganapatideva Rāja. According to our present lights, Pratāpa Rudra I of Orangal was reigning in that year, but a Ganapati is often inserted in genealogies between him and his widow Rudramma Devi, and it remains to be seen whether the expression "Ganapatideva," as met with in these inscriptions, was the name of a sovereign or merely a title.

Besides the inscriptions mentioned above, I have copies of eight inscriptions at Rajahmundry, the

first seven of which are on two stones fixed in front of the District Jail.

(1.) S.S. 1115 (A.D. 1193). Grant to a temple by a private party in honor of Mallayya Bhima Rāja. (2.) Š.Š. 1100 (A.D. 1178). A private grant.

(3.) S.S. 1100 (A.D. 1178).

(4.) Undated. (Copy incomplete.)

(5.) S.S. 1060 (A.D. 1138). (Copy incomplete.)

(6.) S.S. 1050 (A.D. 1128). A private grant.

(7.) S.S. 1112 (A.D. 1190). Do.

(8.) Also at the District Jail on another stone. S.S. 1067 (A.D. 1145). A private grant " in the twenty-first of the increasingly glorious years of the Vishnuvardhana sovereign, or sovereigns." (Vishnurardhana Mahārāzula Pravardhamāna Vijayarājya Samvatsarambulu.)

PEDDAPURAM TALUK.

GANGAMPALEM; -24 miles north by west of Peddapuram. A village amongst the hills. (Gungummapalem.) There is a cave temple here said to contain an image of Virabhadra. Near it is a mandapam and a well. Beyond this I have no particulars.

General Cunningham thinks that, as capital of the Kalinga, Rajahmundry may fairly be identified with the Dandaguda of Pliny, and this again with the Dandaguda of the Buddhist chronicles, Calingon being identified with Coringa. Mr. Fergusson differs. I know of no present village either in the Godavari or Kistna District bearing the name of Dandaguda or Dandagula. But it is a fact that the name Dandagula survives to the present day as the first, or village, name of a family of the Uppara caste in the Kistna District. A man of that name appeared as a witness in a case tried by me in April 1877 at Gudivada, in the Eastern Delta of the Continual Pliny's statement.

Jaddangy.) On a hill to the west of the village is a cave temple "containing a lingam." It is just possible that this may prove to be a Buddhist chaitya.

Peddapuram.—Head-quarters of the taluk, 25 miles east by north of Rajahmundry. (Peddapooram.) There is a fort here said to have been originally constructed of earth, and faced with stone 200 years ago. In the buildings inside is some good carved woodwork.

Tallure ;-11 miles north-west of Peddapuram. (Taidoor.) Two inscriptions of a private nature, said to be in clear legible Telugu characters, and therefore probably not old, are to be seen on the pillars of a temple. The temple, dedicated to Venkateśvara (Vishnu), is said to have been originally built over a rockcut cave. Rāmanūjāchāri converted the rāja of the place and all his people from the Saiva to the Vaishnava religion, and thereupon this temple was built, and the lingams which were formerly worshipped were thrown away and buried in a mound now known as Lingala dibba.

TIRUPATI; —5 miles north of Peddapuram. (Tripatee.) There are 20 inscriptions here.

(1.) S.S. 1326 (A.D. 1404). A private grant.

(2.) S.S. 1327 (A.D. 1405). (3.) S.S. 1350 (A.D. 1428). Do. Do.

- (4.) S.S. 1345 (A.D. 1423). A private grant in honor of some Reddi chiefs, apparently not the Kondavidu Reddis.
- (5.) S.S. 1327 (A.D. 1405). A private grant.

(6.) S.S. 1357 (A.D. 1435). Do.

- (7.) Ś.Ś. 1330 (A.D. 1408). The names of a "Mukkunti Rāja" and some Reddi chiefs are mentioned, but in what connection is not to be gathered from the imperfect copy sent to me.
- (8.) S.S. 1324 (A.D. 1402). A private grant.

(9.) S.S 1322 (A.D. 1400). Do. (10.) §.§. 1326 (A.D. 1404). Do.

(11.) S.S. 1566 (A.D. 1644). Do.

(12.) S.S. 1345 (A.D. 1423). Do. (13.) S.S. 1373 (A.D. 1451). Do. Do.

(14.) Undated.

(15.) S.S. 1364 (A.D. 1442). Grant by a sovereign named "Pratāpa Vatsavāya Ayyappadeva Mahārāja."

(16.) S.S. 1348 (A.D. 1426). A private grant.

- (17.) The date given in my copy is S.S. 552, but this is clearly an error. The name of king "Kapileśvara Mahārāya" is mentioned. Possibly the Gajapati of that name.
- (18). Undated. A grant made when "Raghudeva Mahendra Mahadeva" was ruling at Rajahmundry, which belonged to the kingdom of Kapilesvara Maharaya.

(19.) Dated Kaliyuga 4955 (1854).

(20.) Undated. A grant to the temple by "Venkatapati Rāya Narendra Mahārāyulungāru"; I presume, Venkatapati of Vijayanagar.

TUNI ZEMINDĀRI.

NAMAGIRI;-16 miles west of Tuni. A ruined temple, with sculptures, south of the village. On the north side of the pagoda is a stone with inscriptions.

PITTĀPURAM ZEMINDĀRI.

PITTĀPURAM;—12 miles north by east of Cocanada. The residence of the Raja of Pittāpuram. A very old town, with abundance of sculptured buildings and other objects of interest. How old it may be is not as yet known, but an ancient inscription of A.D. 584 of the reign of Satyaśraya, the elder brother of Kubja Vishnuvardhana, who established the Eastern Chalukyan sovereignty, states that in that reign "the fortress of Pishtapura was easily taken." (Ind. Ant. V, 67.) If this is the same as Pittapuram, the town must boast of a very high antiquity.

There are three very long inscriptions on the Dhvaja Stambha of the principal temple. One is dated S.S. 1113 (A.D. 1191), and records a grant of a village by a Chola Raja. I fear my copy is imperfect and therefore hesitate to say too much about this, but it would seem to be a very important inscription in several respects. As usual with the Chola-Chalukya grants the genealogy commences from the beginning, with Brahma, and goes down through all the Eastern Chalukyas to the Cholas. But several generations are here given subsequent to those we know so well (see Burnell's Palæography, p. 40). Equally important is another inscription on the same pillar, which, if my copy is accurate, gives a most curious account of the ancestry of the later Cholas. It tells of a certain Kudiyavarma whose genealogy for a few generations is given. He is said to have been a descendant of a warrior, who had conquered many countries and made an alliance with "Trinetra Pallava." His capital city was Dhanadapura. Kudiyavarmā had given great assistance to the Chalukyan king Vimalāditya (1016-1023 A.D.), and his sovereign rewarded him with large grants. Kudiyavarmā's son was Rāja Rāja (!), who married Ammañgī Amma, daughter of Vimaladitya, and became the father of Kulottunga Chola. It is a very long inscription and must be carefully examined. Date S.S. 1108 (A.D. 1186). The third inscription on this slab is also a Chola-Chalukya grant, giving the genealogy from Brahma through the Eastern Chalukyan dynasty to Raja Raja Chola. It gives the exact date of his accession, according to the transcription sent to me. The grant is dated S.S. 1124 (A.D. 1202).

There is another inscription dated S.S. 1313 (A.D. 1391), of which I have an incomplete copy.

COCANADA DIVISION.

BHĪMAVARAM;—close to Samuleottah (Sāmalkōt, Chāmarlakōta); 8 miles north-west of Cocanada (Kākināda). An old town with an ancient and highly venerated temple, built of black granite and The temple is large and important. There are many inscriptions on pillars, too old to be sculptured. easily read. Copies of four legible ones have been sent me.

(1.) S.S. 1356 (A.D. 1434). Grant to the temple by Vema Reddi, son of Allada Bhupala. I am inclined to think that the date of my copy is wrong.

(2.) S.S. 1416 (A.D. 1494). Recording work done for the benefit of the temple by a private party.

(3.) S.S. 1336 (A.D. 1414). Gift of a piece of decoration to the temple by a private person.

The temple is said to have been erected in S.S. 1080 (A.D. 1158) by a Chalukya Mahārāja. (?) His fort is pointed out at a distance of about 200 yards from the temple.

Appala Ramayya of this village is in possession of a copper-plate grant, which is said to relate to several villages in the Ramachandrapuram Taluk.

JAGANNĀTHAPURAM; -the portion of the town of Cocanada lying south of the river. (Jagernatpooram.)

There was an old Dutch factory here which was captured by Lord Macartney in 1781. SARPAVARAM; -4 miles north of Cocanada. (Surpaveram.) There are 25 inscriptions at this place, all at the temple of Bhava Narayanasvami.

(1.) S.S. 1327 (A.D. 1405). Erection of a mandapam by a Reddi for the prosperity of his master,

(2.) S.S. 1343 (A.D. 1421). Grant by a servant of Ana Pota Reddi.

(3.) S.S. 1336 (A.D. 1414). (Copy incomplete.) (4.) S.S. 1319 (A.D. 1397).

A private grant. (5.) S.S. 1310 (A.D. 1388). Grant by Vema Reddi (? Komaragiri Vema Reddi of Kondavidu. We have yet to learn how far north the sway of that dynasty extended). (Compare Nos.

(6.) S.S. 1177 (A.D. 1255). Copy incomplete. The grant is made "in the ninth of the increasingly glorious years of the Vishnuvardhana king."

(7.) S.S. 1326 (A.D. 1404). Grant by a private person. (Copy incomplete.)

(9.) S.S. 1316 (A.D. 1394). Grant by Proli Kama Raja.

(10.) S.S. 1424 (A.D. 1502). Erection of a Prakara by a private party.

(11.) Undated. A private grant. (12.)100. do.

(13.) S.S. 1070 (A.D. 1148). Copy unintelligible.

(14.) §.§. 1119	(A.D. 1297).	A private grant.
(15.) 8.8. 1279	(A.D. 1357).	Do.
(16.) 8.8. 1276	(A.D. 1354).	Do.
(17.) §.§. 1321	(A.D. 1399).	Grant by the son of Komaragiri Reddi (Compare Nos. 1, 5).
(18) S.S. 1097	(A.D. 1175).	A private grant.
(19.) S.S. 1319	(A.D. 1397).	Do.
(20.) §.§. 1323		Do.
(21.) 8.8. 1307	(A.D. 1385).	Do.
(22.) 8.8. 1330	(A.D. 1408).	Do.
(23.) 8.8. 1334	(A.D. 1412).	Do.
(24.) 8.8. 1319	(A.D. 1397).	Do.
(25.) S.S. 1324	(A.D. 1402).	Do.

There is a copper-plate inscription in the temple recording a grant of lands to the temple by a private person in S.S. 1319 (A.D. 1397).

CORINGA ZEMINDĀRI.

INJARAM, or INJIRAM;-19 miles south-south-east of Cocanada, 5 miles south-south-east of Coringa (Korangi). (Ingeeram.) This is close to the French settlement of Yanam. An English factory was established here in 1722. It was captured by the French under Bussy in 1757, but was ceded to the English after the fall of Masulipatam in 1759. A river divides this place from Nilapalle.

NTLAPALLE; -close to Injaram, on the opposite side of the river. A factory of the English was established here in 1751. It shared the fortunes of Injaram.

RAMACHANDRAPURAM TALUK.

BIKKAVŌLU; - 9 miles north of Rāmachandrapuram. (Biccavole.) This village is stated, in one of the Mackenzie MSS., to have been the site of the capital of the earlier Chalukyan conquerors of Vengi-deka, being then called Birudanka Rayapuram. There are said to be extensive ruins at Bikkavolu, and many deserted temples. On the north side of the door of the shrine of the Govindesvarasvāmi temple is a slab bearing an inscription recording a grant in S.S. 1045 (A.D. 1123), in the "twenty-fifth year of the reign of Vijaya Rāja.'

DRAKSHARAMA; -4 miles south of Ramachandrapuram. (Dracharam.) This is one of the most sacred places in the district, with a large and important temple dedicated to Bhīmeśvara. There are a number of small temples inside the principal one, which is profusely sculptured. There are two handsomely carved Dutch tombs here, dated 1673 and 1728 respectively, at a place which still goes by the name of "Ollandu Dibba" (Ollandu for "Holland," Dibba="mound.") The inscriptions are very numerous. I give the list here as taken from copies made for me by a clerk who worked under Sir Walter Elliot, from copies in his possession. I cannot in any way vouch for their accuracy. Indeed I feel sure that they are very untrustworthy, but I do not like to omit them from this list. They are all in the temple of Bhimesvara.

(1.) Ś.Ś. 1053 (A.D. 1131). Grant by "Śrīman Mahāmandaleśvara Nambi Rāja."
(2.) Ś.Ś. 1055 (A.D. 1133). By "Śrīman Mahāmandaleśvara Velanāţi ¹ Gońkayya." (Compare the inscriptions at Bapatla, Bapatla Taluk, Kistna District.)

(3.) Undated. Grant by a private person in the reign of "Kulottunga Choda Gonka Raja."

(Telugu Choda for Tamil Chora, Sans. Chola.)

(4.) S.S. 1079 (A.D. 1157). A private grant, "during the glorious sovereignty (Dirya Rājya) of Srīmat Tribhuvana Malladeva," by a private person of a village "belonging to Śrīman Mahāmandaleśvara Kulōttunga Chōda Gonkayya Gonka Rāja."

(5.) S.S. 1073 (A.D. 1151). Grant by a servant of the same Kulöttunga Chola.
(6.) S.S. 1073 (A.D. 1151). A private grant in the same reign. Titles, &c., as in No. 4.

Velanadu. This is probably a Telugu corruption of the well-known Tamil Valanadu, a term applied in almost all inscriptions in that language to the different kingdoms of the South. Thus Pandiya Valanadu, Chola Valanadu (= the "fertile country of Pandiya," or "of Chola"). The Cholas probably imported this phrase into the Telugu country.

(7.) S.S. 1070 (A.D. 1148). Grant by a private person in the reign of "Srī Rāja Rāja Choda Deva." This must be a synonym for Kulottunga Chola.

(8.) S.S. 1073 (A.D. 1151). Grant by the same sovereign, mentioned by name as Kulottunga

Chola.

(9.) S.S. 1377 (A.D. 1455). Grant by a private person.

(10.) Undated. Records the construction of a shrine by a private person.

(11.) Saka year not given. Grant by Mailamma Devi, wife of "Srīman Mahāmandaleśvara Yeruvatānvaya Rāja," in the forty-ninth year of the "Chalukya Vikrama' year, made "in order to further the prosperity of the reign of Srīmat Tribhuvana Malladeva, who was an ornament of the race of Satyaśraya."

(12.) S.S. 1052 (A.D. 1130). Grant by, apparently, a local chief in the fifteenth year of the "Chalukya Vikrama" era.

(13.) S.S. 1036 (A.D. 1114). Grant by "Danda Nāyaka Pāndaya," "in the seventh year of the victorious reign of Kulottunga Choda Deva." (The Saka date seems to have been wrongly copied. According to the words of the inscription, it should be (A.D. 1071) S.S. 993 for Kulottunga I, or (A.D. 1135) S.S. 1057 for Kulottunga II.

(14.) S.S. 1071 (A.D. 1149). Grant by the younger brother of Nagayya, the "Danda Nayaka," 1

son of the minister of "Srīman Mahāmandalika Peddana Bhīmana."

(15.) S.S. 1081 (A.D. 1159). Grant by a "Danda Nāyaka," the son of a Talāri (watchman) of "Kulōttunga Chōḍa Gonka Rāja" "in the seventh year of the victorious reign of Srī Kulōttunga Chōḍa Deva." There seems to be something wrong about the figures here.

(16.) Undated. A private grant during the sovereignty of Velanati Gonka Raja.

(17.) Incomplete. Seems to contain a genealogy.

(18.) S.S. 1052 (A.D. 1130). A private grant in the fiftieth year of the "Chalukya Vikrama" era.

(19.) Undated. A private grant.

(20.)Do. Seems very similar to No. 15.

(21.) S.S. 1079 (A.D. 1157). Grant by "Mahāmandalesvara Kona Sīma Tuturuvākasvāmi" in the thirteenth year (?) of Kulottunga Chola.

(22.) SS. 1057 (A.D. 1135). Grant by the wife of Kona Mummadi Raja, in the tenth year of the "Chalukya Vikrama" era.

(23.) Undated. A private grant.

(24.) S.S. 1073 (A.D. 1151). Grant by a private party.

(25.) S.S. 1073 (A.D. 1151).

Do.

(26.) S.S. 1059 (A.D. 1137). A private grant "in the fifth year of the era of Choda Chakravarti."

Nondenna in (27.) S.S. 1051 (A.D. 1129). Grant by Bhīma Nāyaka, brother of Mandaleśvara Mandanna, in the fourth year of the era of the "Vishnuvardhana Mahārājas."

(28.) S.S. 1079 (A.D. 1157). Grant by the wife of "Śrīman Mahamandaleśvara Śira Gontapu

Bayya Raja."

(29.) Undated. Grant by "Sira Gottapu Narasu Rāja" (see No. 28).

- (30.) S.S. 1076 (A.D. 1154). Private grant in the ninth year of the era of the "Vishnuvardhana Mahārājas."
- (31.) S.S. 1076 (A.D. 1154). Private grant in the forty-fifth year of the era of the "Vishnuvardhana Mahārājas." (The discrepancy in the dates is at present inexplicable. It may be simply due, however, to careless copying.)

(32.) Undated. Mostly illegible. Mentions "Kulöttunga Rajendra Chōda Raja."

(33.) S.S. 1075 (A.D. 1153). Grant by a private person, probably a local chieftain. (34.) S.S. 1057 (A.D. 1135). Private grant, in the ninth year of the "Chalukya Vikrama" era. (35.) S.S. 1076 (A.D. 1154). Private grant, in the fourth year of the reign of "Srī Rāja Rāja Deva, alias Kulottunga Choda Deva."

(36.) S.S. 1071 (A.D. 1149). A private grant. (37.) S.S. 1073 (A.D. 1151). Grant by Yerranna Peggada, son of Bhīmanna Peggada, minister of Kulottunga Choda Gonka Raja."

Danda Nāyaka. "One who applies the rod." A judge, magistrate, a head police officer; a leader of a column, leader of an army, general, commander-in-chief." (Sans. Diet. by Monier Williams.)

(38.) S.S. 1062 (A.D. 1140). A private grant.

(39.) No Saka year. A private grant "in the seventh year of Srīmat Tribhuvana Malla Deva's victorious kingdom, and the fifth year of the Chalukya Vikrama era."

(40.) S.S. 1123 (A.D 1201). A private grant.

(41.) Undated. Grant by "Vīra Gottapu Sambhāgyadeva Rāja of the Lunar race."

(42.) S.S. 1392 (A.D. 1470). Private.

(43.) No Saka year. Private grant in the fifth year of the "Chalukya Vikrama" era, made in order to further the prosperity of "Tribhuvana Malla Deva," an "ornament of the race of Satvāśrava."

(44.) Incomplete. Private grant in the reign of "Kulöttunga Rajendra Chöda."(45.) Undated. A private grant.

(46.) S.S. 1338 (A.D. 1416). Grant by a servant of one of the Reddi chiefs.

(47.) S.S. 1434 (A.D. 1512). Private.

(48.) Undated. Private.

(49.) S.S. 1349 (A.D. 1427). Erection of a building by the son of a minister. No sovereign's name given.

(50.) Undated. Private.

(51.) Do. Do.

(52.) Do. Do. (53.) §.§. 1083 (A.D. 1161). Private. (54.) S.S. 1052 (A.D. 1130). (55.) S.S. 1339 (A.D. 1417). Do. Do.

(56.) Undated. Grant by "Polayya Timma Kshitindra."

(57.) S.S. 1059 (A.D. 1137). Private. (58.) S.S. 1343 (A.D. 1421). Do.

(59.) S.S. 1336 (A.D. 1414). Do. (60.) S.S. 1376 (A.D. 1454). Do.

(61.) Undated. Private.

(62.) S.S. 1014 (A.D. 1092). Grant by the wife of Achina Raja, son of "Srīman Mahamandaleśvara Diddi Vijaya Raja""in the thirty-fifth year of Raja Deva, the Tribhuvana Chakravarti."

(63.) S.S. 1077 (A.D. 1155). Grant by a private person in honor of "Kulottunga Choda Gonka

Raja."

(64.) S.S. 1034 (A.D. 1112). Grant by a private party, "in the sixth year of Raja Deva, the Tribhuvana Chakravarti." (Compare No. 62!)

(65.) S.S. 1095 (A.D. 1173). A private grant.

(66.) Incomplete. A private grant in the ninth year of ? Deva.

(67.) S.S. 1087 (A.D. 1165). A private grant, "in the twentieth year of the era (? or reign) of Rāja Rāja" (Rāja Rāja Samvatsarambulu 20). This would make the commencement of the reign in A.D. 1145. But Kulottunga II commenced to reign in A.D. 1128, and ruled for at least 30 years. My copy may be inaccurate. Certainly the dates assigned to many of these inscriptions are absurdly inconsistent.

(68.) S.S. 1063 (A.D. 1141). tunga Chōda Deva." Grant by Rajendra Chola, in the ninth (!) of the years of "Kulot-

(69.) Ś.Ś. 1062 (A.D. 1140). Grant by the minister of Rajendra Chola.

(70.) S.S. 1056 (A.D. 1134). Grant by a Danda Nāyaka.

Private grant, "in the eleventh of the years of Kulottunga Choda (71.) S.S. 1071 (A.D. 1149). Deva."

(72.) S.S. 1017 (A.D. 1095). Grant "in the tenth of the years of Kulottunga Choda Deva."

(73.) S.S. 1074 (A.D. 1152). Grant "in the thirty-seventh year of Tribhuvana Chakravarti Raja Rāja Deva."

(74.) S.S. 1075. (A.D. 1153). Private grant in the eleventh year of Kulottunga.

(75.) S.S. 1150 (A.D. 1128). Grant by the wife of Anantavarma Deva, "in the third year of the reign of the Vishnuvardhana Mahārāja."

(76.) S.S. 1095 (A.D. 1173). Private grant, "in the eighteenth year of the king's kingdom," or "the kingdem of (Rāja) Rāja" ("Rāja Rājya Samvatsarambulu").

(77.) S.S. 1360 (A.D. 1438). Grant by a descendant of the Chola sovereigns.

(78.) Undated. Grant by "Velanāti Rājendra Chōda," "in the thirty-ninth year of Tribhuvana Chakravarti Kulottunga Choda, the Vishnuvardhana king" (Śrī Vishnuvardhanulaina-).

(79.) S.S. 1370 (A.D. 1448). A private grant.

(80.) S.S. 1079 (A.D. 1157). Grant by Gundayya Raja, brother of Siri Gottam Bayyappa Raja. (See Nos. 28, 29, 95.)

- (81.) S.S. 1085 (A.D. 1163). Grant by Mādamma Devī, wife of Rājendra Chola, son of "Kulōttunga Chōda Gonka Rāja." The grant is made "in the thirty-eighth of the years of Rāja Rāja."
- (82.) S.S. 1071 (A.D. 1149). Grant by the minister of "Kammanāṭi Tribhuvana Malla Deva."

(83.) S.S. 1075 (A.D. 1153). Grant by a relative of "Kulottunga Choda Gonka Raja."

(84.) S.S. 1071 (A.D. 1149). Grant by a minister of some sovereign.

A private grant.

(85.) §.§. 1075 (A.D. 1153). (86.) §.§. 1071 (A.D. 1149). Grant by the brother of "Srīman Mahamandalika Kōṭa Nāyaka."

(87.) S.S. 1104 (A.D. 1182). Grant by a servant of Kulottunga Chola.

(88.) S.S. 1191 (A.D. 1269). A private grant.

- (89.) S.S. 1193 (A.D. 1271). "In the thirty-ninth of the victorious years of Srīmat Tribhuvana Chakravarti, Rājādhirāja Rāja Deva." The grantor's name is not given in my copy.
- (90.) S.S. 1051 (A.D. 1129). A private grant in some year (number omitted) of the era of the Vishnuvardhana Mahārāja.

(91.) S.S. 1107 (A.D. 1185). A private grant.

- (92.) S.S. 1101 (A.D. 1179). A private grant in the ninth year of the era of the Vishnuvardhana Mahārāja.
- (93.) S.S. 1043 (A.D. 1121). A private grant in the fifth year of the era of "Chalukya Vikrama," made in order to perpetuate the victorious reign of Tribhuvana Malla Deva, the "ornament of the race of Satyaśraya," &c.

(94.) S.S. 1054 (A.D. 1132). A private grant in the seventh year of the era of "Chalukya

Vikrama." The figures are manifestly wrong.

(95.) Ś.Ś. 1074 (A.D. 1152). Grant by the wife of Śiri Gottam Bayya Rāja in the seventh year of the era of "Chalukya Vikrama." (See Nos. 28, 29, 80.)

(96.) S.S. 1091 (A.D. 1169). A private grant.

(97.) S.S. 1081 (A.D. 1159). Grant by a private person "in the twenty-fifth year of the reign of the Chola king."

(98.) S.S. 1278 (A.D. 1356). Grant by "Vema Bhūmīśvara," whom I conjecture to be Ana Vema Reddi of Kondavidu.

(99.) §.§. 1081 (A.D. 1159). A private grant.

(100.) S.S. 1045 (A.D. 1123). A private grant in the forty-fifth year of the "Chalukya Vikrama" era, made in order to promote the prosperity of "Tribhuvana Malla Deva."

(101.) S.S. 1044 (A.D. 1122). A private grant.

(102.) S.S. 1055 (A.D. 1133). Grant by a "Danda Nāyaka" in the ninth year of the era of "Chalukya Vikrama."

(103.) S.S. 1075 (A.D. 1153). Grant by Bhīma Rāja, son of "Srīman Mahāmandalesvara Kona Sima Rāja" in the ninth of the years of Rāja Rāja Deva.

(104.) §.§. 1379 (A.D. 1457). Records that a private party consecrated a lingam.

(105.) Ş.Ş. 1175 (A.D. 1253). Grant by a relative of "Kulöttunga Chōda Gonka Rāja." (106.) S.S. 1175 (A.D. 1253).

A private grant.

(107.) S.S. 1097 (A.D. 1175). Grant by a minister of Kulottunga Rajendra Chola.

(108.) S.S. 1077 (A.D. 1155). Grant by a " Danda Nāyaka." (109.) S.S. 1054 (A.D. 1132). Grant by a private person "in the seventh of the years of Kulottunga Chōda Deva."

(110.) S.S. 1075 (A.D. 1153). Grant by "Śrīman Mahāmandalesvara Kāna Kandrapāti Bhīmayya" in the seventeenth of the years of Rāja Rāja Chola.

- (111.) S.S. 1200 (A.D. 1278). Grant by a son of the minister of Kākatīya Rudra Deva in the twenty-fifth of the years of "Srīmat Tribhuvana Chakravarti Rājādhirāja Rāja Deva." This seems a very curious inscription. It should be interesting if my copy has any pretensions to accuracy.
- (112) S.S. 1076 (A.D. 1154). Grant by a servant of Kulottunga Chola.

(113.) Undated. A private grant.

(114.) S.S. 1054 (A.D. 1132). Grant by a servant of Kulottunga Chola.

- (115.) S.S. 1099 (A.D. 1177). Grant by a commander of the forces of Kulottunga Chola. (116.) S.S. 1099 (A.D. 1177). Grant by Kandrapāṭi Kona Rāja (compare No. 110) in the nineteenth year of the years of Raja Chola.
- (117.) S.S. 1099 (A.D. 1177). Grant by a servant of "Kulottunga Raja Rajendra Choda in the twentieth of the years of Srī Rāja Rāja Deva."
- (118.) S.S. 1050 (A.D. 1128). Grant by Kalyana Devi, wife of Srimat Permadeva in the third year of the increasingly glorious years of the Vishnuvardhana Mahārāja."
- (119.) S.S. 1356 (A.D. 1434). Grant of a bell by a private person. The inscription is on the bell on the south side of the second Prākāra of the temple.
- (120.) S.S. 1057 (A.D. 1135). Grant by a private person in the thirteenth of the years of Kulottunga Chola.

(121.) Undated. A private grant.

- (122:) S.S. 1066 (A.D. 1144). A private grant.
- (123.) S.S. 1057 (A.D. 1135). Grant by the daughter of "Srīmat Kona Mummadi Rāja."
- (124.) S.S. 1099 (A.D. 1177). A private grant, "in the thirty-fifth of the years of Raja Raja." (125.) S.S. 1076 (A.D. 1154). Grant by a merchant who calls himself a "merchant of Kulottunga
- Chōda Gonka Rāja." (126.) S.S. 1164 (A.D. 1242). Grant by Kulottunga Chola.
- Grant by "Srimat Gonka Nripa." (127.) S.S. 1064 (A.D. 1142).
- (128.) S.S. 1074 (A.D. 1152). A private grant.
- Do. (129.)Do.
- (130.) S.S. 1054 (A.D. 1132). Grant by a servant of Kulottunga Chola. A private grant, "in the seventh year of Rāja Rāja." Do.
- (131.)(132.) S.S. 1075 (A.D. 1153). A private grant, in the thirty-fourth of the years of Kulottunga Chola.
- (133.) S.S. 1054 (A.D. 1132). Grant by the son of the minister of Kulottunga Chola.
- (134.) S.S. 1034 (A.D. 1112). A private grant.
- Grant by a private person. (135.) S.S. 1045 (A.D. 1123).
- (136.) S.S. 1148 (A.D. 1226). A private grant.
- Grant by the minister of "Vengi Gonka Raja," "in the fortieth (137.) S.S. 1049 (A.D. 1127). year of the increasingly glorious reign of Vishnuvarddhana."
- (138.) S.S. 1060 (A.D. 1138). A private grant, "in the seventh of the years of Kulöttunga Chöla."
- (139.) S.S. 1050 (A.D. 1128). Grant by Lakshmi Devi, wife of Anantavarma Deva, "in the seventh of the increasingly glorious years of Vishnuvarddhana."
- (140.) S.S. 1050 (A.D. 1128). Grant by Madamma Devi, wife of the same.
- Grant by Lilavati Devi, wife of the same. Do. (141.)
- Do. Grant by Ganga Maha Devi, wife of the same. (142.)
- Grant by Lakshmī Lolamma, wife of the same. (143.)Do. Grant by the minister of Anantavarma Deva. Do. (144.)
- (145.) S.S. 1018 (A.D. 1096). Grant by a private person.
- (146.) S.S. 1054 (A.D. 1132). Do. do.
- (147.) S.S. 1057 (A.D. 1135). Do. do: Do. do.
- (148.) S.S. 1087 (A.D. 1165). (149.) S.S. 1160 (A.D. 1238). Do. do.
- Grant by the son of the Pandiya Maharaja in some year (number (150.) S.S. 1054 (A.D. 1132). omitted in the copy) of the era of Vishnuvardhana Maharaja.
- (151.) S.S. 1076 (A.D. 1154). Grant by a servant of "Chōda Gonka Raja."

(152.) Undated, Grant by a servant of Kulottunga Chola.

(153.) §.§. 1018 (A.D. 1096). Incomplete.

(154.) S.S. 1379 (A.D. 1457). Erection of a mandapam by a servant of Vema Reddi of Kondavidu.

(155.) S.S. 1045 (A.D. 1123). A private grant in the forty-fifth year of the "Chalukya Vikrama" era.

(156.) S.S. 1073 (A.D. 1151). Grant by a private person "in the seventh year of the increasingly glorious reign " of Kulottunga Chola. (157.) Ś.Ś. 1055 (A.D. 1133). Grant by a priva

Grant by a private person in the seventh year of the "Chalukya

A private grant.

Vikrama " era. (158) Ś.Ś. 1111 (A.D. 1189). (159.) Ś.Ś. 1075 (A.D. 1153). Grant by a relative of the commander-in-chief and minister of Kulottunga Chola.

(160.) Ś.Ś. 1015 (A.D. 1093). A private grant "in the thirty-sixth of the years of Tribhuvana Malla Deva."

(161.) Undated. A private grant.

(162.) S.S. 1061 (A.D. 1139). A private grant "in the seventh year of the reign of Kulottunga Chola."

(163.) S.S. 1061 (A.D. 1139). Grant by the son of the minister of Kulottunga Chola "in the nineteenth of the years of Srī Rāja Rāja."

(164.) Undated. Copy incomplete.

(165.) S.S. 1061 (A.D. 1139). A private grant in the seventh year of Tribhuvana Chola Deva.

(166.) S.S. 1074 (A.D. 1152). A grant by the minister of "Śrīmat Tribhuvana Chakravarti Ballavandu Balaha Deva," (?) in the seventh year of the era of "Chalukya Vikrama," made to ensure the prosperity of Tribhuvana Malla Deva, the sovereign.

(167.) S.S. 1074 (A.D. 1152). Grant by "Srimad Jagganna Mahāraja," "in the seventh year of the Chalukya Vikrama" era, for the prosperity of Tribhuvana Malla Deva.

(168.) S.S. 1073 (A.D. 1151). Grant by a private person, "in the sixth of the years of Tribhuvana Malla Deva."

(169.) S.S. 1074 (A.D. 1152). Grant by the son of "Sriman mahamandalesvara Sri parantaka Magadha Rayudaina Viddema," i.e., "Viddema, the Magadha king," "in the seventh of the years of the Vishnuvardhana king." (170.) S.S. 1062 (A.D. 1140). Grant by a private person in the fifth of the years of Kulottunga

Chola. (171.) S.S. 1050 (A.D. 1128). Grant by a private person in the seventh of the years of Srī Rāja Rāja Deva.

(172.) S.S. 1050 (A.D. 1128). Grant by the second minister of Kulottunga Chola in the seventh of the years of Raja Raja Deva.

(173.) S.S. 1071 (A.D. 1149). Grant by the son of the minister of Kulottunga Chola.

(174.) Undated. A private grant, "in the sixth year of the increasingly glorious reign of the Vishnuvardhana Mahārāja."

(175.) S.S. 1309 (A.D. 1387). A private grant. (176.) S.S. 1171 (A.D. 1249).

Do. (177.) S.S. 1061 (A.D. 1139). Do.

(178.) S.S. 1090 (A.D. 1168). A private grant, "in the third of the years of Raja Raja Dova."

(179.) S.S. 1099 (A.D. 1177). A private grant, "in the twentieth of the years of Raja Raja

(180.) S.S. 1175 (A.D. 1253). A grant by an uncle of Kulottunga Chola, by name Panda Nayaka.

(181.) S.S. 1075 (A.D. 1153). Grant by "Śrīman mahāmaṇḍalesvara Kōna Sīma Tatturuvākasvāmi " (compare No. 21).

(182.) S.S. 1099 (A.D. 1177). A private grant, "in the twentieth of the years of Srī Rāja Rāja Deva."

(183.) S.S. 1071 (A.D. 1149). Grant by a son of the "merchant of Śrī Kulöttunga Chōda Gonka Raja," in the seventh of the years of that king.

(184.) \$\$. 1134 (A.D. 1212). A private grant. (185.) S.S. 1134 (A.D 1212).

(186.) Ś.Ś. 1116 (A.D. 1194). A private grant in the sixty-ninth of the years of Śrī Rājādhirāja Rāja Deva.

(187.) Undated. Records the charities of Vīra Mukkundadeva Mahārāja (? of Orissa).

(188.) S.S. 1176 (A.D. 1254). A private grant, in the ninth of the years of Tribhuvana Chakravarti.

(189.) Do. do. Do. do.

- (190.) S.S. 1173 (A.D. 1251). A private grant, in the seventh of the years of "Śrī Rāja Rāja."
 (191.) S.S. 1075 (A.D. 1153). A private grant, "in the ninth of the years of Kulöttunga Rāja Rāja."
- (192.) S.S. 1092 (A.D. 1170). Grant by a private person "in the thirtieth of the years of Raja Raja."

(193.) S.S. 1075 (A.D. 1153). A private grant, "in the thirteenth of the years of Kulöttunga Chōḍa."

(194.) S.S. 1076 (A.D. 1154). Grant by a servant of Kulottunga Chola.

- (195.) Ś.Ś. 1101 (A.D. 1179) Grant by Kākatīya Pratāpa Rudradeva Mahārāja, "in the seventeenth of the years of Sarvalōkāśraya Śrī Vishņuvardhana Mahārāja." Pratāpa Rudra is described as "lord of the excellent city of Penugonda;" otherwise his titles are those usually applied to the Orangal kings (Samadhigata pañcha mahā sabda, &c.)
- (196.) Ś.Ś. 1050 (A.D. 1128). Grant by Viddema Mahā Deva, son of "Śrīmad Anantavarma Deva, in the seventh of the years of Kulöttunga Chöda."
- (197.) Ś.Ś. 1097 (A.D. 1175). Grant by Malla Deva, son-in-law of "Kākati Gaṇapati Rudra-deva Mahārāja," "in the seventh of the years of Rāja Rāja."

(198.) S.S. 1059 (A.D. 1137). A private grant.

(199.) A modern inscription, dated S.S. 1766 (A.D. 1844).

(200.) S.S. 1214 (A.D. 1292). A private grant.

(201.) S.S. 1086 (A.D. 1164). Grant by a commander-in-chief. No king's name is mentioned. Possibly my copy is incomplete.

(202.) S.S. 1175 (A.D. 1253). A private grant.

(203.) §.§. 1179 (A.D. 1257). Do.

- (204.) S.S. 1075 (A.D. 1153). Grant by "Srīman mahāmandalesvara Velanāţi Kadamanda Peddi Rāja."
- (205.) S.S. 1095 (A.D. 1173). A private grant, "in the ninth of the years of Kulottunga Choda."

(206.) S.S. 1355 (A.D. 1433). A private grant.

(207.) S.S. 1348 (A.D. 1426). Do. (208.) Do. do. Do.

(208.) Do. do. Do. (209.) Copy incomplete and unintelligible.

(210.) § S. 1349 (A.D. 1427). A private grant.

(211.) § §. 1352 (A.D. 1430). Do. (212.) § §. 1356 (A.D. 1434). Do.

(213.) S.S. 1075 (A.D. 1153). A private grant, "in the eleventh of the years of Kulöttunga Chōḍa."

(214.) S.S. 1112 (A.D. 1190). (Copy incomplete)

(215.) Undated. Records the erection of a mandapam by a private person.

(216.) S.S. 1350 (AD. 1428). Records the erection of a mandapam and a gopuram by Śrī Annamantriśvara,

Kājalūru;—10 miles east by south of Rāmachandrapuram. (Kandaloor.) There are two Jain statues, so called, here, on the edge of a tank.

Kōтa, or Kallukōтa;—9 miles south of Rāmachandrapuram. An ancient temple of Gopālasrāmi, said to have been built by a Rishi. There is an old fort here, and in it are three old guns.

KŌTIPHALAM;—on the left bank of the Gautami Godāvarī, 22 miles south-west of Cocanada. (Kotapillee.) The place is also called Kōtupalle. A temple of Śrī Someśtarascāmi, held very sacred. It belongs to the Mahārāja of Vizianagram. The river here is looked on as even more peculiarly sanctifying than at any other place in its course. "The waters there are regarded as sufficient to wash away even the guilt of incest with a mother, and are consequently called Mātrigamanāpahārī."

(Manual, 41.) The Sthala Purana of the temple has been sent me and examined. It is purely mythological. Most of the temples here are of great antiquity.

Inscriptions.

(1.) Undated. Records the erection of the Mukha mandapam of the lingam by a private party.

(2.) Three ślokas from the Brahmanda Purana, in praise of Kötiphalam.

(3.) S.S. 1345 (A.D. 1423). Records the erection of a mandapam by a private person. (4.) S.S. 1348 (A.D. 1426). Erection of a pillar by a private person.

Māchavaram: —4 miles west by north of Rāmachandrapuram. (Masarum.) West of the village, "in a tank," are two statues which the people declare to be Jaina.

Someśvaram; -4 miles north-west of Rāmachandrapuram. (Somaishwaram.) There are two old temples her

Vēgāyammapēta; -5 miles south-east of Rāmachandrapuram, 2 miles south-east of Drākshārāma. (Veygummapetta:) West of the village, near a shrine of a village goddess, is a Jaina (or Buddhist?) statue.

AMALĀPURAM TALUK.

BANDĀRULANKA, (or BANDAMŪRLANKA); -40 miles south-west of Cocanada. (Bendamoorlunka.) A factory was established here by the English in 1751. It was captured, together with Nilapalle and Injaram, in 1757 by Bussy, but was ceded to the English in 1759.

Bodasakurru; -4 miles south-west of Amalapuram. (Bodusakoorroo.) An old temple, dedicated to Someśvarasvāmi.

LAKSHMI PÖLAVARAM; -13 miles north-east of Amalapuram. (Polawaram.) There is a very old temple here.

MUKTESVARAM; -6 miles north by east of Amalapuram. (Mookteaseram.) An ancient temple, with a Sthala Purana.

. Mummidivaram; -8 miles north-east of Amalapuram. (Momedawaram.) An ancient temple of Vishnu. On a pillar in the Kalyana mandapam is an inscription in "illegible" characters.

Palivela; -12 miles north-west of Amalapuram. There are 13 inscriptions on the pillars and walls of the temple of Sri Koppeśvaraśvāmi. My information is taken from copies made for me, whose accuracy I cannot depend upon.

(1.) S.S. 1039 (A.D. 1117). A private grant in the reign of the Kākatīva king Pratāpa Rudra. This speaks for itself. The date must be wrong by at least 130 years, probably as many as 180.

(2.) Undated. A private grant.

(3.) S.S. 1219 (A.D. 1297). Grant by a son of "Kunāţi Mahādeva Rāja."

(4.) (Incomplete copy.)

- (5.) S.S. 1192 (A.D. 1270). Grant by the son of the minister of "Ganapati Mahadeva Raja." This year would fall in the reign of Rudramma.
- (6.) S.S. 1199 (A.D. 1277). Gift of a bell to the temple by "Bhimadeva Chakravarti," son of "Sarvalokāśraya Śrī Vishnuvardhana Bilahadeva Chakravarti." ("Bilaha" is probably an error.)
- (7.) § §. 1175 (A.D. 1253). Grant by the same. (8.) S.S. 1227 (A.D. 1305). A private grant.

(9.) 8.8. 1197 (A.D. 1275). Do.

- (10.) S.S. 1094 (A.D. 1172). Copy incomplete. The inscription mentions "Proladhi Prithivipati" and his descendant (tasmāt) Vema Bhupa, and Velanāti Chola Nripa. The minister of the latter appears to be the grantor.
- (11.) S.S. 1488 (A.D. 1566). A private grant.

(12.) S.S. 1197 (A.D. 1275). Do (13.) S.S. 1113 (A.D. 1191). Do.

The temple is an ancient one, and is fabled to have been erected by Agastya.

Ryāli;—15 miles south of Rajahmundry, 20 miles north-west of Amalāpuram. (Rallee.) In the temple of Kamandaleśvarasvāmi, on two pillars, are inscriptions said to be "illegible." The temple is said to be a very ancient one. The Vishnu temple of Keśavasvāmi is stated to have been built by one of the Chola kings (1023 to c. 1228 A.D.). The idol in this is said to be beautifully carved.

ERNAGÜDEM, OR YERNAGÜDEM TALUK.

ANANTAPALLE;—18 miles west-south-west of Tallapūdi. (Annantapillee.) There is a Vishnu temple here said to have been built in the time of the Reddi chiefs (1328 to 1427 A.D.). There are inscriptions, said to be "illegible," on three pillars of the mukha mandapam.

Ārugōlu;—22 miles south-south-west of Tāllapūdi. (Argoloo.) An old fort, said to have been built by the Chola Rāja Narendra.

ĀRUĻĻA;—24 miles south-south-west of Tāllapūdi. On a stone in the mandapam of the Venneśvara-svāmi temple is an inscription said to be "illegible."

Āvapāņu;—23 miles south-west of Tāllapūdi. (Awpad.) There is an inscription, said to be in "unknown characters" and illegible, on the wall of the temple of Durgā.

GAZZARAM; -3 miles south-south-east of Tallapudi. An old mud fort.

Gōpālapuram;—26 miles south-west of Tāllapūdi, 11 miles south-west of Yernagūdem. (Gopallapooram.) A stone slab near the Vishnu temple, bearing an "illegible" inscription.

GŪTĀLA;—5 miles north of Tāllapūḍi. (Gootalla.) Near here are the remains of an old fort said to date from the time of the Reddi chiefs (1328-1427 A.D.).

Kondruppolu;—22 miles south-west of Tallapudi. (Kondrapol.) There is an inscription, said to be in some "unknown character," on a stone placed over an old Mussulman grave.

Kövüru;—8 miles south of Tallapüdi. (Kovoor.) There is a very ancient temple here, dedicated to Madanagopālasvāmi. It is said to have been established by Gautama Mahā Muni (i.e., Buddha! whom the Brahmans have adopted as a Rishi). The temple of Chodesvarasvāmi is said to have been erected by a Chola king, as also a temple of Anjaneya.

Kumāradevam;—4 miles south of Tāllapūdi. (Komaradavem.) There are some inscriptions here in three places—(1) on the wall of the Vīreśvarasvāmi temple; (2) on one of the columns of a mandapam; and (3) on a stone near the Siva temple on the river bank. All are said to be in "unknown characters."

LAKKAVARAM;—26 miles west of Tāllapūdi. (Luckawaram.) A deserted temple of Balabhadrasvāmi, said to date from the times of the Reddi chiefs (1328 to 1427 A.D.).

Patteśam;—a very sacred temple, situated on a rocky island in the Godavari river above Gūtāla, 7 miles north of Tāllapūdi. (Pullashim.) There is a Sthala Māhātmyam of the place, wholly mythological. Four inscriptions, all said to be in "unknown characters," are to be seen on the walls of four temples. The temples are of great age.

PŌLAVABAM;—9 miles north of Tāllapūdi. (Polawurum.) There are two inscriptions here, said to be in "unknown characters," on the walls of two temples. The temples are said to be very old. The temple of Mahōnandeśvarasvāmi is said to have been built by Gautama Mahā Muni (i.e., Buddha)! There are the remains of a ruined fort north of the village.

PRATTIPADU;—23 miles south-south-west of Tallapudi. (Prutteepad.) North of the village, by the side of a tank, is a slab bearing an illegible inscription.

GANAPAVARAM; -29 miles west by north of Tallapudi. (Gunnupuurrum.) Some inscriptions.

Śińgarāzurālem;—25 miles south-west of Tāllapūdi. (Shingarazpolam.) A temple said to be 800 years old. On the south side of it is a stone bearing an "illegible" inscription.

Tadepallegudem; -24 miles south-south-west of Tallapadi. (Tadapilligoodem.) A mile north-west of the village is an inscription, said to be "illegible," on a boundary stone.

TADIMALLA;—14 miles south-south-west of Tallapudi. (Thadeenulla.) A temple dedicated to Rājagopālasvāmi, said to be five or six hundred years old.

Telikichaela;—19 miles south-west of Tallapudi. (Telleekeecherla.) There are two "illegible" inscriptions here on the walls of two temples.

Yadavolu; -5 miles north-west of Yernagudem, 15 miles west by south of Tallapudi. (Yahdavole.) A stone pillar with inscriptions said to be "illegible."

ELLORE TALUK.

ADAMALLE; -161 miles north-east of Ellore. (Audamellee.) Near the tank on the west of this village are 12 stone images.

BHĪMADAVOLU:-13 miles north-east of Ellore, on the Dowlaishwaram canal. (Bemedavole.) There is an inscription here on a pillar of a mandapam in the temple of Bhīmeśvarasvāmi.

Bogolu;-14 miles north by east of Ellore. There is an "illegible" inscription on a stone pillar standing about half a mile west of the village.

Dendaluru; -5 miles north-east of Ellore. A very interesting place, which, tradition says, once formed part of the great ruined city of Vegi (Vengi) or Pedda Vegi (q.v). There are a number of ruined temples, 55 I am told, and numerous mounds which Sir Walter Elliot (Ind. Ant. V, 175) thinks likely to conceal remains of ancient buildings. (Manual 172. Madras Journal XI, 304.) It is said that the fort at Ellore was built by the Mussulmans with materials from the ruined temples at Vegi and Dendaluru, (Manual 172, 173). A very large statue of Ganesa is to be seen south of the village. On the east is a high mound of earth called Bhimalinga dibba, and on the north is a mound in the centre of a tank with a few carved stones on it. On the west of the village, near the Narikalavari tank, are two upright and two fallen pillars, all bearing inscriptions,

DHARMAJIGÜDEM; -14 miles north-north-west of Ellore. (Durmajeegocdum.) A ruined fort, said to have been built by the Reddi chiefs; only earthworks remain.

Dondapadu; -2 miles north-west of Ellore. A mile from the village to the east is a black granite slab buried in a tope, bearing an inscription recording the construction of the tope called Shah Saheb's Garden in S.S. 1477 (A.D. 1555).

DVĀRAKĀ TIRUMALA, OR TIRUPATI;—19 miles north-east of Ellore. (Tripatee.) An old temple, held in great sanctity, picturesquely situated on a low rocky hill. It is considered almost as sacred as the great Tirupati temple in North Arcot.

ELLORE (Elūru); -head-quarters of the taluk. A populous town with a small fort built of stones said to have been brought from the temples at Vegi by the Mussulmans. The fort walls are very lofty. They are now in ruins. A mosque has been built with the materials of a Hindu temple. There are 25, inscriptions to be seen there on one stone lying close to the mosque. They are as follows:-

(1.) S.S. 1223 (A.D. 1301). A private grant to the temple.

(2.) S.S. 1118 (A.D. 1196). Grant by Somāmbikā Mahā Devī, wife of "Srīman Mahāmandalesvara Mahāmandalika Keśavadeva Rāja to a temple.

(3.) S.S. 1221 (A.D. 1299). Grant by a private person.

(4.) S.S. 1123 (A.D. 1201).

(5.) S.S. Undated. Grant by a private person.

(6.) §.§. 1150 (A.D. 1228). Do.

(7.) S.S. 1122 (A.D. 1200). Grant by Somasani, sister of the sovereign mentioned in No. 2. (8.) S.S. 1123 (A.D. 1201). Grant by a private person.

(9.) 8.8. 1124 (A.D. 1202).

Do. (10.) S.S. 1152 (A.D. 1230). Do. (11.) S.S. 1111 (A.D. 1189). Do.

(12.) Grant by a king, name not known owing to an injury to the stone, undated, or date lost.

do.

(13.) S.S. 1114 (A.D. 1192). A private grant.

(14.) S.S. 1119 (A.D. 1197). Grant by a servant of the king mentioned in No. 2.

(15.) S.S. 1223 (A.D. 1301). A private grant. (16.) S.S. 1121 (A.D. 1199). Do.

(17.) S.S. 1134 (A.D. 1212). Grant by the king mentioned in No. 2.

(18.) S.S. 1118 (A.D. 1196). Do. (19.) S.S. 1119 (A.D. 1197). A private grant.

(20.) S.S. 1219 (A.D. 1297). Do. (21.) Slokas in honor of the king mentioned in No. 2. (22.) S.S. 1131 (A.D. 1209). A private grant.

(23.) S.S. 1145 (A.D. 1223). Do. (24.) Do. Do. (25.) S.S. 1134 (A.D. 1212). Do.

(26.) There is an inscription on a stone at the old cutcherry in Ellore. S.S. 1150 (A.D. 1228). Grant by Indradeva, son of "Śrīman mahāmaṇḍaleśvara Chōḍa mahārāzulaina Narapati rāzuluṅgāru," or "Narapati, the Chola sovereign." In this year, Dr. Burnell thinks, the Cholas lost this part of the country. (27.) On a stone fixed in the verandah of the house of a Mussalman is an inscription. S.S. 1155 (A.D. 1233). A charity by Malla Peggaḍa, son of Ananta Peggaḍa, described as principal minister to some sovereign not named. (28.) On a stone north of the tank, north of the village, is another. Only part remaining. Date Ś.Ś. 1105 (A.D. 1283). (29.) There is an inscription on a stone in the large mosque in the main street. Only a portion remains, and nothing can be gathered from it. (30.) On a stone in the bazaar is an inscription. Ś.Ś. 1545 (A.D. 1623). Grant by Śrī Raṅga Rāya of Vijayanagar, son of "Gopāl Rāya," and grandson of "Āruvīti Rāma Rāzu Raṅgappa Rāzu," to his Guru. There is a copy of this on copper in the possession of Ķāzi Muhammad Mīru Nazar 'Ali Saheb of Ellore. I give the description of the contents of this inscription as communicated to me. It would seem worthy of careful examination.

The Kazi has sent me a copy of a document of some local interest which is in the possession of a Karanam at Ellore. It is a copper-plate inscription giving the order of precedence in which betel-leaves were served to various chiefs and people by Ibrahim Kutb Shah after his conquest of this country, about

the year 1566 A.D.

Gollacudem;—a hamlet of Nārāyanapuram, 17 miles north-east of Ellore. (Goolagoodem, Narain-pooram.) There is an inscription on a stone outside the village, said to be "illegible."

Gunturalle;—20 miles north of Ellore, 3 miles west of Kāmavarapukōta. A cave temple here would seem, from the description of it sent to me, to be an important monument. It is situated in a hill on the east of the village. My native correspondent writes thus:—"The roof of the temple was so artfully carved as to form rafters and reepers. In the centre of the temple there is a square stone pavement of 4 yards length and 1 yard height. On this pavement, there is a dome of 1 yard and a quarter height; a lingam was constructed on this dome. On each side of the temple at a distance of 100 and 70 yards the hill was cut into walls and halls of 40 yards length and 6 yards breadth. In one of these halls there is a small cave through which the water, with which the Lingam has been bathed, is said to have come formerly." There is a Hindu festival here every year at the Sivarāttri. From the description given above it might fairly be conjectured that the remains are those of a rock-cut Buddhist monastery and Chaitya, with a Dāgoba in the centre of the latter under a vaulted roof. At any rate it should be carefully examined.

KAIKARAM;—19 miles east-nort east of Ellore, on the canal. (Kykarum.) There is an inscription on a nandi which lies in front of a Sive temple.

Kāmavarapukōra;—22 miles north-north-east of Ellore. (Kamavarapookota.) There is an old fort here. South of the village is a hill in which is a rock-cut cave. At the foot of the hill are two very large statues of Hanuman (or of Vāli and Sugrīva as stated by the natives). The cave is sculptured in parts, and some of the statues are mutilated. Above the cave, on the top of the hill, are two small temples, both sculptured. On a pillar of a mandapam in the ruined fort is an inscription in characters said to be "illegible." The fort is said to date from the time of the Reddis (1328-1427 A.D).

KONIJARIA;—4 miles north of Ellore. There is an inscription on a stone pillar in the centre of the village, undated, recording the erection of the pillar by private parties.

Koppāka;—5 miles west by north of Ellore. (Kopaka.) There is a stone near the dhvaja stambha of the temple of Gopālasvāmi, on which is an inscription recording a grant to the temple by a Zemindar. No date. In the hamlet of Pedda Kadimi (Pedakudmee) is an inscription, said to be "illegible." There is an old mud fort here.

MUNDURU;—8 miles north-east of Ellore. (Moondoor.) A mile west of this village, near the sluice of a tank, is a stone with an "illegible" inscription on all four sides of it.

Nagalapalle; —21 miles north of Ellore. (Nagalapally.) North-east of this village and north of Jilligerigudem is a low range of hills. On the west side of a valley amongst these is a ridge of sandstone

in which have been excavated a range of rock-cut cells and a cave-temple. The temple has an arched façade, and inside is a dome-shaped erection. My informant is Mr. W. King, of the Geological Survey. who has been kind enough to send me a rough sketch of the principal cave. These caves would seem to be the remains of a Buddhist sanctuary, the Chaitya having a Dagoba within it as at Karle, though doubtless the imitation is very rough and crude. The information given me is scanty, but after reading Mr. King's description and seeing his sketch, I think the above is a fair assumption. (See GUNTUPALLE.)

PEDDAPADU; -7 miles south-west of Ellore. (Pedapad.) There is an inscription on a pillar of the kalyāna mandapam of the temple of Someśvara. It is dated S.S. 1140 (A.D. 1218), and records the erec-

tion of the mandapam by a private person.

TADIKALAPUDI ;-13 miles north by east of Ellore. (Tunakulpoodee.) There is a very old temple here, dedicated to Gangesvarasvāmi, fabled to have been built by Bhīshma, the grandfather of the five Pandavas. There are several inscriptions in the temple, all "illegible." In the shrine of Ankalamma in the village are six stone statues bearing some "illegible" written characters. West of the village is an inscription, also "illegible," on a white four-sided pillar, and a similar one on a stone forming part of a mandapam of the Gangeyasvāmi temple.

VATLURU; -3 miles west of Ellore. (Wootloor.) On five stones in this village are inscriptions, all

"illegible." Copies of two of them have been sent me. They seem to be mantrams.

VEGI, or PEDDA VEGI; -6 miles north of Ellore. (Pedavaigie.) This is believed to be the site of the ancient capital of the Telugu kings of Vengi, whose sovereignty came to an end with the Chalukyan conquest about the year A.D. 605. The dynasty that immediately preceded the Chalukyas was called Salankāyana. A copper-plate grant of this dynasty, belonging to about the fourth century, which was obtained at this place, has been published by Sir Walter Elliot in the Madras Journal (XI, p. 302), by Mr. Fleet in Ind. Ant. (V, p. 177), and by Dr. Burnell in S. Ind. Palæography (p. 135 and plate xxiv.) The kingdom of Vengi was one of the earliest of the kingdoms of Southern India, and the ruling family were Pallavas, connected with the Pallavas of Kañchi (Burnell, S. Ind. Palæography, 15). Burnell thinks that the kingdom was not older than the second century, as it is not mentioned by Ptolemy. He considers that Kanchi (Conjeveram) became the chief place of the Pallavas after the conquest of Vengi by the Chalukyas. It is not yet certain that Pedda Vegi is the site of the oldest city, as there is another village close by called Chinna Vegi. At Dendaluru, 5 miles south-east of Vegi, are said to be traces of extensive ancient remains, which extend as far as Pedda Vegi. It does not appear that the kingdom of Vengi was at any period one of very great importance. (See Ind. Ant. I, 348; V, 175. Madras Journal XI, 304. Cunningham's Ancient Geography of India I, 516.) There are evidences of extensive ancient buildings here, and many curious mounds which Sir Walter Elliot thinks probably cover the remains of the old city. He describes these as extending as far as Chinna Vegi and Dendaluru. It is said that the Mussulmans built the fort at Ellore with stones from the ruined temples at Vegi and Dendaluru. At the south of the village of Vegi there is a stone bearing an "illegible" inscription, buried on a tank-bund.

TANUKU TALUK.

ATTILI; -7 miles south-west of Tanuku. (Uttellee.) Two old temples. The villagers assert that there was formerly a fort here, but all traces of it have disappeared.

CHERROLU; -20 miles west by north of Tanuku, 81 miles west-north-west of Pentapadu. (Chebol.) There is an inscription on- a fallen stone on a mound called Bhāvāyakara gattu. It is dated in S.S. 1475 (A.D. 1553), and records the construction of a tank by a private person.

Duvva; -5 miles west-north-west of Tanuku. (Doorah.) A temple said to be 600 years old. On

one of the pillars are two inscriptions.

(1.) Undated. A private grant to the temple:

(2.) S.S. 1570 (A.D. 1648). Records the erection of a mandapam by a private party. Two other temples in the village are said to be of fabulous age.

ILINDRAPARRU -6 miles south-west of Tanuku. said to have been erected by the Chola kings. (Illindalapurroo.) A temple of Chodesvarasvami,

IRAGAVARAM; -6 miles south of Tanuku. (Irragawaram.) inscriptions on a slab fixed east of the garbhālayam of the temple. An old temple. There are two

(1.) S.S 1150 (A.D. 1228). A private grant.

(2.) Undated. A grant by a private party "in honor of Pota Nripa."

(3.) S.S. 1156 (A.D. 1234). A private grant.
(4.) S.S. 1169 (A.D. 1247). Grant by the minister of "Sarvalokāśraya Śrī Vishņuvardhana mahārāja Mahādeva Chakravarti."-

JUTTIGA :- 9 miles south by west of Tanuku. An ancient temple, bearing several inscriptions. Some of these are here noted.

(1.) S.S. 1000 (A.D. 1078). Grant to the temple by the "eldest daughter of Vengisvara."

(2.) S.S. 1074 (A.D. 1152). Grant by Malli Raja, "son of Vijayaditya."

(3.) S.S. 1111 (A.D. 1189). Grant by Virappa Nayudu.
 (4.) S.S. 1082 (A.D. 1160). A private grant.

KAKARAPARRU: -4 miles east by north of Tanuku. (Kakerapurroo.) Two temples, stated to have been founded by Rāja Rāja Narendra, the Chola king. The temple of Sītā is old.

KANTERU :- 8 miles south of Tanuku. A temple dedicated to Someśvara. It is supposed to have been founded by Ravi (the sun), and an inscription on a stone in the village is said to have been engraved by that god.

Kānūzu;—7 miles north by east of Tanuku. (Kanoor.) There are two inscriptions here in the temples of Someśvara and Vallabhasvāmi respectively, recording the erection of the temples by private persons in the years S.S. 1595 (A.D. 1673) and S.S. 1555 (A.D. 1633).

KHANDAVILLI; -5 miles south-east of Tanuku. (Kundavellee.) An old temple.

KONDUVAPADU; -6 miles west of Tanuku. (Kondoorapad.) A temple, said to be 400 years old, dedicated to Viśveśvarasvāmi; and another, 500 years old, dedicated to Kanaka Durgā.

MALLEPUDI ;-7 miles south by west of Tanuku. (Mulleepoodec.) An old temple, with inscriptions, "illegible." It is on the banks of the holy Gostanadi.

MALLESVARAM; -5 miles south-east of Tanuku. (Mullaishweram.) A temple said to have been built by the Reddi chiefs (1328 to 1427 A.D.) over a more ancient shrine. On it is an inscription said to be "illegible."

Māmudūru; -91 miles south-west of Tanuku. (Mandoor.) An old temple.

MANDAPAKA: -2 miles south-west of Tanuku. (Mundapauk.) An ancient temple. There is an undated inscription, recording a gift to the temple by a private person, on a stone fixed 50 yards east of the temple of Ellāramma. There is a copper-plate document in the village—a grant by Chalukya Bhīma (c. 887-917 A.D.) of the Eastern Chalukya dynasty.

MARKANDAPADU;-13 miles north of Tanuku. (Markondapad.) An old temple.

MUKKAMULA; -5 miles east of Tanuku. Three old temples.

MUNIPALLE; -8 miles north by east of Tanuku. (Moonipellah.) An ancient temple, standing on the old banks of the Gostanadi, which has changed its course.

NIDADAVOLU; -9 miles south-west of Rajahmundry. A fort here was constructed by the Muhammadans about the year 1552 A.D. as a protection to their then frontier on the Godavari river. The village is traditionally stated to be the capital of the rulers known as the "Pancha Mahāpātakas." There are two very old temples here, and the remains of an old fort.

Pālangi;—11 miles north of Tanuku. (Palengy.) A very old temple on the banks of the old Göstanadī.

PANDULAPARRU; -10 miles north by east of Tanuku. (Pandulapurroo.) There are two inscriptions on a fallen stone in front of the garbhālayam of the temple of Malleśvarasvāmi. Both are of the same date, S.S. 1228 (A.D. 1306), and record the erection of two pillars by private persons.

PEKERU; -51 miles south-east of Tanuku. (Payakairoo.) Two ancient temples and several carved figures of goddesses, &c.

PENDIYĀLA; -8 miles north-north-east of Tanuku. (Pendecalla.) An ancient temple.

Pentapāņu Agrahāram ;—11 miles north-east of Pentapādu, 11 miles west of Tanuku. A ruined temple, said to be about 500 years old.

PENUGONDA; -8 miles south-south-east of Tanuku. (Pennagonda.) Three temples, said to be of ancient date. There is another one dedicated to Vasavi Kanyaka, a girl who put herself to death. She is immortalized in a poem called the Kanyakā Purāna. There are a number of inscriptions here, of which very poor copies have been sent me. One, on the Nakreśvarasvāmi temple, is dated "in the seventh of the increasingly glorious years of Vishnuvardhana" (or "of the Vishnuvardhana kings"), and records a grant to the temple by a private party, no Saka date being given.

Penumantra; -8 miles south-south-west of Tanuku. (Pennamentra.) An old temple.

PIPPARRU; -4 miles south-east of Pentapadu, 11 miles west by south of Tanuku. (Pippurroo.) An ancient temple.

Ramesvaram; -8 miles south-west of Tanuku. (Ramaishweram.) Several ancient temples. The town stands on the Gostanadi, a very sacred stream, mentioned in the Vāyu Purāṇa. The temple of Rāmeścarasvāmi is said to be curiously sculptured. On a slab in the south wall of the same temple is an inscription said to be "illegible."

RELANGI; -4 miles south-west of Tanukr. (Ralingee.) An ancient temple on the Gostanadi.

TANUKU;—head-quarters of the taluk, 18 miles south by west of Rajahmundry. (Tunnakoo.) The temples of Keśavasvāmi and of Siddheśvarasvāmi are said to be very ancient. There are four inscriptions on pillars of the former temple.

(1.) S.S. 1443 (A.D. 1521). A private grant.

(2.)Do. (3.) Do. Do.

(4.) Undated. A private grant.

TETALI; -21 miles west-north-west of Tanuku. (Kaithaly.) A temple said to have been built by Raja Raja Narendra of the Chola dynasty (1023 to 1064 A.D.). On a slab close to the door is an "illegible" inscription.

VELPURU; -3 miles south-south-west of Tanuku. (Yailpoor.) On the temple of Rudresvarasvāmi. are two inscriptions.

(1.) S.S. 1557 (A.D. 1635). Records the erection of the temple by a private person. (2.) S.S. 1198 (A.D. 1276). Records the erection of a pillar by a private person.

VEMAVARAM; -4 miles north-east of Penugonda. (Vamareram.) A temple said to have been erected by the Reddi chiefs (1328 to 1427 A.D.).

VIJAYESVARAM; -12 miles north by east of Tanuku, close to the west end of the Godavari anicut. (Vagaishwarapoorum.) Two old temples, held very sacred.

VIPPARRU, also called PADAMARA (or western) VIPPARRU; -31 miles south-west of Pentapadu, the Sub-Magistrate's station, 13 miles west of Tanuku. A temple, dedicated to Rājeścarascāmi, said to have been erected by the Chola, Raja Raja Narendra, (1023 to 1064 A.D.). Two other temples are said

VIPPARRU, or TÜRPU (eastern) VIPPARRU;—3 miles south-east of Tanuku. (Ippurroo.) A temple said to have been founded by the Chola, Rāja Rāja Narendra (1023 to 1064 A.D.).

BHIMAVARAM TALUK.

AKUVIDU; - 5 miles west of Undi. (Akeed, Oondee.) Two temples, 400 years old, and an older temple of a village goddess. In the Bhimeśvarasvāmi temple are a number of stone sculptures.

AJJAMŪRU; -4 miles west of Undi. (Uzzamoor.) A temple, said to be 400 years old.

Andalūru;—12 miles west of Undi. (Undalooroo.) There are two temples here said to be 1,000 or 1,200 years old.

ARDHAVARAM; -8 miles north-east of Undi. (Arduvaram.) A temple said to have been built by the Reddi chiefs (1328 to 1427 A.D.) and subsequently repaired.

Внімачакай; —6 miles south-east of Undi. The present head-quarters of the taluk. (Bermawaram.) A small temple of Bitmesvarasvāmi, in which is an inscription on a stone, said to be "illegible."

CHINTAPARRU;-15 miles west by south of Undi, 2 miles west of Palakolu in Narasapuram Taluk. A temple 400 years old.

DHARMAPURAM; -6 miles west of Undi. (Durmapooram.) A deserted temple, 400 years old.

Dumpagapapa Agrahāram; -7 miles west of Undi. (Doompakudapa.) There is a temple here about 400 years old dedicated to Varadarājasvāmi. On a pillar in the temple is an inscription dated S.S. 1075 (A.D. 1153), recording the building of a temple of Durga and its endowment, by a private person.

Ganapavanam; -8 miles north by east of Undi. (Gunepavarum.) An old temple with several inscriptions. They are mostly on three pillars of the Mukha mandapam of the ruined temple.

(1.) Ś.Ś. 1117 (A.D. 1195). Grant by "Śrīman Mahāmandaleśvara Kōna Mandalika Sōmaya Rāja."

(2.) Ś.Ś. 1165 (A.D. 1243). A private grant.

(3.) §.§. 1077 (A.D. 1155). (4.) §.§. 1073 (A.D. 1151). A private grant "in the seventh of the years of Raja Raja." Grant by "Śrīman Mahāmandaleśvara Kolanisāmi Nāyaka."

Grant by Gōka Rāja, son of "Śrīman Mahāmandaleśvara Vengi (5.) S.S. 1096 (A.D. 1174). Mallideva Rāja."

The grantor's name is omitted in my copy.

Do.

Do.

(6.) Ś.Ś. 1109 (A.D. 1187). (7.) Ś.Ś. 1195 (A.D. 1273). A private grant.

(8.) S.S. 1117 (A.D. 1195). (9.) S.S. 1187 (A.D. 1265).

(10.) Undated. A private grant.

(11.) S.S. 1086 (A.D. 1164). A private grant.

There is said to be an old fort here, of which only a few mounds now mark the site.

GANNUPŪDI :- 6 miles south-east of Undi, 1 mile east of Bhīmavaram. (Goonapoodee.) A very old temple of Someścarasvāmi. It is of considerable size. This place is said to be identical with the place called "Pañcha Rāma Kshetra," treated of in the Bhīma Khanda of the Skānda Purāna.

GÜMULÜRU;—4 miles north-west of Undi. (Goomeloor, Oondee.) West of the temple of Gopālasrāmi is a stone bearing an "illegible" inscription.

Keśavaram; -9 miles north-east of Undi. (Krsereram.) A temple 400 years old.

KOMMUBIKKĀLA;—16 miles east of Undi. A deserted temple. There is a copper-plate inscription in possession of Venkata Rāzu, son of Kūchapāti Lakshmi Rāzu, of this village. It is said to be "illegible."

Krovvipi ;-6 miles north of Undi. (Kovidoo.) A mosque built by one of the Kutb Shahi sovereigns of Golkonda 300 years ago.

Kumapavilli; —5 miles east by south of Undi. (Koodavillee.) In the temple of Viśceścarascāmi is an inscription on a stone, said to be mostly "illegible."

Kuppanapupi :- 4 miles south-west of Undi. (Koopenapoodee.) Two temples, 400 or 500 years old. Madivada; -7 miles south-west of Undi. Two temples about 400 years old.

MOGALLU; -4 miles east of Undi. (Mogulloo.) There is a mound "built of bricks" a mile south-east of the village, close to the Gostanadi stream. On its summit is a lingam, fabled to have been placed there by Parasu Rāma. The place is noted in the Gostanadī Māhātmyam. There are two very old temples in the village. In front of the temple of Bhimeśrarasrāmi is a mandapam, on the five pillars of which are five inscriptions of the same year, S.S. 1237 (A.D. 1315), recording grants to the temple by private persons. On another is a private grant of S.S. 1243 (A.D. 1321).

NIDAMARRU; -9 miles north of Undi. (Niddamurroo.) A temple said to have been built 500 years ago.

NINDRAKOLANU; -13 miles north by west of Undi. (Nindrakol.) A temple 500 years old. In the middle of the street is a stone bearing an inscription said to be "illegible."

Pālakuduru;—8 miles east of Undi. A temple about 400 years old.

Pandoora.) An old temple, enlarged 200 years ago. There is a copper-plate inscription here. It is dated in S.S. 1056 (A.D. 1134), and records the grant of the village of Panduva as an agraharam to Brahmans by Kolani Kōtappa Nayaka, "lord of Sarasipuram," in the reign of Kulottunga Chola II.

PEDDA KĀPAVARAM; -5 miles north by west of Undi. There is a temple here said to be 1,000 years old.

PEDDAMARRU; -4 miles south-east of Undi. A temple said to have been built by a Chola king. East of this is an image said to be "Jaina."

Pedda Ramachandrapuram; -4 miles west of Undi. A temple 400 years old.

Rāyakuduru;—15 miles east of Undi. (Raukoodaroo.) On stones at the gateway of the temple of Someśvarasvāmi are some "illegible" inscriptions.

Sagiradu.—The Ordnance map has a place marked, 8 miles north-east of Undi, 'called "Sageepad mound." I have received no further information regarding this place, but, considering the existence in the neighbourhood of remains of Buddhist topes known to the natives of the Kistna District as "mounds," it might be well to examine this one.

UPPULŪRU; —5 miles north-east of Undi. (Oopooloor.) A temple 400 years old.

Venkatāpuram;—13 miles north by west of Undi. (Venketapoorum.) A temple said to be 650 years old. There is a sthala purāna of the place in possession of Kandāla Rangāchāri, who also has a copper-plate document, evidencing a grant by a Zemindar.

Vīravāsaram;—12 miles east of Undi. (Veerawasarum.) Eight miles north-west of Narsāpur. This was the site of an early English factory. Established in 1634, it was withdrawn 1662, and re-established 1677. In 1702 it was abandoned. Near the temple of Viśveśvarasvāmi stands a dhvaja stambha, close to which is a stone nandi. On this is an "illegible" inscription. There is a very old temple here, and an old fort built by a former Zemindar.

YĒLŪRUPĀDU;—8 miles south-west of Undi. (Yailoorpad.) In the temple of Bhīmeśvarasvāmi, on a nandi image, is an inscription said to be "illegible."

NARSĀPUR TALUK.

ĀCHAŅŢA;—13 miles north-west of Narsāpur. (Ausuntah.) There are several temples here and inscriptions. The first three are on the north wall of the Vishnu temple.

(1.) S.S. 1177 (A.D. 1255). Records a grant by four chiefs. Divested of their Telugu suffixes, the names are Rāja Mahārāja, Yerra Lakshmi Rāja, Vengīśvara, and Pina Lakshmi Rāja.
 (2.) S.S. 1181 (A.D. 1259). Grant by the last of the above four chiefs, of land which had been

given to his family by Vijayādityadeva, described as "the Vishnuvardhana Maḥārāja" (Srī Sarvalokāsraya Srī Vishnuvardhana Maḥārāzulaina Vijayādityadeva Chakravarti).

(3.) S.S. 1181 (A.D. 1259). A private grant.

(4.) On a stone above the south doorway of the mukha mandapam. Illegible.

(5.) Illegible in part. The name of Gokarna Chakravarti is mentioned.

(6.) Above the doorway of the shrine of Ammavaru, north of the mukha mandapam. S.S. 1074 (A.D. 1152). Grant by Mallanna Sami Nayudu, son of "Śrīman Mahamandaleśvara Kona Mumadi Bhīma Raja."

Antaravēdi;—on the coast, 7 miles south of Narsāpur. (Anteravady Pettah.) There are two very sacred and ancient temples here, one dedicated to Narasimhasvāmi, the other to Nīlakantheśvara. In the former is an undated inscription recording repairs.

Kadali;—12 miles east of Narsapur. (Kudully.) In the temple of Kapotīśvarasvami are inscriptions, said to be illegible, on four pillars. (See Chēzarla, Narsaraopet Taluk, Kistna District.)

Kadami;—14 miles east of Narsapur, 4 miles from the river. At the foot of an idol in the temple of Potesvarasvami is an inscription said to be illegible.

Kodamańchili;—14 miles north-east of Narsāpur. (Kodamunchilly.) There is an inscription on the north wall of the temple of Gopālusvāmi. It is dated Ś.Ś. 1074 (A.D. 1152) and records a private grant to the temple.

LAKSHEŚVARAM; -2 miles south of Narsapur. (Letchaiswaram.) A very ancient temple, with a

Mādhavavvapalem (Madapollam, Madapolliyam);—part of the present town of Narsāpur. (Maddapollum.) An English factory was established here in 1679. (?) It was captured by the French in 1757. Recaptured 1759, when Captain Forde stormed and seized the fort at Masulipatam. A farmān from Delhi established the English there permanently in 1765. The above facts are taken from Oppert's tables in the Madras Journal for 1879, p. 105. But I observe that Fryer, who visited Masulipatam in 1673, writes (Travels, p. 35) that the English at that place, during the hot season, "remove to Medapollon, where they have a wholesome seat forty miles more north." A tombstone in the grounds of the

present Deputy Collector's office perpetuates the memory of an infant daughter of one of the early English "chiefs of Madapollam" who died in 1681.

RUSTUMBA; -is the name of the north suburb of this town. There is a stone bearing an "illegible" inscription here.

MAMIDIKUDURU;-15 miles east by north of Narsapur. (Mamudukooduroo.) On a mound at the end of the village is a stone statue bearing an "illegible" inscription. There are two old mosques here.

Nadurudi :- 17 miles north-east of Narsapur. (Nuddapoody.) Three very old temples.

NAGARAM; -14 miles east by north of Narsapur. (Nuggarum.) Remains of an old fort said to have been built by the Mussulmans.

NARSAPUR (Narasāpuram); -head-quarters of the taluk. Not marked on the Ordnance map, but almost identical with Maddapollum (Madhavayyapalem) on the river. There is an old fort here.

Pālakol (Pālakollu); -6 miles north of Narsāpur. (Paullakoloo.) This was an early settlement of the Dutch, and there is a Dutch graveyard here. The English under Lord Macartney took it from the Dutch in 1781. The earliest tomb-stones in the graveyard are dated 1662 and 1665. There is a very old temple here, the Sthala Purana of which is with Vasa Vīresalinga, a resident of this village.

Inscriptions-

(1.) §.S. 1180 (A.D. 1258). A private grant.

(2.) §.§. 1067 (A.D. 1145). (3.) §.§. 1199 (A.D. 1277). (Partly illegible.) Do. Do. Do.

Grant by a private person with the consent of "Bhīma Vallabha (4.) S.S. 1080 (A.D. 1158). Rāja."

A private grant. (5.) S.S. 1324 (A.D. 1402).

- Grant by "Anna Devara Bhūpāla," to whom are given warlike, (6.) S.S. 1325 (A.D. 1403). but not kingly, titles.
- Records the erection of a mandapam by a private person in honor of (7.) S.S. 1338 (A.D. 1416). Doddaya Allāda Bhūpāla.

(8.) S.S. 1179 (A.D. 1257). A private grant.

- (9.) S.S. 1180 (A.D. 1258). Do. entre for the Arts (10.) S.S. 1172 (A.D. 1250). Do.
- (11.) S.S. 1218 (A.D. 1296). Do. Do. (12.)

(13.) S.S. 1222 (A.D. 1300). Grant by "Tōlēṭi Induśekharadeva Chakravarti, the Vishnuvardhana king" (Sarvalokāśraya Śrī Vishnuvardhanulaina Tolēţi, etc.)

(14.) S.S. 1222 (A.D. 1300). Grant by "Srīman Mahāmandalesvara Kona Ganapatideva Rāja." son of Mahadeva Chakravarti, "the Vishnuvardhana king" (see No. 13). To the title "Chakravarti" is here added "Rayaru, Vadayaru."

(15.) S.S. 1344 (A.D. 1422). A private grant.

(16.) S.S. 1337 (A.D. 1415). A private grant made to ensure the prosperity of Allada Bhūpāla (see No. 7).

(17.) S.S. 1240 (A.D. 1318). Grant by Ramanathadeva, son of "Sriman Mahamandalesvara Kona Bhīma Vallabha Rāja."

(18.) S.S. 1218 (A.D. 1296). A private grant.

(19.) S.S. 1549 (A.D. 1627). Do. (20.) S.S. 1518 (A.D. 1596). Records the erection of a mandapam by Sankaragiri Chandra Mahārāja, "the Vishnuvardhana king" (see No. 13).

(21.) S.S. 1562 (A.D. 1640). Erection of a temple by a private person.

The above list is taken from copies made for me by a clerk who worked under Sir Walter Elliot. I cannot vouch for the accuracy of the dates or names.

Rāmeśvaram; -3 miles south-east of Narsapur. (Ramaishwaram.) An ancient temple of Ramalingesvara, said to contain inscriptions in the garbhālayam, which no one can read. There is a copper-plate inscription fixed to the side of the lingam inside the temple.

TATIPAKA; -12 miles east-north-east of Narsapur. (Tauteepauka.) In the middle of the village is a Jaina statue half buried in the ground and uncared for. There is a temple here said to have been built 400 years ago. 11

THE KISTNA, OR KRISHNA, DISTRICT.

(Head-quarters, Masulipatam.)

This is one of the most interesting districts of the Presidency. Lying on both sides of the sacred Krishna river it has always been a favorite resort for the most ardent devotees of religion from the earliest ages, while its fertilizing properties have ensured the presence of a larger agricultural population than that of many other more barren tracts.

We consequently find here a remarkable wealth of antiquarian relies of all classes and ages. The upland tracts of the district abound in rude stone monuments, which, for present purposes, may be taken to be the most ancient of any, though the most advanced archæologists are inclined to doubt the great age of at least some of these remains. Mr. Boswell in his report to Government on antiquities, printed with G.O. of 14th December 1871, states that in the cairns and other such monuments in this district nothing has yet been found save rude pottery and bone vessels and ornaments, showing a state of civilization less developed than that of many of the cairn-builders of the south, where metal weapons and utensils are

Amongst the Buddhists the arts seem to have arrived at a pitch of perfection which has never been surpassed, if equalled, in subsequent years. Relics of those days are numerous, and include the most exquisitely sculptured shrine in India, the Amaravati tope. The ruins of other topes and of Buddhist towns and villages are frequently met with.

This period—which is also the first known historical period, the epoch of the Buddhist Śalankāyana dynasty of Vengi-came to an end about the commencement of the seventh century, when the Chalukyas from Kalyana in the west obtained possession of the country. Being worshippers of Brahmanical deities they seem to have succeeded in entirely uprooting the old Buddhist faith, which before their arrival had probably been decaying; and some of their first undertakings appear to have been the hewing out of durable temples from the solid rock. The four-storeyed rock-cut Undavalle cave and a large number of other rock-cut and sculptured shrines date from this period. The Chalukyas seem to have been principally worshippers of Vishnu. The celebrated Chinese pilgrim Hiwen-Thsang visited this country and resided at Bezvāda, in a Buddhist monastery, for several months in A.D. 639. The Chalukyas were succeeded in A.D. 1023 by the Cholas, under whom the worship of Siva appears to have received a fresh impetus. They seem to have been zealous builders of temples, structural not rock-cut. A number of these remain, though many have been rebuilt. The Cholas were, about the year A.D. 1228 (as to this date I follow Burnell), succeeded by the Ganapatis of Orangal for a period of 100 years till the defeat and downfall of Pratapa Rudra II before the Mussulmans in A.D. 1323. It was during the reign of the grandmother of this king, named Rudramma Devi, that Marco Polo visited the coast at Motupalle, south of the river. It has been conjectured, though as yet there is no proof forthcoming, that, previous to the visit of Marco Polo, there had been Venetian or Genoese settlements on the coast. At any rate the establishment of a colony of some Europeans on the coast at Franguladibba (or Faringhidibba) in very early days seems to be a matter of certainty. They traded in diamonds from the mines on the river, west of Bezvada, and in fine cloths. The Ganapatis were liberal in their support of religious endowments and charities, and their inscriptions abound in the district. The Chola inscriptions are frequent, though less numerous. After the fall of the Ganapatis the district passed into the hands of the Reddi chiefs of Kondavidu, local lords who had risen to power. They established a dynasty that lasted till A.D. 1427, when they were overthrown by Muhammadans of the Bahmani dynasty. To the period of the Reddis belong many important works, strong hill-forts, temples, &c., including the small but handsome Siva temple at Amaravati. In A.D. 1515 Krishnadeva Rāya of Vijayanagar conquered the south of the district, but a few years later Sultan Kuli of Golkonda captured Kondapalle and seized the districts south of the Godavari. In 1565 the Vijayanagar sovereignty was overthrown, and the Mussulmans again obtained the country. Native tradition states that one of the Vijayanagar family,

¹ A short dynasty of Gajapatis held the Kondapalle Sarkar till 1471, when it, as well as Rajahmundry, were made over as a personal fief to Nizam-al-Mulkh.

a few years after the battle of Telikota (1565), came up from the south and drove the Mussulmans over the river, holding the country till 1580, when Ibrahim Kuth Shah of Golkonda finally subdued it. district passed under the sway of the English in 1759, having been the scene meanwhile of fighting between that power and the French.

A considerable number of Yanadis and Yerakalas, belonging to half wild jungle tribes, are to be found in this district. A paper on the Yerakala language was published by the Reverend J. Cain in

Ind. Ant. IX, 210.

Colonel Yule (Smith's Ancient Atlas, 1874, p. 22) identifies the Krishna river with the Masolus of Ptolemy and writes: "The only surviving trace of Masolus and Masolia or Masalia (Periplus) is apparently the name Masulipatam."

NANDIGĀMA TALUK.

This taluk abounds with rude stone monuments, mostly circles and dolmens. They are generally found in the neighbourhood of hills or high, uncultivated ground. It is impossible to give lists of all these, but they will be found in many villages of the taluk. (Ind. Ant. IV, 305.)

ADIVI RAVULAPADU; -61 miles south of Nandigama, on the Muniveru river. (Raralapaudoo.) On a stone close to a stream which flows east of the village is an inscription of S.S. 1164 (A.D. 1242),

recording a grant by a local chieftain to a temple.

Anumanchipalle;—18 miles north-west of Nandigama, 21 miles north-west of Jaggayyapeta. (Annamunchpully.) Four inscriptions on a slab in front of the garbhālayam of the Siva temple. Of three I have incomplete copies. Two are dated S.S. 1125 (A.D. 1203). The fourth records a private grant in the year S.S. 1182 (A.D. 1260), giving the name of "Manma Bhūpati." On another slab close by is a grant dated S.S. 1134 (A.D. 1212), in which occurs the name of "Pota Bhūpati."

BABBELLAPADU; -6 miles south-west of Nandigama. (Bobellahpaudoo.) A stone inscription north of the Siva temple records the settlement of a boundary dispute in S.S. 1470 (A.D. 1548). In front of a small shrine north of the village is an inscription on a stone, dated in S.S. 1442 (A.D. 1520),-a private grant.

BHĪMAVARAM; -5 miles east of Jaggayyapēta, 11 miles north-west of Nandigāma. (Beemawaram.) On the side of the tank, east of the hill known as Kongara Mallayyaghattu, till recently a favorite resort of dacoits, is a slab with an inscription dated S.S. 1068 (A.D. 1146), recording a grant to a temple.

BŪDAVĀDA;—18 miles west by north of Nandigāma on the Pālēru river. (Boodand.) Ruins of an ancient village, said to be Buddhist. Pottery, &c., is strewn about. Near it are some stone circles and a number of interesting chambered dolmens, some of which are large and deep, with several kistvaens one above the other. In the yard of a private house west of the temple of Mutyālamma, which is on the east of the village, is an inscribed slab recording a grant to the temple made in S.S. 1367 (A.D. 1445).

GUDIMETLA; -8 miles west by south of Nandigama on the Krishna. There is a picturesque old ruined fort here on a hill, with remains of temples, walls and mandapams, said to have been built by the Reddi chiefs (A.D. 1328 to 1427). It is called Turanga Rayudu.

The following list of inscriptions has been sent me. In one of these the fort is called the "Fort of

Sagi Pota Razu Kakatiyya Rudra Maharazu," whatever that may mean.

(1.) On a stone east of a mosque, recording a grant of lands in S.S. 1190 (A.D. 1268) by "Kākatīya Rudra Mahādeva" and one Ganama Nāyudu to a temple. This was in the reign of Rudramma Devi.

(2.) On the same. An inscription of Pota Nripa, "son of Rajendra Choda." Either the inscrip-

tion or my copy is incomplete.

(3.) On the same. A private grant.
(4.) On the same. S.S. 1236 (A.D. 1314). A private grant.
(5.) On another slab lying near the former. An inscription recording a grant by the commander-in-chief of the forces of "Rudrayadeva Mahārazu." The inscription is incomplete. The date appears' to be S.S. 1217 (A.D. 1295).

(6.) On the same. Grant to the temple in S.S. 1086 (A.D. 1164) by the "son of Vasta Nripa." I go entirely by the copy sent to me, for the accuracy of which I am not responsible.

(7.) Copy incomplete. It seems to be a grant by one of the Ganapatis.

JAGGAYYAPĒTA, OR BĒTAVŌLU;—15 miles north-west of Nandigāma. (Batavole.) 'A new Buddhist tope (?) has just been discovered close to this town on a hill, at least the description sent to me seems to be compatible only with the ruins of such a structure. It is described as 66 feet in diameter, and as having sculptured marbles all round. There are several stone circles over ancient graves all about the neighbourhood. In opening one I found nothing but the bones of a horse, which occupied the centre of the circle. It had been cut to pieces before burial and the bones of the head lay in different places. Large pots were placed at the four points of the compass. The remains are in the Ashmolean Museum at Oxford.

JEVANTIPURAM;—on the banks of the Paleru river. On a stone on the draja stambha of the temple of Anjaneya is an inscription dated S.S. 1528 (A.D. 1606), recording its erection by a private person.

Kanchala;—6 miles south of Nandigama. (Conchala.) There is a fort here, age not known Inside its walls is a broken stone bearing inscriptions;—

(1.) S.S. 1107 (A.D. 1185). A private gran

(2.) Undated. A private grant. (3.) Do. Do.

On a stone leaning against the image of Hanuman is another :-

(4.) S.S. 1107 (A.D. 1185). A private grant. Another broken stone has an inscription;—

(5.) Undated. Private.

KANCHIKACHARLA;—20 miles north-west of Bezvāda. Colonel Yule in Smith's Ancient Atlas (p. 22) identifies this place with the Kontakossyla Emporium of Ptolemy, which was on the river Massolus. The close proximity of this place with the diamond mines of Partiyāla renders this identification exceedingly probable.

Kautāvāri Agrahāram ;—14 miles west-north-west of Nandigāma. An inscription near a temple on the banks of the Paleru river dated S.S. 1670 (A.D. 1748), records the endowment of the temple by "Śrī Narasimha Nripati."

Konakanchi;—6 miles north-west of Nandigama. (Conacunchy.) There are four inscriptions here;—

(1.) Undated. A private grant in the reign of Śrīman Mahāmandaleśvara Pōta Rāja at Gudimetla.

(2.) S.S. 1068 (A.D. 1146). Grant by Rajendra Chola.

(3.) Undated. A private charity.

(4.) S.S. 1699 (A.D. 1777). Records the fixing of a boundary stone.

MALKĀPURAM;—17 miles north-west of Nandigāma, close to the Muniyēru river. (Mulkapoor.) Remains of an ancient village and temple with lines of stone walls and some sculptures. The people call the place Jainulapādu. Possibly it was a Buddhist village, subsequently occupied by Siva worshippers. A figure of Ganesa stands amongst the ruins.

MUKHTIYĀLA.—On the Krishnā river, 14 miles west by north of Nandigāma, the residence of the Zemindar of Chintapalle. (Moogetalah.) An ancient village site with remains of the foundations of a temple. Pottery and brick fragments abounding. Close by are several dolmens and stone circles. There are five inscriptions here, the first two in the Vishnu temple, the latter three in that of Siva.

(1.) Of this I have copy of only a portion. This gives no date, but contains a portion of a genealogical table with the names Durjaya, Raja Pôta, Dorabhūpa, and Tyāgi Pôta Raja.

(2.) Undated. Grant by Tyaga Pōta Raja, to whom are accorded the titles Sriman Mahamandal-esvara Sri Narasimhavardhana. The copy is incomplete.

(3.) Undated. Copy probably incomplete. A genealogy is given with the following names;—
Panda Bhimesvara, Kanta Bhūpa, Kesava Dharanīsa, Gonka Dharadhinātha, Śrī Kesava

(4.) Undated. Grant by the last-mentioned Kesava Nripa.

(5.) S.S. 1129 (A.D. 1207). Copy incomplete, The name of the same Kandrapāti Kesava

MUNAGALAPALLE; -3 miles south-west of Nandigama. (Moonagalapully.) There are three inscriptions here on two stones west of a tamarind tope which is east of the village.

(1.) Ś.Ś. 1180 (A.D. 1258). Grant by Manama Chāgi Rāja, son of Bhīma Rāja, and grandson

of Pedda Chāgi Rāja. (2.) Undated. A private grant.

(3.) Undated. Records the erection of some stone figures by a private party.

Muppālla; -21 miles south-west of Nandigama. (Moopaulah.) There is an inscription near the prākāra-wall of the temple of Malleśvarasvāmi. It is dated in S.S. 1168 (A.D. 1246), and narrates a grant by the commander of the forces of Chagi Manma Raja. (See under MUNAGALAPALLE.)

NAVĀBPĒTA; -5 miles north-west of Nandigāma. (Nabobpett.) There are six inscriptions here, at the temple of Somanāthasvāmi.

(1.) S.S. 1152 (A.D. 1230). Grant by Chāgi Pōta Rāja. (2.) Undated. Grant by Chāgi Ganapatideva.

(3.) S.S. 1152 (A.D. 1230). Grant by Chāgi Pōta Rāja.

(4.) (5.) S.S. 1216 (A.D. 1294). A private grant. (6.) Undated.

Partiyāla;-17 miles north-west of Bezvāda. A Nizām's village. This and some other villages, forming a small block, are the old diamond villages whence the celebrated diamonds of Golkonda were derived. The mines are not now worked, but the old workings are to be seen in every direction. They have been long deserted. (See Asiatic Researches XV, 126.) Marco Polo speaks of the diamonds (Yule's Edition, II, 295), giving an account of the natives' method of acquiring them; the same story that is told in "Sindbad the Sailor" of the eagles and the raw meat.

PEDDAVARAM; -8 miles west of Nandigama. Three inscriptions; -

 S.S. 1236 (A.D. 1314). Grant by a private person. This is at the temple of Añjaneya.
 S.S. 1190 (A.D. 1268). Grant by a private person with the consent of Sāhiṇi Gannama Nāyudu, commander-in-chief of the forces of Kākatīya Rudradeva Mahārāja. (This should be Rudramma Devi.) This is on a stone south of the village on the road to Gudi-

(3.) Undated. A private grant. It is south of the temple of Nilakantha.

PENUGAÑCHIPRÖLU; -- 10 miles north of Nandigama. (Pennagunchyprole.) An inscription in 'Karla Narasimha's garder ' It is dated S.S. 1542 (A.D. 1620), and records the placing of an image in the garden by a private person.

Pokkunūru.—There is an inscription east of the garbhālaya of the temple of Rāmalingasvāmi. It is dated S.S. 1115 (A.D. 1193), and records a grant by a private person.

Polampalle; -17 miles north-north west of Nandigama, on the Muniyeru river. (Pollumpullu.) Close to this place is the site of an old village called Ambahipādu, dating, I think, from Buddhist days. I found there a quantity of massive fragments of broken pottery, beads, a broken terracotta figure, &c. The remains were very like those found at Gudivada. Close by are a number of stone circles marking ancient graves.

Ramireppipalle, or Zonnalagappa Hill; -7 miles north by east of Nandigama. (Jennelgudda Hill.) The Board of Revenue, in their Order, No. 4847 of 26th October 1877, giving a rough List of Antiquities, mention "the carved stone of the Ramireddipalli hill." This place ought to be carefully examined.

Rīvirēla; -5 miles south of Jaggayyapēta (Bētavēlu), on the river near Muktiyāla. A number of rude stone circles and menhirs. Mr. Vanstavern opened several (see Ind. Ant IV, 305). A quarter of a mile inland from the village is a small shrine, in which is a stone carving representing two dancing girls. On the opposite side of the river is an old temple in the enclosure of which is a virukal.

Rāvulapāpu, or Tōra Rāvulapāpu;—71 miles south of Nandigāma. (Ravalapaudoo.) There are five inscriptions here.

(1.) S.S. 1164 (A.D. 1242). Copy incomplete. (2.) Undated. Grant to the temple by "Śrīman Mahāmandalesvara Kōṭa Gundra Rāja." (3.) Copy incomplete. Stone broken.

(4.) do.

(5.) On a nandi figure in front of the house of Mulkalapalle Lakshmana, dated S.S. 1275 (A.D. 1353), a grant by a private party.

TSAVUTAPALLE ;-8 miles east by north of Nandigama. (Choutapully.) On a pillar in front of the Anjaneya temple in the centre of the village is an inscription dated S.S. 1144 (A.D. 1222), regarding the erection of the pillar.

VEDĀDRI;—10 miles west by north of Nandigāma, on the river. (Vadadry.) On a hill near this village are the ramparts of an old fort, and foundations of buildings. Near a small temple is a fine statue. There are three inscriptions here ;-

(1.) S.S. 1548 (A.D. 1626). A private grant.

(2.) Ś.Ś. 1395 (A.D. 1473). Do. (3.) Ś.Ś. 1181 (A.D. 1259). Grant by Tyāgi Manma Gaņapatideva. (See above, Muktiyāla inscriptions.)

Zuzzūru; -8 miles east by south of Nandigama. An old village, dating certainly from before the tenth century A.D. as it is mentioned in an Eastern Chalukyan inscription of that date. (See Ind. Ant. VIII, 76.) There are three unimportant inscriptions here.

MUNAGALA ZEMINDARI.

Kökirëni; -36 miles west-north-west of Nandigama, 6 miles south-west of Munagala (Moonagalah, Kakeerana.) Some stone circles, and the remains of an ancient village, by tradition Buddhist or Jain.

Tapavāvi ;-2 miles west of Munagala, 20 miles north-west of Jaggayyapēta. (Taudrey.) Two inscriptions in the temple of Mallikarjuna. One is dated S.S. 1228 (A.D. 1306), in the time of "Annayya Reddi." The other is dated S.S. 1222 (A.D. 1300), in the reign of Kakatīya Pratāpa Rudradeva of Orangal. Both of these evidence private grants to the temple. The acknowledgment of a Reddi as chief in A.D. 1306 is curious and perhaps significant. The Reddis obtained absolute power on the downfall of Pratapa Rudra in A.D. 1323.

LINGAGIRI ZEMINDARI.

Lingagiri.—The residence of a zemindar, isolated from British territory and entirely surrounded by Nizam's villages, 23 miles west of Jaggayyapēta, or Bētavolu (Batavole). On a black granite slab west of the village is an inscription, bearing date Saka 1096 (A.D. 1174), recording a grant of land to the Lingagiri temple. South-west of the village there is a stone pillar on which is an inscription. The copy sent to me of this last is unintelligible.

Undrakonda or Undrakota.—Hill fort in the Nizam's dominions, 30 miles west-north-west of Nandigama, 10 miles west of Munagala. (Oondrakonda.) As this place is only 4 miles from British territory and is highly interesting, I think it is advisable to notice it. There are several forts on the hills with strong lines of fortification and gateways, and a rock staircase for the ascent. There is a tank at the foot of the hill, of which the water is always pure, and it is highly prized by the neighbouring villagers. When they take water from it for their fields they invariably drop a small coin into the tank in payment. Near this is an old deserted temple on a rock surrounded by walls and gates. This place is now covered with forest. Not far off is a building on the summit of a lofty and almost inaccessible peak. The building is said to have been the "residence of a dancing-girl." It is important that this should be inspected, as, for some reason or other, the inhabitants of this tract always confer that appellation on the remains of Buddhist topes. On another hill near are the remains of wells and lines of fortification. In the midst of these hills is said to have been a town, probably the residence of the garrison, defended by walls and gates. The villagers state that the fort has been in ruins for 500 years, but that in older days the Reddi chiefs occupied it. There are large and deep caves in these rocks overgrown with forest and difficult to get at. Whether these are natural or excavated, I have not been able to learn. Undrakota is easily reached from Munagala.

Five miles south by east of Undrakota, and 2 miles west of Nelamarri in the Munagala Zemindari (Neallamurry), are two small caves in a hill. It seems doubtful whether they are natural or rock-cut.

They are said to be unornamented, but to have rounded roofs.

BEZVĀDA TALUK.

ATUKŪRU:-11 miles north of Bezvada. (Autcoor.) A short inscription in the Siva temple records a grant. No date is given in figures. The grantor appears to be a private person.

Bezvada (Bezwada, Bezavada); -on the north bank of the Krishna River, 40 miles north-west from Masulipatam. This is a flourishing little town, and one of great historical interest. It teems with antiquarian remains. It seems to have been one of the most important towns in this tract of country early in the Christian era, and was the religious centre of the kingdom of Vengi, Vegi (or Vengi) being the capital. In 605 A.D. or thereabouts it was captured by the Chalukyans from Kalyana under Kubja Vishnuvardhana, who established the Eastern Chalukyan dynasty. Hiwen Thsang, the Chinese pilgrim, resided here for several months in A.D. 639 at a Buddhist monastery on a hill east of the town.1 He describes Buddhism as at that time losing ground. In A.D. 1023 the Cholas obtained possession of Vengi desa, and held the country till about 1228 A.D. (See Introductory Remarks to the Notes on the Godarari District.) They lost it then to the Ganapati dynasty of Orangal, who ruled here till 1323 A.D., when that kingdom was overthrown by the Mussulmans. On its ruins rose a dynasty of local Reddi (Ratta) chiefs who ruled at Kondavidu till A.D. 1427, when they, in their turn, were overthrown by the Mussulmans of the Golkonda Kuth Shahi dynasty. Between this date and A.D. 1515, when Krishnadeva Raya of Vijayanagar conquered the place, there is a rather doubtful period, the question being whether the country was held by the Mussulmans, or was under the sway, as the Hindus assert, of, first, a Gajapati named Langula, then two of the early Vijayanagar sovereigns, and then a succession of four Gajapatis, the last of whom was conquered by Krishnadeva Raya in 1515 A.D. In 1565 the Mussulmans again gained possession after the battle of Telikota, and held the country (continuously?) till the British occupation, ruling from the neighbouring hill fortress of Kondapalle.

The following are some of the remains at Bezvada:-

Of the Buddhist period (?)-rock-cut steps on the hill east of the town, formerly the site of the "Pūrvašilā" Buddhist monastery; 1 rock-cuttings on the hill west of the town 2 (the "Indranīlādri" or "Arjunakonda" of the natives, "Telegraph Hill" of the English); 2 marble statues of Buddha found on the west side of the western hill; and a granite statue at the library, which is said to have come from the top of the eastern hill.

There are some nondescript remains on the top of the western hill which should be examined.

Of the old Brahmanical period there are the temples of Mallesvara, of Arjuna, and of Kanaka Durga, with a large number of old inscriptions, sculptured pillars, mandapams, and figures, besides rockcuttings in the hills, and cave-temples of small size. Excavations below the town have brought to light many ancient remains underlying the modern town. (Boswell's Second Report, printed with G.O. of 14th December 1871; Ind. Ant. I, 374.) There are the traces of a fort north of the town.

At the library are a number of copper images which belong to the Buddhist period. Mr. Boswell says they were discovered at Buddhavani, a village in the Repalle Taluk. Several of the Amaravati

marbles also are here.

"Si-yu-ki" L, X., or "Voyages des Pélerins Bouddhistes," by Stanislas Julien II, 110. "Vie et Voyages de Hiouen Thsang" of Hoeili L, IV. Julien, p. 188. Fergusson's "Tree and Serpent Worship," p. 169. Cunningham's "Ancient Geography of India" I, 533. Boswell's Report to the Madras Government, printed with G.O. of 7th November 1870, reprinted in the Indian Antiquary I, 151, 186, 374. "Cave Temples of India," by Fergusson and Burgess, 95, 403. Journal of the Royal Asiatic Society, N.S., XII, 98. Sewell's Report to the Madras Government, printed with G.O., No. 1620, of 1st November 1878, and Supplement printed with G.O., No. 212, of 18th February 1881.

The following is a list of the inscriptions at Bezvada, besides several belonging apparently to about the seventh century, which are to be found scattered here and there on the rocks and cliffs surrounding the town, and are mostly illegible, or at least difficult to decipher.

In the Mallesvarasvāmi temple;-

(1.) On a pillar south of the nandi mandapam. Dated S.S. 1331 (A.D. 1409). Records the erection of the mandapam by a "ruler of Srī Vijayavādapura" (Bezvāda). This was during the period of domination of the Reddis of Kondavidu.

(2.) S.S. 1348 (A.D. 1426). Records the erection of the mukha mandapam by the same chief. This

is on another pillar.

A short time ago I should have left this statement to stand without qualification, but I am bound to state that the best authori-

ties differ from me at present. Further research and discussion will doubtless settle the point.

2 I have always been of opinion that this was the site of the Avarasila monastery; but as Mr. Fergusson differs, due weight must be given to his conviction that the "Avarasila monastery" was the Amaravati tope (see Discussion in the J.R.A.S. XII, N.S., p. 98, "On Hiouen Thrang's Dhanakacheka," and "Cave Temples," p. 96).

(3.) On the same pillar is an inscription of S.S. 1475 (A.D. 1553) by chiefs bearing the same title as the above, stating the terms of a marriage settlement.

(4.) On another pillar is an inscription of S.S. 1713 (A.D. 1791), testifying to the erection of a

mandapam near the eastern gopura by the daughter of a dancing-girl.

(5.) On a stone across the gateway of the Virabhadra shrine. S.S. 1743 (A.D. 1821), recording the erection of the shrine.

(6.) On a stone north of the dhvaja stambha, and in front of the garbhālaya. S.S. 1359 (A.D. 1437). A grant to the temple by a dancing-girl.

(7.) On a slab of black granite standing in front of the garbhālaya. Date illegible. A donation to the temple.

(8.) On the same. Another grant. Date illegible. 19. On the north side of the same. Date illegible.

(10.) On a pillar of the Ganesa mandapam. S.S. 1341 (A.D. 1419). The erection of the mandapam

in that year by a private person.

(11.) On a slab over the doorway of the garbhālayam of the Ganesa shrine. A pillar which has been utilized for building purposes, only one side of the inscription being now visible. It records a grant by one of the Chola kings (1023 to c. 1228?). The date does not appear.

(12.) On another pillar of the Ganesa mandapam. Dated only in the cyclic year. A private

charity.

(13.) On a stone across the water channel, north of the nandi mandapam. A private grant in S.S. 1097 (A.D. 1175).

(14.) On the same, western side. S.S. 1193 (A.D. 1271). A grant by some Reddis.

(15.) On the same, north side. S.S. 1189 (A.D. 1267). A grant by some Nayudus, people of some importance judging by their titles.

(16.) On a black granite pillar, lying north of the principal garbhālaya. S.S. 1160 (A.D. 1238).

Only a fragment is to be seen, and little can be gathered from it.

(17.) On a pillar of the nandi mandapam, north of No. 16. Grant by a charitable individual who also made the bathing tank and tope at Akiripalle, Nuzividu Division. Date not given,

(18.) On a slab of black granite lying north of the dhvaja stambha in Kanaka Durga's temple. 1440 (A.D. 1518). A very long inscription recording the erection of a large number of temples, mandapams, and other buildings in various places (including Vijayanagar) by a family of Kshatriyas, of whom a long and succinct genealogy for eight generations is given. The charities seem to have been performed at various times. The dates S.S. 1400 (A.D. 1478) and S.S. 1440 (A.D. 1518) are given, the latter during the reign of Krishnadeva Raya of Vijayanagar, -Salva Timmarasu, whose name frequently occurs in inscriptions, being prime minister (see No. 37).

(19.) On a pillar of the eastern gateway. S.S. 1227 (A.D. 1305). A private grant.

(20.) On a pillar of the kalyana mandapam of Kanaka Durga Mallesvarasvami's temple. S.S. 1077 (A.D. 1155). According to our present lights an inscription of this year should acknowledge the Cholas as supreme lords; but here the grant is made by Somanna Peggada, minister of "Srīman Mahāmandalika Boddana Nārāyanadeva." (Compare Nos. 28, 30, 34, 35.)

(21.) On the same pillar. S.S. 1100 (A.D. 1178). A private grant by some merchants.

(22.) On the same. S.S. 1175 (A.D. 1253). A private grant.

(23.) On the same. §.§. 1154 (A.D. 1232).

(24.) On the same. S.S. 1150 (A.D. 1228). This is the year in which, according to Dr. Burnell (South Indian Palæography 40, note 4), this country of Kalinga was lost to the Cholas. Here the grantor is "Srīman Mahāmandalesvara Srī Jana Pallava Sittiyadeva Mahārāja."

(25.) On the same. § §. 1121 (A.D. 1199). A private grant. (26.) On the same. § §. 1135 (A.D. 1213). Do.

(27.) On the same: S.S. 1121 (A.D. 1199). Grant by a king (?) Pota Bhupala whose genealogical descent for a few generations is given (see under Gui ierla, Nandigama Taluk). The use of the word Tyaga, which is common in the Chola country, as a title for Siva is suggestive.

(28.) On the same. S.S. 1069 (A.D. 1147). Grant apparently by the Somanna Peggada mentioned in No. 20 (abore), but the titles and name of his sovereign seem to be different

(see Nos. 20, 30, 34, 35). (29.) On the same. S.S. 1164 (A.D. 1242). A private grant. (30.) On the same. S.S. 1072 (A.D. 1150). Grant by Nārāyanadeva, son of Mahāmaṇḍalika Boddanna, mentioned in No. 20 (above).

(31.) On the same. S.S. 1165 (A.D. 1243). A private grant.

(32.) On the same. S.S. 1146 (A.D. 1224). Do. (33.) On the same. S.S. 1165 (A.D. 1243). Do.

(34.) On the same. S.S. 1177 (A.D. 1255). Grant by a private person, and by Kūchana Peggada, Prime Minister of "Śrīman Mahāmaṇḍalika Goṇṭūri Nārāyaṇadeva Rāja" (compare Nos. 20, 28, 30, 35).

(35.) On the same. S.S. 1138 (A.D. 1216). Grants by Bollana, a Brahman "minister," and by Rāyaṇa Peggada, commander of the forces of Śrīman Mahāmaṇḍalika Goṇṭūri Oḍaya

Rāja (cf. Nos. 20, 28, 30, 34).

(36.) On a pillar of a mandapam opposite the house of Govindaraja Venkayya. Date S.S. 1123 (A.D. 1201). Grant by a brother-in-law of Kākatīya Ganapatideva of Orangal. This is 27 years earlier than the date assigned by Burnell for the Orangal conquest. The inscription must be carefully examined.

(37.) On a pillar of the Kanaka Durgā temple, on the hill called Indranīlādri, west of the town. Date Ś.Ś. 1440 (A.D. 1518), recording the erection of some temple buildings in the reign of Krishnadeva Rāya of Vijayanagar by a chief named Singa Rāja who gives

his genealogy for eight generations (compare No. 18).

(38.) In an old fort, half a mile north-west of Bezvāda, is an inscription on a slab of black granite. recording a grant to a temple by "Rāja Ganapāti Rāja" in Ś.Ś. 1387 (A.D. 1465).

I have details of nine more inscriptions, but am not certain of their localities. This gives a total of 47 inscriptions at Bezvāda, and I am disposed to think that this does not exhaust the list. They all require careful examination.

CHIGGIREDDIPĀDU;—101 miles north of Bezvāda. Four stones, having ancient sculptured figures

on them, south of the village, to the west of the irrigation channel.

GANAPAVARAM;—16½ miles north of Bezvada. (Ganapauram.) North of thevillage, on the road to Chandrala, on the west side of a tank, is a stone nandi having an old Telugu inscription on it with a sun and moon. The characters are much worn away.

KAULŪRU or KĀVULŪRU;—8 miles north-west of Bezvāda. (Cowloor.) There are five inscriptions in this village—

(1.) On a stone standing on the bund of the tank. S.S. 1648 (A.D. 1726): Recording the construc-

tion of the tank.

(2.) On a stone at the end of the village north of the Kondapalle road. Undated. Recording the construction of a well by permission of the Mussulman governors.

(3.) In a pool on the west of the village lies a stone with an inscription on it.

(4.) To the north of the village in a palmyra tope is a slab with an inscription bearing date S.S. 1305 (A.D. 1383): Recording a private grant to the temple.

(5.) Undated. A grant to the temple.

Kondaralle;—8 miles north-west of Bezvāda. A fine hill-fortress-very picturesquely situated amongst hills and forest. It is said to have been originally built by the Reddis. An inscription of the tenth century (Indian Antiquary VIII, 76, and Note 26) leads me to think that it was not then in existence. It probably dates from about the fourteenth century when the Reddis were in power. It was attacked by the Mussulmans and finally passed into their possession about the year 1471. There is a fort and handsome palace on the top of the hill. The latter was redecorated by the Mussulman governors, who called the place Mustafānagar after Mustafā, the first governor. There are lines of strong fortifications and a number of bastions on points commanding the plains. The remains are extensive. There are several buildings still standing besides the palace which is in ruins. Below the hill is a second fort guarding the main approach. A Mussulman legend is current regarding this place which strongly resembles that related of the capture of the Krishnagiri fort in the Salem District as told by Mr. Le Fanu in Ind. Ant. X, 191. There is an inscribed slab let into the wall of the first gateway of the lower fort. It is dated S.S. 1358 (A.D. 1436), and records the erection of a temple on the banks of the Krishna by a private person. It has apparently been brought from elsewhere and placed where it now is seen. It is said to have been

¹ One of my correspondents gives the exact dates within which the fort was completed, viz., A.D. 1334-1362.

brought from Kondavidu. There is a copper-plate grant in the village of which I have a copy and rubbing. It is dated in the reign of Ana Vema Reddi of Kondavidu, S.S. 1272 (A.D. 1350). It records a grant of a village to a Brahman. On a slab lying on the boundary between the villages of Kondapalle and Malkapuram is an inscription of date S.S. 1450 (A.D. 1528), a grant of land to a choultry by a Muhammadan overjoyed at the capture of Kondapalle. Another copy gives the date as S.S. 1452 (A.D. 1530), the date of Krishnadeva Rāya's death. (See the introductory notice to the Godāvari District Lists, p. 19 above.) This was on the occasion when Sultān Kuli, of the Kuth Shāhi Dynasty of Golkonda, defeated a number of Hindu chiefs at Kondapalle and acquired the districts south of the Godāvari. There is an inscription on a slab north of the Pariah hamlet on the way to Îlaprōlu, dated Ś.Ś. 1392 (A.D. 1470) (?). My copy is imperfect. It seems to evidence a private grant, but refers to the conquest of Kondapalle by the Mussulmans. There are three old documents or histories relating to Kondapalle in the possession of Gollapūdi Tirumala Rāvu of Gollapūdi, two miles west of Bezvāda. They are said to give full particulars relating to the history of the place. One of my correspondents tells me that on the top of the Kondapalle hills are many inscriptions in Hindustani, written in Telugu characters. This may be so, but I did not see any during my several visits to the place. Two or three old English guns are to be seen, broken, amongst the jungle. There are several old ruined mosques and tombs in the plain at the foot of the hill.

On the boundary between Kondapalle, Kāvulūru and Īlaprolu villages is a stone with an inscription, undated, evidencing a grant to a temple by a Rāja named Jagannātha Prasāda, "acting under orders of Malla Māra Rāja." There is another east of the village, dated Ś.Ś. 1106 (A.D. 1184), recording the digging of a well, and other pieties, by "Poli Kōśa Birrāja." Between Bezvāda and Kondapalle is a group of Mussulman tombs, erected after one of their battles.

Mr. Boswell gave a description of Kondapalle in his Report to Government, printed with G.O. of

7th November 1870, reprinted in Ind. Ant. I, 184.

Konpūru;—11 miles north by west of Bezvāda. (Condoor.) An ancient temple on a hill.

MALKĀPURAM;—8 miles north-west of Bezvada. An inscription in Telugu on a pillar of a Mussulman choultry, recording a grant to the choultry in Ś.Ś. 1457 (A.D. 1535) by Masanadaya Aliku Dupan Malaku (sic), the Muhammadan conqueror of the hill fort of Kondapalle. (Compare the inscription at Kondapalle of Ś.Ś. 1450.)

Mogalrāzapuram;—2 miles east of Bezvāda. (Mogalrajapoor.) A village situated under a lofty hill with other hills near. There are many rock-cut shrines here, and cells. High up on the hill is a Buddhist or Jaina sculpture which the natives call a blocked-up doorway. There are fragments of inscriptions of, apparently, the seventh or eighth century here and there on the rock. The remains are fully described in my Report to Government, printed in G.O., No. 212, of 16th February 1881.

Pōtavaram, or Navē Pōtavaram;—11 miles north-west of Bezvāda. (*Potavaram.*) There is an inscription on a stone on a mound called "Fakīr Takya," at this village. It is dated S.S. 1079 (A.D. 1157), and records a grant by Prōlamma Devī, daughter of "Śrīman Mahāmanḍaleśvara Pōta Rāja."

Tāpēpalle; —7 miles north of Bezvada. (*Toddapully*.) An inscription on a stone near a deserted temple, on a low hill called *Vasantarāyalagattu*, half a mile east of Tādēpalle. It is a private grant dated S.S. 1312 (A.D. 1390).

Velagalēru;—9 miles north of Bezvāda. (alagalaroo.) There are some carved stones, vīrakals. nāga-stones, and śakti figures in this village. Two slabs have inscriptions said to be "illegible."

Yenikēpādu.—There are three inscriptions here, on stones. Two are undated. The first relates a grant to a temple by Kulottunga Chola. The second records another grant by "Śrī Komāra ...? Vīra Deva Mahā Pātrulu." The third is dated S.Ś. 1096 (A.D. 1174), and records a grant by Rājendra Chola, who has the name Kulottunga prefixed to his own. If the date is rightly copied, this inscription is very important, as it will help to fill up a blank in the history of the Cholas. (Burnell's S. Ind. Palæog., 40.)

Zakkampūpi;—4 miles north of Bezvāda. (Tuckumpoody.) An inscription on a stone west of a small tank. Undated. It records a grant by Ambideva, son of "Śrī Vīra Gajapati Gaureśvara Pratāpa Kapileśvaradeva Mahārāja." In the street of the village is an inscribed slab recording a grant in Ś.Ś. 1079 (A.D. 1157) by "the son of Prolambā."

ZŪPŪPI;—9 miles west-north-west of Bezvada. (Toopoody.) On the hill is an ancient temple, close to the river, which should be examined.

NÜZIVĪDU ZEMINDĀRI.

ÄKIRIPALLE: -16 miles north-east of Bezvada. (Augerpully.) There is a very sacred temple on the summit of a high rock here, with stone steps up to the top, and a number of small shrines along the ascent. A fine temple below the hill. The copper-plate grants belonging to both these temples are in the possession of the manager of the Nuzividu estate, which is under the Court of Wards. They are both dated in S.S. 1550 (A.D. 1628), and record private grants to the temple. There are several temples and images of village goddesses. In the Siva temple, on a pillar, is an inscription in Telugu not understood by the residents. Mr. Boswell mentions it in his Report to Government, printed with G.O. of November 7, 1870 (Ind. Ant. I, 154). He states that there are some cavetemples close to the main temple on the hill.

AVATAPALLE ;-3 miles east of Gannavaram. (Pedda or Chinna Auratypully.) On the tank-bund

is an inscription stone, but I have no information as to its contents.

AYILŪRU :- 6 miles south of Vuyūru, 22 miles south-east of Bezvāda. (Iyeloor.) On a stone near the Rāmalingesvara temple is an unimportant inscription dated S.S. 1563 (A.D. 1641).

GOLLANAPALLE; -12 miles north-east of Bezvada. On a stone in the tank of this village is an

inscription said to be "illegible."

ĪDARA;—17 miles north-east of Bezvāda. (Eedra.) A few years ago a ryot here dug up a copperplate grant in three plates, which was sent by the Zemindar of Nūzivīdu to the Madras Museum, where it now lies. (See No. 179 of the List of Copper-plates in Volume II.)

Konda Nāyanivaram; -5 miles from Gannavaram. On a tank-bund is a temple. Near this is a stone engraved with three inscriptions;-

(1.) Ś.Ś. 1179 (A.D. 1257). Grant by Manma Rāja.
(2.) Ś.Ś. 1173 (A.D. 1251). Partly illegible. The name of "Śrīman Mahāmandaleśvara Vīra

Nărāyana Buddiga (sic) Deva Rāja" is read on it.

(3.) S.S. 1358 (A.D. 1436). A grant by a Raja, whose name must, I think, have been wrongly copied. My copy gives it as "Chāta Baddi." On a stone in the inner chamber of the temple is an inscription dated S.S. 1165 (A.D. 1243),

recording a gift by a merchant.

MALLAVILLI; -22 miles north-east of Bezvada, 9 miles south-south-east of Nuzividu. (Muliaily.) Here and at Boravancha (8 miles north-north-east) are some old diamond mines still retained by the Nizām (see M.J.L.S., V, 47, Dr. Benza's Article; and Marco Polo's account of the diamonds of the district (Yule's Edition, II, 295). (See Partiyāla of this list, in Nandigāma Taluk.)

Meduru ;-6 miles south of Vuyuru bungalow, 22 miles south-east of Bezvada. An inscription on copper attached to the dhrajastambha. It is said to be in ancient characters. A stone in a street bears an inscription of S.S. 1438 (A.D. 1516), recording a battle that took place there between Krishnadeva Rāya of Vijayanagar and some one whose name is obliterated. The former was victorious. (See Godāvari District Manual, pp. 214, 215.) The stone is an important one and deserves careful examination. It seems to give an account of Krishna Rāya's operations in the Sarkars.

Mustābāda; -5 miles west of Gannavaram, 8 miles east by north of Bezvada. (Mustabadah.) There is an inscription here dated S.S. 1482 (A.D. 1560) by a Mussulman chief. North of the village some ancient carved stones; south of the village is a stone bearing some ancient letters, "illegible."

Nuzivipu; -26 miles north-east of Bezvada, the residence of a wealthy zemindar. There is a small fort here, modern; a temple of Venkațeśrurasrāmi built 400 years ago; a mosque of the same age, but of no importance.

PEDDA MADDALI; -16 miles south-west of Gannavaram, 24 miles west-south-west of Bezvada. A copper-plate grant in three leaves, of the early Chalukyan Jayasimha I, has recently been found here. (See No. 3 of the List of Copper-plates, Vol. II, p. 1.) Two others are said to be in possession of Tadanki Gopanna of this village.

Purushottapatnam; -2 miles north-west of Gannavarain, 10 miles east-north-east of Bezvada.

(Poorooshotaputtum.) There are two inscriptions here-

(1.) On a stone in a tank east of the village. S.S. 1055 (A.D. 1133). It records an act of piety by "Srīman Mahāmandalika Bhīmayya," son of "Boryana Kulottama."

(2.) On a stone near a shrine on the tank-bund. Illegible.

RAYULAPADU: - 9 miles north-east of Vuyuru. (Rayulpaud.) There is an inscription on a stone (no particulars given).

ŚŪRASĒNA KŌTA;-103 miles north by east of Bezvāda. In the heart of a forest tract are the remains of an old ruined fort with the above name. Little is to be seen but the bare walls, and little is known about it. The walls are now very low.

ŠŪRAVARAM; -18 miles north-east of Bezvāda. A mile distant from the village is an old stone fort. Half a mile from this is an old Siva temple; on four pillars of this are long inscriptions, difficult to read; outside the temple, near a figure of Nandi, is a pillar with an "illegible" inscription.

Vuyuru;—12 miles west-south-west of Gudivada, 18 miles east-south-east of Bezvada. (Weeyoor.) An inscription (date not given) in the Somescara temple.

GUDIVADA TALUK.

Gudivāda: -20 miles north-north-west of Masulipatam. (Goodywada.) Head-quarters of a Tahsildar. (Bungalow.) A ruined Buddhist tope not long since demolished by the local Engineers is to be seen in the heart of the village. Only a small portion of the structure remains. It is now simply a mound of brick debris. Four caskets are said to have been found in it. No trace remains of rails. To the west of the village is a fine Jaina statue in excellent preservation. Further west is the site of the old village on a rising knoll. A large quantity of Andhra coins, beads of all kinds in metal, stone, and glass, of good workmanship, and other articles including heaps of massive pottery have been found amongst the gravel and earth. At the temple of Bhimesvara, west of the village, are two inscriptions; one dated S.S. 1165 (A.D. 1243), recording a private grant, the other dated S.S. 1159 (A.D. 1237), recording a similar act of piety.

(See Boswell's Report, G.O. of 7th November 1870, Ind. Ant. I, 152. Sewell's Report in G.O., No. 1620 of 1st November 1878, p. 32. Sir Walter Elliot's Letter in Ind. Ant. I, 347. For accounts of the Andhra coins, of which so many are found here, see Thomas' Papers in Ind. Ant. VI, 276, and IX, 61.)

KAIKALŪRU;—16 miles north-east of Gudivada. A Sub-Magistrate's station, close to the Kolleru Lake. (Kyekaloor.) An inscription in the temple of Venkatesvara states that in S.S. 1550 (A.D. 1628) a private person made a donation to the temple.

KALDINDI; -21 miles east-north-east of Gudivada. (Culdindy.) There is a mud fort here, built by the Muhammadans. A temple built about 250 years ago over a place held sacred for many years previous. There is a stone, carved with feet-impressions, near the dhvaja stambha.

Kanukollu; -9 miles east-north-east of Gudivada. (Concole.) A mud fort said to have been built by the Reddi chiefs. It was occupied by the Mussulmans. Mussulman coins are found in it.

KAUTARAM; -10 miles north by west of Masulipatam. (Contaram.) Possible remains of a Buddhist tope. Doubtful. (See my Report to Government in G.O., No. 1620, of 7th November 1870, p. 35.) The tradition of the village seems to show that the place was Buddhist. The principal temple is said to have been built by the Reddi chiefs (1328-1427 A.D.).

THE KOLLEBU LAKE; -At the north of the Taluk Sub-Magistrate's station at Kaikalūru (Kyekaloor), 16 miles north-east of Gudivada. Somewhere in or near this lake was found the copper-plate grant of the Salankayana dynasty of kings of Vengi, published by Sir Walter Elliot in M.J.L.S. (XI, 304), by Burnell in South Indian Palæography (plate xxiv, and p. 135), and by Mr. Fleet in Ind. Ant. (V, 177).

KOLLETIKOTA; -An old fort situated in the Kolleru Lake; 24 miles north-east of Gudivada. (Colaitycotta.) The fort is said to have been built by Langulya Gajapati (1237-1282, Hunter), and to have been the site of a battle. Nothing now appears to mark the place but a mound. There is an old figure of a female deity (Sakti) on the mound.

Mandapadu.—There are two inscriptions here, both on one stone, in the middle of the village. One is dated S.S. 1176 (A.D. 1254), and evidences a private grant in the reign of "Kakatīya Ganapatideva Maharaja" (i.e., Pratapa Rudra I); the second is undated, except "in the thirty-seventh of the increasingly giorious years of Srī Vishnuvardhana." It records a grant by Nārāyana Peggada.

Śinganapoody.) On a black granite slab close to the tank is an inscription, "illegible."

VINNAKŌTA; -7 miles south-east of Gudivāda. (Vinnacotta.) There is an inscription on a stone in a field north-east of the village. It is dated S.S. 1360 (A.D. 1438), and records an act of piety by a private person.

MASULIPATAM TALUK.

AVANIGADDA; -17 miles south-west of Masulipatam. (Auxinnagudda.) On the pillars of the gopura of the Vishnu temple are some inscriptions.

(1.) No date. Copy imperfect. Apparently a grant by a Chola.

(2.) \$.\$ 1090 (A.D. 1168). Private grant in the reign of a Chola. Copy imperfect.

(3.) S.S. 1075 (A.D. 1153). Grant by a private person. My copy mentions the name "Srī Dhanadaproli Chōḍa Nārāyaṇadēva," as also does No. 2.

(4.) S.S. 1074 (A.D. 1152). Grant by a private person, mentioning the name of "Chanda Chōda Nārāyanadēva,"

(5.) S.S. 1074 (A.D. 1152). Grant by another private person, mentioning the name in Nos. 2, 3.

GUDURU; -4 miles west-north-west of Masulipatam. (Goodoor.) Colonel Yule (Smith's Ancient Atlas, p. 22) identifies this place with the Koddura of Ptolemy described as a trading mart on the Masolus

river.

MASULIPATAM.—On the sea-coast north of the delta of the Krishna, head-quarters of the district. There is little here of antiquarian interest. It seems to have been a place of no great importance previous to the settlements of European traders. There is a fort and some old Dutch tombs. These last are to be found in the cantonment; in the compound of the present District Court; and near the house of Durgāchala Mudaliyar in Ramanapeta. Some of the stones are very handsomely carved with elaborate coats of arms and inscriptions, the letters being raised instead of sunk. They date from A.D. 1649 to 1725. The place was first visited by the English in 1611. A factory was established in 1621, when the place was called Metchlepatnam. The local governors being very troublesome, the English left the place in 1628. They returned in 1632 under a farmān from the Mussulman king of Golkonda, Abdullah. In 1689 the Emperor of Delhi seized the place, but granted a new farman in 1690. It was captured by the French in 1750, and ceded to France by the Nizam in 1753. Taken from the French by Colonel Forde in 1759, it was in the same year ceded to the English by the Nizam.

(M.J.L.S. for 1879, 105; Orme's History of Hindostan; Fryer's Travels in A.D. 1672, p. 25; Boswell's Report printed with G.O. of 7th November 1870, reprinted in Ind. Ant. I, 187.)

From the Collector's office in 1878 I procured two Eastern Chalukyan copper-plate grants of the tenth century, and published them in the Ind. Ant. for March 1879 (VIII, 73). They now lie in the Madras Museum. In the temple of Ekāmbranāthasvāmi in the fort, at the door of the garbhālayam. is an inscription of S.S. 1319 (A.D. 1397), recording a grant by a private person.

In Robertson's Pettah, on a pillar of the mandapam of the temple of Ramalinga are three inscriptions dated respectively S.S. 1070, 1051, 1071 (A.D. 1148, 1129, 1149). They are not easily read, and

my copies are defective.

In the possession of the family of Yerram Setti Viranna are two copper-plate deeds, each dated S.S.

1428 (A.D. 1506), and each having reference to a settlement of caste customs and disputes.

A number of the marbles of the Amaravatī Tope were brought here and placed up in the square of Robertson's Pettah to beautify the place. Dr. Benza saw them here in 1835. (Madras Journal, V, 44.) Twenty-eight of them appear to have been in existence as late as 1861. (Congreve in Madras Journal, XXII, 44.) Only seven have been now recovered. Where are the rest? The local authorities are unable to frace them, and yet there must be plenty of people in Masulipatam who have resided there for the last twenty years.

PEDANA; -5 miles north of Masulipatam. (Padennah.) There are four inscriptions here, all in the

temple of Agastycśrarasvāmi :-

(I.) S.S. 1225 (A.D. 1303). A grant by the commander-in-chief of "Śrīman Mahāmandalēśvara

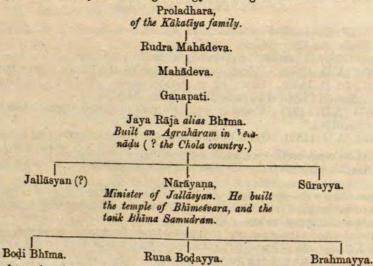
Vuttunga Jaggan Mahadeva Raja."

(2.) S.S. 1225 (A.D. 1303). A grant by Santana Maharaja, son of "Śriman Mahamandalēśvara Yeduvatan (sic) Maharaja."

(3.) S.S. 1220 (A.D. 1298). A grant by Mahasena Peggada, a servant of "Eruvattu Ganda Peddadēva Rāja."

(4.) S.S. 1225 (A.D. 1303). A grant by Kama Reddi, a servant of "Eruvattu Ganda Peddadeva Raja." 14

TALAGADA DIVI; -22 miles south-west of Masulipatam in the Divi Pergunnah. (Tallaguddah Davy.) In the hamlet of Ganapesvaram (Ganapaishwar) is an inscription on a stone pillar in front of the temple of Durgamba. It is dated S.S. 1153 (A.D. 1231), and states that a certain man named Ganapati built the temple of Ganapesvara in that year. His genealogy is thus given :-



Bodi Bhīma had two daughters and three sons. One of the latter was Ganapati, who built the temple in question.

There are four other inscriptions on the same stone;-

(1.) S.S. 1690 (A.D. 1768). Private.

(2.) S.S. 1265 (A.D. 1343). A grant by Velanati Chōdayya Nayudu.

(3.) S.S. 1278 (A.D. 1356). Private.

(4.) S.S. 1005 (A.D. 1083). Grant by the Chola king, name not given.

TSALLĀPALLE ZEMINDĀRI.

AYYANKI;—14 miles west-north-west of Masulipatam. (Auyinkee.) In the centre of the village is a slab on which is an inscription recording a grant by Balla Bhūpati in S.S. 1077 (A.D. 1155) to the Siva temple at Śrikakulam. There is a stone lying between this village and Pamarru bearing an undated inscription recording a grant to the Siva temple at Bezvada.

GHANTASĀLĀ;—13 miles west of Masulipatam. (Guntasalah.) A ruined Buddhist tope, mentioned by Mr. Boswell in his Report to Government of 7th November 1870. (Ind. Ant. I, 153.) I have no information about this place, nor have I visited it.

KAZA; -8 miles west of Masulipatam. (Cauza.) There are two inscriptions here. The first is dated S.S. 1146 (A.D. 1224). My copy of it is incomplete. The second is undated and merely records a

NIDUMÕLU;—11 miles north-west of Masulipatam, on the Bezvada canal. (Needoomoloo.) are three inscriptions here ;-

(1.) S.S. 1148 (A.D. 1226). Grant to the temple of Kesava by "Gokarna Indumaulli," "in the fourteenth of Raja Raja." I distrust the accuracy of my copy.

(2.) S.S. 1100 (A.D. 1178). A private grant in the reign of "Kulottunga Rajendra Choda." (3.) S.S. 1095 (A.D. 1173). A private grant.

PEDDA KALLEPALLE; - 8 miles south-west of Masulipatam. (Peda Cullapalle.) An inscription on the wall of the prākāra of the Nāgeśvarasvāmi temple, dated in S.S. 1214 (A.D. 1292), states that it was erected by a private person during the reign of "Kumara Rudradeva"; i.e., Pratapa Rudra II.

Besides this there are fourteen inscriptions at this place; some are modern. The more important

ones are as follows :-

A private grant to the temple. (2.) S.S. 1118 (A.D. 1196).

Grant by the wife of "Ballu Narendra." (3.) S.S. 1076 (A.D. 1154).

Do. Grant, apparently, by the same. (4.)

(5.) S.S. 1108 (A.D. 1186). A private grant. (6.) S.S. 1210 (A.D. 1288). Do.

(7.) S.S. 1213 (A.D. 1291). Do. (8.) S.S. 1225 (A.D. 1303). Do.

(9.) Undated. Grant by "Kulottunga Choda Deva Gonkayya" in the thirteenth of the years of the Kingdom of Vishnuvardhans.

(10.) Undated. Mention is made of a sovereign abdicating in favour of his son.

(11.) S.S. 1262 (A.D. 1340). (Copy incomplete.)

ŚRĪKĀKUĻAM;—19 miles west of Masulipatam. (Sreewacolum). There is an important temple he. considered very sacred.

In the temple of Śrīkākuleśvarasvāmi are the following eighteen inscriptions:-

(1.) S.S. 1440 (A.D. 1518). Grant of villages by Krishnadeva Raya of Vijayanagar.

(2.) S.S. 1275 (A.D. 1353). Grant by the wife of "Gajapati Vīra Narasimhadeva." This date .s important.

(3.) S.S. 1178 (A.D. 1256). A private grant.

(4.) Undated. Grant by Prolamma, wife of "Srīman Mahāmandalēsvara Kōta Manma Ganapatidēva Rāya."

(5.) Undated. Grant by a private person. (6.) (Copy incomplete and unintelligible.) (7.) S.S. 1224 (A.D. 1302). A private grant.

(8.) S.S. 1183 (A.D. 1261). Do. (9.) S.S. 1192 (A.D. 1270).

Do. (10.) S.S. 1010 (A.D. 1088).

(11.) Undated. Grant by Pennama Nayaka, minister of Kakatīya Ganapatideva's minister (sic) Gajasāhini Bhāskaradeva.

(12.) Undated. Grant by the same.

(13.) S.S. 1266 (A.D. 1344). Grant by Ananta Lakshmi, mother of Mahadeva. This ought to be examined.

(14.) S.S. 1228 (A.D. 1306). Grant by the minister Annayya Preggada, in the reign of Kakatiya Pratāpa Rudradeva II.

(15.) S.S. 1225 (A.D. 1303). Grant by the same.

(16.) S.S. 1229 (A.D. 1307). A private grant. (17.) S.S. 1357 (A.D. 1435).

(18.) (Copy incomplete and unintelligible.) Besides these there are eleven others in various places :-

(19.) S.S. 1188 (A.D. 1266). A private grant.

(20.) Undated. (Copy incomplete and unintelligible.)

(21.) S.S. 1202 (A.D. 1280). A private grant. (22.) S.S. 1022 (A.D. 1100). Grant by a servant of "Kulottunga Choda Gonka Raja," in the seventh of the victorious years of Raja Raja Deva.

(23.) S.S. 1028 (A.D. 1106). A private grant.

(24.) S.S. 1029 (A.D. 1107). Do. Do. Do. (25.)(26.) S.S. 1090 (A.D. 1168). Do.

(27.) S.S. 1080 (A.D. 1158). Grant by a private person in honor of "Kulöttunga Rajendra Chōda."

(28.) S.S. 1094 (A.D. 1172). A private grant.

(29.) S.S. 1324 (A.D. 1402). Grant by Balla Raja, son of "Srīmat Annamāribā and Mādayya."

YANAMALAKUDURU; -4 miles south-east of Bezvada. (Anamalakoodroo.) Ther, are eleven inscriptions in this village. The positions of the last ten have not been sent to me.

(1.) On a fallen stone in front of the temple of Kesarasvāmi. S.S. 1163 (A.D. 1241). A private

grant.

(2.) Undated. A grant by Bhīmana Mandalika, son of "Śrīman Mahāmandalika Boddana."

(3.) Undated. A private grant.

(4.) S.S. 1162 (A.D. 1240). A private grant.

(5.) S.S. 1167 (A.D. 1245). (6.) S.S. 1182 (A.D. 1260). Do.

(7.) S.S. 1137 (A.D. 1215). Grant by a private party in honor of "Tulukam Velanādu Sāgi Doraya Rāja."

(8.) Undated. Copy incomplete.

(9.) S.S. 1054 (A.D. 1132). Grant by the son of "Boddanna Mandalesvara." (10.) Ś.Ś. 1058 (A.D. 1136). Grant by "Śrīman Mahāmandalika Bhīmayya." (11.) Ś.Ś. 1163 (A.D. 1241). A private grant.

PALNAD TALUK.

(For the Local Chronicle of this tract, see Appendix A, where also an account is given of several places visited in 1879. The head-quarters of the taluk are at Dachepalle.)

AKURĀJAMPALLE;—7 miles east of Dachepalle. (Akoorāzpalle.) Several ruined temples. In one of them is an inscription said to be in unknown characters.

ALUGURĀJAMPALLE; -27 miles west-south-west of Dachepalle, 6 miles west of Macharla. (Ultrogaraznalli.) This village takes its name from King Alugu Bhūpati (see the Chronicle, Appendix A, p. ii). Inscriptions on a pillar south of the village, too old to be deciphered.

ATMAKURU; -20 miles south-west of Dachepalle. (Atmakoor.) Two old temples. Date not known. On the boundary between the villages of Atmakuru and Durgi is a stone bearing an inscription described as "illegible."

Bōpanapāpu;—28 miles west by south of Dāchepalle. Three deserted temples. Near the Siva temple is an inscription said to be "illegible."

Bodilivinu; -1 mile north of Gundlapadu. Three old stone images.

BŪDAVĀDA; -3 miles south of Dāchepalle. (Boodawala.) Two ruined temples, but no inscriptions.

Bugga :- 10 miles south-south-east of Tumrikota. (Booga.) Some interesting deserted temples, with inscribed stones, sculptures, &c. (see Appendix A, p. xix, where they are fully described).

CHINNA GARLAPADU; -2 miles south of Pedda Garlapadu (q.v.). Two ruined temples.

CHINNA KODAMAGUNDLA; -4 miles north of Karempudi, 7 miles south of Dachepalle. (Chinna Kodungoondla.) A ruined temple of Siva. Near a well south of the hamlet called Vepakampalle is a stone with an inscription in Telugu, unimportant, and two naga stones.

CHINTAPALLE; -13 miles north-east of Karempudi; 11 miles south-south-west of Dachepalle (see Appendix A, p. xvi). The temples of Vishnu and Siva are of considerable antiquity. There is an inscription dated S.S. 1224 (A.D. 1302), recording the erection of a temple. It is on one side of a stone placed south-east of the temple; on another side of the same is an inscription dated S.S. 1226 (A.D. 1304), recording a grant made in honour of Pratapa Rudra II. There is a third dated in S.S. 1674 (A.D. 1752), stating that in that year a temple of Hanuman was built

DACHEPALLE.—Taluk Head-quarters, on the high road to Haidarabad. (Datchapully.) In the town are several small temples and shrines. There is an inscription of S.S. 1177 (A.D. 1255). The town is the site of an old ruined fort, stated to have been built by the Reddi chiefs of Kondavidu (1328-1427 A.D.). One of the temples in the town is, like that at Karempudi, dedicated to the Palnad Heroes. The Vishnu temple is said to be a very ancient one. To the Siva temple is assigned an antiquity of 700 years. If, as others assert, it was built by the Reddi chiefs, this must be reduced to about 500 years. On a stone close to the kalyana mandapam of one of the temples is an inscription of S.S. 1135 (A.D. 1213), recording a grant by the sons of the prime minster of "Sri Tripurantakadeva." The date of this document renders it a very important one. It should be carefully examined. Two miles north of the town are several ruined forts and temples with sculptures and inscriptions (see Appendix A, p. XXV, under Ubbepulle, Sambhunigudi, and the temple of Nayakurāla). They lie in the village of Gamalapādu. An inscription at the Sambhuni temple records a grant made during the reign of one of the Orangal sovereigns. My copy is imperfect. On the same stone is an inscription of S.S. 1292 (A.D. 1370), and another of which I have an unsatisfactory copy. In the garbhālayam of the same Sambhuni gudi is an inscription dated S.S. 1371 (A.D. 1449) of a private nature. There are two inscriptions on a stone in the field belonging to the Karanam of the village. At the Nayakurala temple is an inscription over a doorway, of which I have an imperfect copy. In the village of Gamalapadu, near the Vishnu temple, is a stone having figures of nagas, and bearing an inscription of date S.S. 1599 (A.D. 1677) of a private nature.

DARIVEMULA; -7 miles south-east of Macharla (see Appendix A, p. xix). Two ruined temples close together, near which is an inscription dated S.S. 1241 (A.D. 1319), in the reign of Pratapa Rudra II

of Orangal.

Durgi; -8 miles south-east of Mācharla, 11 miles south-south-east of Tumrikota. (Doogee.) A village full of interesting remains (see Appendix A, p. xix, where they are fully described). There are several inscriptions here ;-

(1.) On a stone near the north prākāra of the temple of Gopīnāthasvāmi, recording a grant during the reign of Pratapa Rudra II in S.S. 1219, Hevilambi (A.D. 1297).

(2.) On the same stone another inscription records a grant, but it is injured.

(3.) On a large stone close by this is an inscription of some importance, dated S.S. 1191, Sukla (A.D. 1269), recording the consecration and endowment of the temple by a Brahman in that year, Srī Rudramma Devī being sovereign of Orangal, and Jannigadeva Rāja being

her governor of this province (see Karempudi Inscriptions, No. 11).

(4.) On a pillar in the temple of Vankeśvārasvāmi, dated S.S. 1180 (A.D. 1258). This is another important inscription. It records a grant made during the reign of "Kakatīya Ganapatideva Mahārāja" and the governorship of Jannigadeva. It is understood that Pratāpa Rudra I died in A.D. 1257, and the title here given to the sovereign may possibly apply to his successor Rudramma Devi, or perhaps she carried on the government for a certain time in her husband's name till she felt herself secure. If neither of these hypotheses be found tenable, we must postpone for a year the date of the death of Pratapa Rudra I.

(5.) On another pillar of the same temple. An inscription dated S.S. 1177 (A.D. 1255) during the reign of Pratapa Rudra II. His minister Nuvvulu Manchi Raja granted for temple

purposes the taxes of a village.

(6.) On a stone south of the mandapam of the Nandi. Dated S.S. 1440 (A.D. 1518), a private donation to the temple during the reign of Krishnadeva Raya. This was two years after his conquest.

(7.) On a small stone outside the mukha mandapam of the same temple. Dated S.S. 1219 (A.D.

1297), during the reign of Pratapa Rudra II of Orangal.

(8.) On a large stone outside the same mukha mandapam. Dated S.S. 1173 (A.D. 1251), Virodhikrit. A grant during the reign of Kākatīya Ganapatideva Mahārāja, Gangayya being governor of the province.

(9.) On another side of the same stone. A long and valuable inscription giving a genealogy of the Ganapatis from Proli Raja, father of Pratapa Rudra I, and apparently evidencing the

building of the temple by the governor Gangayya. But my copy is defective.

Elēśvaram; -18 miles south-west of Tumrikota, on the Nizam's side of the Krishna. Mr. Boswell, in his Report printed with G.O. of 7th November 1870 (Ind. Ant. I, 154) describes a rock-cut temple here. I have not seen it, and when I was in the neighbourhood could hear nothing of it, but I had no leisure for a protracted search.

GANGAVARAM; -3 miles east of Gurzāla, 4 miles west-south-west of Dachepalle. A ruined temple.

Gogularapu; 6 miles south-south-west of Dachepalle. A ruined temple. An inscription recording a grant, date unknown; it is too old to be read properly. Two of the temples in present use are said to be very old.

Goli; -4 miles north-east of Tumrikota. (Golee, Timmery Cota.) West of the village are 3 dolmens. Several ruined temples, but none of them sculptured. The village abounds in small temples now in

use. South-west of the village is an old fort.

Four Inscriptions.—One on a pillar east of the Mallesrarasvāmi temple, in a character too old to be deciphered by the people. Another near the Hanuman temple dated S.S. 1547 (A.D. 1625).

KARĀLAPĀDU; -8 miles south-south-east of Dāchepalle. A ruined Vaishnava temple said to have been built by the Cholas. There is an inscription here in Telugu dated S.S. 1544 (A.D. 1622), a private grant. In the temple in present use is another unimportant inscription-date not given. The Siva temple in present use is also said to have been built by the Cholas-i.e., 1023 to c. 1228 (?) A.D.

Karempupi ;-13 miles south of Dachepalle. An interesting town, renowned in the story of the "Palnad Heroes" (see Appendix A, x, xiii). Here are a group of temples erected in their honor, besides other temples of Vishnu and Siva, containing sculpture and inscriptions. The execution of the temples of Heroes is poor and rough. The other temples are decidedly older. There are a number of detached pillars, carved slabs, mandapams, &c., about the town, and several inscriptions ;-

(1.) On a stone fixed south of the mandapam of the temple of the Heroes, recording the erection of

a pillar in S.S. 1536 (A.D. 1614) by a private person.

(2.) On a stone near the eastern prakara wall of the same temple, dated S.S. 1318 (A.D. 1396). (3.) On a stone east of a small mandapam behind the dhvaja stambha of the same temple. S.S. 1246 (A.D. 1324).

(4.) On a pillar of the mukha mandapam of the same temple, dated S.S. 1255 (A.D. 1333), recording

the erection of the said mandapam.

(5.) Another on a stone fixed north-east of the north gate of the same temple, dated only in the Nala year, mentioning Allu Rāja and others (see the Story, Appendix A, ix, x).

(6.) Another on a pillar of the north gate, dated only in the year Paridhavi, apparently recording a visit to the temple by the son of some Raja whose name is not decipherable.

(7.) In another mandapam called the "Nayudu mēda," dated S.S. 1367—most of it illegible.

(8.) In the Vishnu temple in the town, on a stone fixed in the outer prakara, dated S.S. 1549 (A.D. 1627), stating that a Nayudu, in that year, rebuilt this temple which was "formerly established by the Heroes."

(9.) In the Sūreśvarasvāmi temple, on a slab in the eastern prākāra, dated S.S. 1076 (A.D. 1154). a grant of temple lights by the Prime Minister of "Kulottunga Choda Gonka Raja." (Choda = Chola.)

(10.) Another stone close to No. 9, only partially legible from its antiquity.

(11.) On a pillar of the mukha mandapam of the same temple. A grant dated S.S. 1186 (A.D. 1264), in the time of Rudramma Devi, the Ganapati Queen of Orangal, by Jannigadeva Mahārāja, the governor of this province (see Durgi Inscriptions, No. 3).

(12.) On another pillar of the same; dated S.S. 1239 (A.D. 1317). A grant during the reign of

Kākatīya Pratāpa Rudra II.

(13.) On another pillar of the same; dated S.S. 1227 (A.D. 1305). During the reign of Kākatīya Pratapa Rudra II.

(14.) On the same pillar; an inscription, much damaged by weather, apparently of the age of the

"Heroes," one of whom seems to be mentioned.

Mr. Boswell opened several dolmens and sepulchral circles here, which he described in his Report to Government of November 7, 1870 (reprinted in Ind. Ant. I, 150). He also writes, "It is said that many years ago a ryot dug up in this field of tombs a large bell-metal wheel, but he kept his discovery a secret and had the wheel broken up. There are persons living who say they have seen pieces of it. This must have been a Buddhist relic." There are some two-storeyed mandapams here, architecturally interesting since they are so uncommon in Southern India. (Fergusson's "Indian and Eastern Architecture," 274.) 1 am, however, uncertain of their number. Mr. Boswell says "several." (See also Mr. Boswell's Second Report, printed with G.O. of December 4, 1871, Ind. Ant. I, 373.)

Kāvelapalle; -5 miles west of the Pidugurāla bungalow, 9 miles south-south-east of Dachepalle. Two ruined temples. West of the village is a ruined fort. There is an inscription in the Hanuman mandapam which the people say is "illegible." Near a well is another, recording a grant in S.S. 1564 (A.D. 1642). There are several stone statues and figures, one bearing an inscription.

Kolagutla; -20 miles south-west of Dachepalle; 6 miles south-east of Macharla. (Kotagootla.) A number of old temples. In the field of Manchala Ramudu, half a mile from the village, is an inscription on stone, said to be "illegible." Some ancient stones let into a modern temple (see Appendix A, p. xxi).

KOTTAPALLE; -2 miles west of Macharla. (Kotapully.) Four ruined temples. A stone inscription. Whether this is of any value or not I cannot say, as my informant reports that though it is not legible (presumably from age), it yet bears the date S.S. 1850 ! There are four deserted temples here.

Near this is another, dated ± 0.5 (A.D. 1655). The fourth is to the west of the village and is quite modern. The villagers connect the history of their village with Visvāmittra and point out his homa-kunda, or pit for the sacrificial fire. The name of the village is probably derived from the contiguity of the dolmens or "graves $(g\bar{o}h)$ of the Rākshasas."

GOTTIMUKKULA;—12 miles west-north-west of Dachepalle, on the river. (Goteemookla.) Two old temples.

Gottipōpla;—32 miles west-south-west of Dāchepalle, 18 miles south-west of Tumṛikōṭa. (Gotee-poadla). There is a temple dedicated to Siva as Mārkandeya here, fabled to have been built by Rāma. On one of the stones of a deserted Siva temple is an "illegible" inscription. (See Appendix A, p. xxiii.)

Gunplapāpu;—10 miles south-west of Mācharla, 18 miles south-west of Tumrikōta. (Goondlapad.) Here there are two old ruined temples. An injured inscription, on a stone west of the village near the temple of Śivakeśava, said to date from A.D. 1175 or 1115. The other, on a slab east of the Śiva and Vishnu temples, is dated Ś.Ś. 1243 (A.D. 1321) Durmati, and records a private grant to the temple.

Gurzăla;—8 miles west-south-west of Dāchepalle. (Goorjal.) This is the capital of the king mentioned in the story of the "Palnād Heroes" (see Appendix A, v, xxiv). There are four ruined temples, and three in present use, all ancient ones. There are three inscriptions. (1) On the Vīreśvarasvāmi temple is one, said to contain the name of Rāja Rāja Narendra who built the temple. If so it dates between A.D. 1023 and 1064; but my informant adds that he cannot read it, and of course no assumption can be based on such a foundation. (2) One is on a stone east of the dhvaja stambha of the temple. It is dated Ś.Ś. 1430 (A.D. 1508) and mentions "Nanda Rāja Rāmayyadeva." (3) The other is at the Vīrabhadrasvāmi temple. It is much injured, but is dated in the reign of Tirumaladeva "most excellent in the family of Satyāśraya, and the gem of the Chalukyas." (!?) Mr. Boswell, in his report to Government, printed with G.O. of 7th November 1870 (Ind. Ant. I, 155), mentions a mandapam built in Mussulman style "but evidently of a date long before the Muhammadan era," and a temple into which stones "taken from more ancient structures of Buddhist origin" have been let. The fort here is said to be of great antiquity.

GUTTIKONDA;—12 miles south of Dachepalle, 6 miles south-west of Pidugurala bungalow. (Gootikonda.) Two ruined temples, one in the village, one on a hill near. Here is the great cave mentioned in the story of the "Palnad Heroes" (see Appendix A, xi, xvii). The Siva temple is said to be old. The cave is a remarkable one. (See Mr. Boswell's Report to Government published with G.O. of 7th November 1870, reprinted in Ind. Ant. I, 149.)

INUPURĀZUPALLE; -- 6 miles south of Dāchepalle; a deserted Siva temple.

JETTIPĀLEM;—4 miles north-east of Tumrikota. (Jettypolliam.) Mr. Boswell in his report to Government, printed with G.O. of November 7, 1870 (Ind. Ant. I, 154), describes a rock-cut temple here. I have not seen it. The Satrasela temple close by is an ancient and very sacred one (Suttrasalla). There are a number of ruined shrines besides those now in use.

JONNAPĀDU;— $1\frac{1}{2}$ miles south of the Pidugurāla bungalow; 13 miles south-east of Dāchepalle. (Jannupad.) Two inscriptions at the Siva temple; both so old as not to be legible. A deserted temple of Vishņu with an "illegible" inscription, which should be examined.

Kambhampādu;—18 miles west-south-west of Dāchepalle, 4 miles south by east of Tumrikōṭa. (Kumbumpad.) Two old temples, one of which, viz., that dedicated to Śiva, is fabled to have been built by Paraśu Rāma. Also an old ruined fort east of the village. North of the path leading to Mācharla is an inscription recording a gift of lands in Ś.Ś. 1549 (A.D. 1627) by a private person. There are four other inscriptions, "illegible," in the courtyard of one of the temples.

Kāmepālle;—11 miles east by north of Dachepalle. The Siva temple and some minor shrines are said to be very old. There are two ruined temples here. In a mandapam east of the village is an inscription of S.S. 1598 (A.D. 1676), but it is said to be "illegible." North of a well west of the village is an inscription of a private nature dated S.S. 1564 (A.D. 1642).

KANCHARAKUNTLA;—12 miles south of Tumrikota. (Kunchurkoontla.) Some Vārakals, &c. A small temple of Vishnu. (See Appendix A, p. xxi.)

Kandlagunta;—30 miles west-south-west of Dachepalle, 16 miles south-west of Tumrikota. (Kundlakoonta.) An ancient temple of Vishnu, date not known, and a deserted temple of Siva. In a temple of Hanuman is an inscription said to be "illegible."

KARĀLAPĀDU; -8 miles south-south-east of Dāchepalle. A ruined Vaishnava temple said to have been built by the Cholas. There is an inscription here in Telugu dated S.S. 1544 (A.D. 1622), a private grant. In the temple in present use is another unimportant inscription-date not given. The Siva temple in present use is also said to have been built by the Cholas-i.e., 1023 to c. 1228 (?) A.D.

Karempun; -13 miles south of Dachepalle. An interesting town, renowned in the story of the "Palnad Heroes" (see Appendix A, x, xiii). Here are a group of temples erected in their honor, besides other temples of Vishnu and Siva, containing sculpture and inscriptions. The execution of the temples of Heroes is poor and rough. The other temples are decidedly older. There are a number of detached pillars, carved slabs, mandapams, &c., about the town, and several inscriptions :-

(1.) On a stone fixed south of the mandapam of the temple of the Heroes, recording the erection of

a pillar in S.S. 1536 (A.D. 1614) by a private person.

(2.) On a stone near the eastern prākāra wall of the same temple, dated S.S. 1318 (A.D. 1396). (3.) On a stone east of a small mandapam behind the dhvaja stambha of the same temple. S.S. 1246 (A.D. 1324).

(4.) On a pillar of the mukha mandapam of the same temple, dated S.S. 1255 (A.D. 1333), recording

the erection of the said mandapam.

(5.) Another on a stone fixed north-east of the north gate of the same temple, dated only in the Nala year, mentioning Allu Rāja and others (see the Story, Appendix A, ix, x).

(6.) Another on a pillar of the north gate, dated only in the year Paridhavi, apparently recording a visit to the temple by the son of some Raja whose name is not decipherable.

(7.) In another mandapam called the "Nāyudu mēda," dated S.S. 1367—most of it illegible.

(8.) In the Vishnu temple in the town, on a stone fixed in the outer prakara, dated S.S. 1549 (A.D. 1627), stating that a Nayudu, in that year, rebuilt this temple which was "formerly established by the Heroes."

(9.) In the Sūreśvarasvāmi temple, on a slab in the eastern prākāra, dated S.S. 1076 (A.D. 1154), a grant of temple lights by the Prime Minister of "Kulottunga Choda Gonka Raja."

(Choda = Chola.)

(10.) Another stone close to No. 9, only partially legible from its antiquity.

(11.) On a pillar of the mukha mandapam of the same temple. A grant dated S.S. 1186 (A.D. 1264), in the time of Rudramma Devi, the Ganapati Queen of Orangal, by Jannigadeva Mahārāja, the governor of this province (see Durgi Inscriptions, No. 3).

(12.) On another pillar of the same; dated S.S. 1239 (A.D. 1317). A grant during the reign of

Kākatīva Pratāpa Rudra II.

(13.) On another pillar of the same; dated S.S. 1227 (A.D. 1305). During the reign of Kākatīya Pratapa Rudra II.

(14.) On the same pillar; an inscription, much damaged by weather, apparently of the age of the

"Heroes," one of whom seems to be mentioned.

Mr. Boswell opened several dolmens and sepulchral circles here, which he described in his Report to Government of November 7, 1870 (reprinted in Ind. Ant. I, 150). He also writes, "It is said that many years ago a ryot dug up in this field of tombs a large bell-metal wheel, but he kept his discovery a secret and had the wheel broken up. There are persons living who say they have seen pieces of it. This must have been a Buddhist relic." There are some two-storeyed mandapams here, architecturally interesting since they are so uncommon in Southern India. (Fergusson's "Indian and Eastern Architecture," 274.) I am, however, uncertain of their number. Mr. Boswell says "several." (See also Mr. Boswell's Second Report, printed with G.O. of December 4, 1871, Ind. Ant. I, 373.)

Kāvelapalle; -5 miles west of the Pidugurāla bungalow, 9 miles south-south-east of Dāchepalle. Two ruined temples. West of the village is a ruined fort. There is an inscription in the Hanuman mandapam which the people say is "illegible." Near a well is another, recording a grant in S.S. 1564 (A.D. 1642). There are several stone statues and figures, one bearing an inscription.

Kolagutla; -20 miles south-west of Dachepalle; 6 miles south-east of Macharla. (Kotagootla.) A number of old temples. In the field of Manchala Ramudu, half a mile from the village, is an inscription on stone, said to be "illegible." Some ancient stones let into a modern temple (see Appendix A, p. xxi).

KOTTAPALLE; -2 miles west of Macharla. (Kotapully.) Four ruined temples. A stone inscription. Whether this is of any value or not I cannot say, as my informant reports that though it is not legible (presumably from age), it yet bears the date S.S. 1850! There are four deserted temples here.

Mācharla; -6 miles south of Tumrikota, 21 miles west-south-west of Dachepalle. This is the capital city of the "Palnad Heroes" (Appendix A. ii). Vattem Sita Ramayya, a resident, is in possession of a copper-plate inscription of S.S. 1549 (A.D. 1627), which seems to be only of local interest. The Vishnu temple in this town is said to have been built by Brahma Nāyudu, the hero of the story of the Palnād. There is a fine monolithic dheaja stambha opposite the gate. The inscriptions at Macharla are as follows :-

(1.) On a pillar in the mukha mandapam of the Vishnu temple. Dated S.S. 1319 (A.D. 1397).

A private person repaired a temple slab. (2.) On another part of the same pillar. Dated S.S. 1541 (A.D. 1519). A private grant to the

•(3.) On the garuda stambha. Dated S.S. 1566 (A.D. 1644), stating that a private person erected the pillar.

(4.) A long inscription on a stone fixed in the prākāra of the Vishnu temple. My copy is imperfect. It seems important. (5.) In the prakara of the temple of Vīrabhadrasvāmi, on a stone. Another long inscription

belonging, I think, to the Vijayanagar period; but my copy is imperfect.

(6.) On a stone near the stream called the "Chandravanka." Dated S.S. 1710 (A.D. 1788).

Recording the erection of a temple.

(7.) On a stone close to the temple of Poleramma. Dated in S.S. 1215 (A.D. 1293). A grant during the reign of Kākatīya Pratāpa Rudra II of Orangal.

(8.) In a palmyra tope between Macharla and Mutukuru. A grant dated S.S. 1171 (A.D. 1249) My copy is imperfect.

(9.) On a slab before the temple of the Heroes. A grant in the reign of Pratapa Rudra (I or II) of Orangal. Undated.

Māchavaram; -8 miles east-south-east of Dāchepalle. Two old temples.

Mādugala;—13 miles west-south-west of Dāchepalle. (Madagoola.) There are several old temples here, in one of which is an inscription said to be "illegible."

MALLAVARAM; -4 miles north of Tumrikota. 6 Rakshasa gullu (? dolmens) and 2 " stone pillars" (? menhirs). (Mullawarum.) In a mound in a field near this place have just been discovered, while this notice was in the Press, two sculptured slabs of white marble similar to those at Amaravati. On one is a seven-headed naga, with attendants surrounding it. It seems that there are others in the mound. It is desirable that the place should be carefully watched, and examined as soon as possible. The discovery may be one of great importance.

MANCHIKALLU; -5 miles south-east of Tumrikota. (Munchakull.) A ruined Siva temple. Some "illegible" inscriptions on a stone 150 yards north-east of the village.

MANDADI; -6 miles south of Macharla. (Mandadee.) An ancient Siva temple. There are several deserted shrines here, and an inscription, said to be "illegible," on a stone north of the temple of Hanuman.

MELVAGU; -20 miles north of Vinukonda. A deserted temple of Vishnu, having sculptures also of Siva emblems (see Appendix A, p. xii, where it is fully described). There are several Virakals, Nagakals, and figures of village goddesses in the village.

MIRIYĀLA;—12 miles south-west of Dāchepalle, 6 miles west-north-west of Karempūdi. (Mirrial.) An inscription under a pillar records the erection thereof in S.S. 1570 (A.D. 1648).

MORZAMPĀDU;—10 miles east of Dāchepalle. (Morejumpad.) Two inscriptions—one "illegible," the other a private grant, dated S.S. 1562 (A.D. 1640).

Митикиви;—23 miles south-west of Dachepalle, 8 miles south of Macharla. A Vishnu temple 400 years old. In the Sītā Rāmasvāmi temple, east of the village, is an inscription "partly legible," on a slab, recording a grant by a private person to the temple in S.S. 1576 (A.D. 1654). There are two other inscriptions in the yard of a house belonging to Kandra Vīrayya. One is dated S.S. 1190 (A.D. 1268) "during the reign of Rudradeva," yet, according to our present information, this must have been the eleventh year of Queen Rudramma. (See remarks on the fourth inscription at Durgi.) Another is dated in the same year and records another grant. In this the sovereign's name is given as "Ganapatideva

Nadikūde;—2 miles west of Dachepalle. (Nuddookooda.) Four ruined temples. In one of these are two inscriptions. Both record grants by private parties. One only is dated, S.S. 1134 (A.D. 1212). There is another unimportant one in the public street near a temple. Both the Vishnu and Siva temples are said to be ancient. The inscriptions are stated to be barely readable, and I strongly doubt the capability of the residents reading the characters of A.D. 1212 so as to say whether the grant is of a private or public character. If the latter, it may be very important as it is just at the period about which we need information.

Năgalavaram;—28 miles west by south of Dāchepalle, 10 miles west-south-west of Tumrikōta. (Nagoolawarum.) An old temple of Vishņu and another of Šiva. In the latter is an inscription in characters said to be "illegible."

NARAMĀLAPĀDU;—5 miles west of Kārempūdi, 12 miles south-south-west of Dāchepalle. (Nermullapad.) Two ruined temples. There are some words inscribed near a shrine of a village goddess, but they cannot be read. An inscription on one of the ruined temples records a private grant in S.S. 1609 (A.D. 1687).

OBALEŚVARAPALLE; -11 miles south-south-east of Tumrikota, close to Durgi. (Obuleshnapully.) An

old ruined temple of small size and some sculptured stones (see Appendix A, p. xix).

OPPICHARLA;—1½ miles west of Kārempūdi. (Vopeecharla.) A ruined temple. Near a well is an inscription dated Ś.Ś. 1221 (A.D. 1299), recording a grant made during the reign of Pratāpa Rudra II. In or near a well called "Dēvatala Bhāvi" is an inscription dated Ś.Ś. 1233 (A.D. 1311), in the same reign. There are two others, one dated Ś.Ś. 1560 (A.D. 1638), recording the sinking of a well, and the other in the temple relating to a private grant made in Ś.Ś. 1541 (A.D. 1619), (see Appendix A, xviii). Some of the temples are said to be of great age.

Palligunta;—1½ miles south-east of Gurzāla, 8 miles south-west of Dāchepalle. (Pullygoonta.)
There is an inscription here, as yet unread on account of its age, near the entrance of the temple of Rāmalinga. West of the village are some stone statues to which the people can put no name. Two of

the principal temples and several small ones are said to be very old.

Palvayi; -3 miles south-east of Tumrikota. (Palvoy.) A ruined temple.

Passarlapādu;—3 miles east-north-east of Tumrikōta. (Pussurlapad.) A ruined temple. An inscription dated S.S. 1547 (A.D. 1625), north of the temple of Hanumān, recording a private grant.

Paśvēmula;—25 miles west by south of Dāchepalle. (*Pushaimla*.) Two or three old temples in use and three deserted. In one of the latter is an inscription recording a gift by a Nayudu to the temple in \$.\$. 1556 (A.D. 1634).

PATLAVIDU; -6 miles south of Mācharla, 11 miles south of Tumrikota. (Putlaveed.) Inscription on a stone half a mile south of the village recording a grant to the temple at Mācharla by Krishnadeva

Rāya of Vijayanagar in S.S. 1440 (A.D. 1518).

Pedda Gārlapādu;—6 miles south of Dāchepalle. A finely-sculptured temple in present use, rebuilt in Ś.Ś. 1695 (A.D. 1773) according to an inscription. There is another inscription which the people cannot read. There are some sculptured vīrakals and nāgakals. Two other temples are said to be very old.

Pētasannigaņdla;—see Sannigaņdla.

Pidugurāla;—12 miles south-east of Dāchepalle on the Haidarābād road. (Bungalow.) Two ruined temples and an inscription (see Appendix A, p. xxvi). The inscription records repairs to the temple in S.S. 1472 (A.D. 1550). There is another older inscription north of the temple, in characters too archaic to be read by the people. An old fort. Some nāga stones and many images. The temple of Siva is said to be ancient. (See Boswell's Report of 7th November 1870, reprinted in Ind. Ant. I, 154; Sewell's Report in G.O., No. 1620, of 1st November 1878.)

PÕLEPALLE;—10 miles south-west of Dāchepalle. Three ancient Siva temples. One is fabled to have been built by Paraśu Rāma. Three other temples are deserted, and the Natives affirm that in one of them is an "emerald lingam." There are two inscriptions here, which the Natives cannot read, in the

temple of Siddheśvárasvāmi.

PONDUGALA;—7 miles north-west of Dāchepalle. (Pondugole.) A village at the point where the Haidarābād road crosses the Krishnā. There are some "Jaina" remains here; whether rock-cut or structural I cannot gather from the description. West of the village, near the river, is an ancient described temple with an inscription. There are one or two other inscriptions, but unimportant. On

the Nizam's side of the river are said to be some ancient Jaina or Buddhist remains, besides the extensive ruins of an old Mussulman city. One of the inscriptions records some unusually high freshes in the Krishna river in S.S. 1672 (A.D. 1750).

Rāchamallapādu;—28 miles west-south-west of Dāchepalle, 6 miles in the same direction from Mācharla. (Ruchamillypad.) Some ancient temples. That dedicated to Siva is deserted.

RAYAVARAM; -2 miles south-east of Macharla. Four ruined temples. Two serpent stones.

Rentachintala; -12 miles west by south of Dachepalle. Two old temples. Date not known. In the temple of Mallesvarasvāmi is an "illegible" inscription.

Rentāla;—12 miles west-south-west of Dāchepalle, 5 miles east-south-east of Tumrikōta. (Rentallah.) A (private) inscription of S.S. 1595 (A.D. 1673) at the Hanuman temple. Some Naga stones. Three ruined temples. Remains of a Reddi fort. Inscription of S.S. 1596 (A.D. 1674). The temples in present use are old.

Sanniganola or Pētasanniganola;—1½ miles east of Kārempūdi. (Sunnagundla.) Some old temples. West of the village is a stone which the people call "Pōta Rāzu." Some ceremonies are performed here during the annual festival of the "Palnād Heroes." There is a curious natural cave here. (See Appendix A, p. xvi, and in Mr. Boswell's Report in G.O. of 7th November 1870, reprinted in Ind. Ant. I, 150, where the place is erroneously called Sanagallu.)

Śrigarutia;—14 miles south of Dāchepalle, 4 miles south-east of Kārempūdi. (Singarootla.) Natural spring and temples (see Appendix A, p. xvi). There is an inscription north-west of the temple which no one can decipher from its antiquity. (Mr. Boswell's Report to Government of 7th Naxember 1870, reprinted in Ind. Ant. I, 150, where the place is erroneously called Stirugurata.)

ŚRĪGIRIPĀDU;—20 miles south-west of Tumrikōta. (Sreegerrypad.) A group of abandoned temples. An inscription of Ś.Ś. 1220 (A.D. 1298), of Manivādi Gopināyudu, who describes himself as "grandson of Kākatīya Pratāpa Rudra." There are two other inscriptions by private people, without date. Besides these there are four others, all said to be "illegible." One is in the village, two in the fields in demarcation Nos. 510 and 370 respectively, the fourth in a Siva temple east of the village. There is a Siva temple here said to have been built by the Cholas.

TADUTLA;—12 miles north-east of Dachepalle, on the river. An old ruined temple, of which no particulars have been sent me. The Siva temple in present use is said to be an ancient one.

TALLAPALLE; -5 miles south-west of Tumrikota. Two old temples. Date not known. On a deserted temple of Vishnu are two inscriptions said to be "in Telugu," but "illegible."

Tangeda;—7 miles north-east of Dāchepalle. (Tunguda.) An old fort containing 16 deserted temples. There are three inscriptions at the Gopālastāmi temple; north-west of the village. The villagers cannot read them. One is of Aliya Vema Reddi of Kondavīdu in Š.Š. 1294 (A.D. 1372). Another inscription, west of the temple of Durga, records a grant by a private person in Š.Š. 1474 (A.D. 1552), during the reign of Sadāsīva of Vijayanagar, mentioning also the names of Rāma Rāja, Rāmadēva, and Tirumaladeva. There is an ancient mosque here which the people hold in great veneration. They say that the two Pīrs were brought from Mecca. The three old temples here are said to have been built by the Nāyudu Heroes of the Palnād, and hence probably date from the fourteenth century.

TĒRĀLA;—6 miles south of Mācharla. (Teyralla.) On a stone posted before the temple of Siddheśvarasvāmi is an inscription, but it is injured, and my copy is imperfect. On another stone at the same place is an inscription dated Ś.Ś. 1165 (A.D. 1243), recording a grant by a private person. There is another inscription of the date of one of the Pratāpa Rudras on the same stone, but my copy is not good. On a third slab is an inscription of Ś.Ś. 1366 (A.D. 1444), recording a private grant. There is another inscription said to be very old and illegible. A mile north of the village is an interesting little group of deserted temples called "Siddappa gūlļu," and, close by, a temple built in a Northern or Orissan style, the only one I have seen in this part of the country. It is called "Rūpakamma gudi." (See Appendix A, p. xxiii).

Tummalacherouv; —6 miles south-east of Dachepalle. (Toomullacheroo.) An inscription in a temple dated S.S. 1575 (A.D. 1653), of no public importance. The temple is said to be an old one. There is a deserted temple here, and an inscription, partly legible, dated S.S. 1575 (A.D. 1653).

Tumbikāta;—Head-quarters of a Deputy Tahsildar, 18 miles west of Dāchepalle. (Timmerycota.)
There is a ruined fort here and some old temples. Also a deserted temple of Vishnu. Four tombs of English officers who died in 1766, 1773, 1774, 1778. Mention is made in them of the Navab

Muhammad 'Ali. In a temple is an "illegible" inscription stated to be in Telugu. There are other tombs of French and English soldiers near here, where a battle is said to have been fought. To the north of the village is a fine mosque, and in the centre of the village a Dargah.

UPPALAPĀDU;—10 miles south of Mācharla, 28 miles south-west of Dachepalle. (Oonullapad.)

An old temple of Vishnu and a deserted temple of Siva.

VELUDURTI; -10 miles south of Macharla. (Veldoortee.) Two ancient stone burying-places, close to the village, over women who became satis. (See Appendix A, p. xxii.) There are some Virakals and Nagakals here. The Vishnu temple is an old one and there are several deserted temples and shrines. There are two "illegible" inscriptions in the village. One is said to be dated S.S. 1087 (A.D. 1165); but I am doubtful. as the cyclic year given, Sādhārana, does not agree with the Saka year.

SATTENAPALLE, OR KRÖSÜRU TALUK.

(Head-quarters at Krösūru.)

AMARĀVATĪ;—20 miles north-north-west of Guntūr. (Umarawutty.) The celebrated Buddhist tope first discovered by Rāja Venkatādri Nāyudu's servants in A.D. 1796. Visited by Colonel Mackenzie and his Survey staff in 1797; greatly demolished by the Raja, who utilized the sculptured marbles for building materials, up to the year 1816. Again visited by Colonel Mackenzie, who made large excavations, in 1816. Further excavations, 1835 (?) Examined by Sir Walter Elliot, who unearthed the ruins of the western gateway in 1840. Excavations recommenced in May 1877. Further excavations under orders of the Duke of Buckingham and Chandos in 1880.

[Mackenzie's volume of manuscript drawings of Amaravatt in the India Office, London, of which there ought to be a copy at Calcutta, but it seems to have disappeared; Asiatic Researches of 1807, IX, p. 272; Asiatic Journal for May 1823, XV, p. 464; Asiatic cutta, but it seems to have disappeared; Asiatic Researches of 1807, IX, p. 272; Asiatic Journal for May 1823, XV, p. 464; Asiatic Researches for 1832, XVII, pp. 561 and 582, with plate; Wilson's Paper on Coins, some of which were found at Amaravatt; Prinsep's Researches for 1832, XVII, pp. 561 and 582, with plate; Wilson's Paper on Coins, some of which were found at Amaravatt; Prinsep's Paper in Journal of the Asiatic Society of Bengal for 1827, VI, p. 218; Wilson's "Ariana Antiqua," 1841, pp. 32, 33; Benza's Paper in Journal of the Madras Journal of Literature and Science, p. 49; Balfour's Report on the Government Central Museum, Journal in Selections from the Records of the Madras Government for 1854, No. II; Mr. Taylor's Report on the Slabs at Madras, pp. 195; General Cunningham's "Ancient Geopublished in "Selections from the Records, etc." for 1856, Vol. XXXIX, Appendix B, p. 195; General Cunningham's "Ancient Geopublished in "Selections from the Records, etc." for 1856, Vol. XXXIX, Appendix B, p. 195; General Cunningham's "Ancient Geopublished in "India" in Selections from the Records, etc." for 1856, Vol. XXXIX, Appendix B, p. 195; General Cunningham's "Ancient Geopublished in "India" in Selections from the Records, etc." for 1856, Vol. XXXIX, Appendix B, p. 195; General Cunningham's "Ancient Geopublished in "India" in Selections from the Records etc." for 1856, Vol. XXXIX, Appendix B, p. 195; General Cunningham's "Ancient Geopublished in "India" in Selections from the Records etc." for 1856, Vol. XXXIX, Appendix B, p. 195; General Cunningham's "Ancient Geopublished in India" in Selections from the Records etc." for 1856, Vol. XXXIX, Appendix B, p. 195; General Cunningham's "Ancient Geopublished in India" in India" in India" in India" in India" in India Amaravati Tope," 1880.]

The tope stands at the south of the town of Amaravati. Close by is a temple, and a mosque for the construction of which many of the marbles from the tope were used. To the west is a mound called Kūchi dibba, which Mr. Boswell thinks may contain something of value. A number of rude stone buryingplaces, circles, dolmens, &c., are scattered about the neighbourhood of Amaravati, especially near the hills a few miles south-east of the town. In the town on the river bank is the handsome temple of Amarestara, built in the end of the last century by Rāja Venkatādri Nāyudu. There was a much older temple here, which was repaired by Ana Vema Reddi of Kondavidu in S.S. 1228 (A.D. 1306). There are a number of inscriptions which will be noted separately. Near the temple are the remains of Venkatadri Nayudu's palace. Half a mile to the west is the old fort of Dharanikota on the river. It dates from many centuries back, though it is not yet certain how old it is. The ancestors of the Reddis of Kondavidu who commenced to rule in A.D. 1328 are said to have lived here. Near the Amaravatī tope is a well into the sides of which many of the marbles from the tope have been let. The Sivaganga tank contains a number more. A mile west of Dharanikōta, on a rock in a field, is an inscription which I conjecture to belong to about the seventh century. On the rocks in the bed of the river opposite the Amareścarascāmi temple are many rough sculptures and inscriptions. Many leaden Andhra coins have been found here.

There is an inscription of Ana Vema Reddi on a stone east of a mandapam of the Amaresvara temple,

¹ In connection with these coins a passage from Pliny may be interesting (Hist. Nat. XXXIV, cap. 48, old editions): "India neque as neque plumbum habet, gemmisque ac margaritis suis here permutat." This was pointed out to me by General G. Pearse, R.A. neque as neque plumbum habet, gemmisque ac margaritis suis here permutat." This was pointed out to me by General G. Pearse, R.A. neque as neque plumbum habet, gemmisque ac margaritis suis here from its found in considerable quantities near Karempudi in the Palnad, but the mines are not now worked. Copper is found both in the Palnad and Vinukonda Taluks,"

PEDDA KAÑCHARLA;—4 miles east of Vinukonda. An inscription of S.S. 1071 (A.D. 1149) near the Bhimeśvara temple. It has not been fully read. There are two ruined temples here.

Рісніке Lapāļem; -6 miles east of Vinukonda. Dolmens.

Potluru;—8 miles north-east of Vinukonda. Dolmens. In a Siva temple north of the village is an illegible inscription on a stone.

RAVVAVARAM;—12 miles south of Vinukonda. (Ravaram.) There is an inscription on a temple of Gurunāthasvāmi, but an incomplete copy only has been sent me, and I can make nothing of it. The Siva temple is said to be an ancient one.

Remidicharia;—18 miles north-north-west of Vinukonda. Dolmens. There are three ruined and deserted temples here, on one of which are some inscriptions. There is an inscription near a well east of the village dated in S.S. 1557 (A.D. 1635). Part of it is said to be "illegible." In the jungle between this place and Ravulapuram is an old ruined fort. It is said to be infested with wild beasts.

Sānampūpi;—7 miles east of Vinukonda. There are some "illegible" rock-inscriptions behind

the shrine of Hanuman.

Śarikonpapāļem;—6 miles north-north-west of Vinukonda. (Surikondapalem Aggm.) Dolmens. Śivapuram;—6 miles west of Vinukonda. (Sivaparam Aggm.) Dolmens.

TALARLAPALLE; -6 miles south of Vinukonda. Dolmens.

Timmāpuram.—The Tahsildar tells me that some ancient kadjan documents of value are in possession of Bhāskaruni Bhāskara Rāyaningāru, a resident of this village, amongst others the Sthala Purāna of the temple at Chēzarla, which ought to be interesting. His family distinguished themselves under Krishnadeva Rāya. The books are said to throw light on the history of the country.

TIMMAYAPĀLEM; -2 miles south-west of Vinukonda. (Timmapalem.) Dolmens. An ancient

temple.

TIRUPURĀPURAM; -6 miles south-east of Vinukonda. Dolmens.

Ummapivaram;—10 miles east-south-east of Vinukonda. (Vummadavaram.) Two old temples. No inscriptions.

Vappemkunta;—8 miles north of Vinukonda. A temple near the tank north of the village, said to have been built by a Chola Raja. Close by this is a rock bearing an inscription, which should be examined.

Vanikunta;—12 miles north of Vinukonda. Near a well, a mile to the west of the village, is a stone with an old and "illegible" inscription.

Velaturu; -8 miles north-west of Vinukonda. An old stone fort with bastions. It is quite ruined.

VĒLPŪRU;—11 miles north-east of Vinukoṇḍa. (Velupur.) South of the Rāmalingeśrara temple is a stone having an inscription said to be "illegible." Both the Śiva and Vishņu temples are said to be old.

Vinukonna.—Head-quarters of the Taluk. There is a fine hill-fort here, said to have been built by Sagi Gannama Nayudu, governor under Vîra Pratăpa Purushottama Gajapati (A.D. 1462-1496); as well as a temple and finely sculptured mandapam built by the same man. In the Raghunāthasvānii temple is a stone with an important inscription. The fort was captured by Krishnadeva Rāya of Vijayanagar during his victorious march along the Eastern Coast. There is a large mosque here, built by one of the Mussulman governors in A.D. 1640, Hijra 1050, during the reign of Abdullah Kutb by one of Golkonda (1611-1672). There are a number of dolmens about the place. The oldest fort at Shāh of Golkonda (1611-1672). There are a number of dolmens about the place. The oldest fort at Vinukonda is on the west side of the hill, and is said to date from A.D. 1145, and to have been built by Visvambaradeva, a Gajapati. It was repaired by Poliya Vēma Reddi of Kondavidu. On the same Visvambaradeva, a Gajapati. It was repaired by Poliya Vēma Reddi of Kondavidu. On the same hill are two inscriptions said to be in ancient and therefore unreadable characters. Lower down is the fort of Pochinidu Gannamanidu. He is believed to have been one of the Reddi chiefs. The ruins of the palace testify to its once having been a very fine one. The third fort at the foot of the hill is said to date from about 400 years back. It is the one first mentioned, built by Sāgi Gannama in S.S. 1399 (A.D. 1477). On a stone south-east of the mandapam near the Travellers' Bungalow is an inscription recording a gift made by "Kumāra Kondrājayyadeva Mahārāya" in the

also one of Krishnadeva Rāya, in Ś.Ś. 1437 (A.D. 1515), recording the grant of two villages and the erection of a mandapam. On a stone of the wall of the mukhamandapam in front of the garbhālayam is an inscription dated Ś.Ś. 1548 (A.D. 1626), recording the reconsecration of the temple by Pedda Appayya Gāru. There are several inscribed stones fixed to the east of the temple outside.

Inscriptions .- At the Amaresvara temple are the following :-

(1.) On a pillar on the east of the gopura, S.S. 1283 (A.D. 1361). Ana Vema Reddi of Kondavidu.

(2.) On the wall east of the above, S.S. 1308 (A.D. 1386). Defaced.

(3.) (4.) (5.) On a pillar to the west of the gopura. Three inscriptions by Kota Keta Rāja, one of which only can be made out clearly. It is dated Ś.Ś. 1104 (A.D. 1182). The grantor claims to be a conqueror of both Chola and Chalukya sovereigns and to have acquired the country south of the Krishnā by the favor of "Trināyana Pallava."

(6.) On a pillar south-west of the mukhamandapam, S.S. 1030 (A.D. 1108). Grant by the wife of Proli Nāyudu, a dependent of "Kulottunga Choda Gonka Rāja." This is Kulottunga

I, alias Koppara Keśarivarmā, alias Vīra Chola.

(7.) On the wall south of the east doorway of the garbhālayam, S.S. 1548 (A.D. 1626). Records the erection of a Siva temple at Dharanikōta.

(8.) On a pillar of the mukhamandapam at the east door of the garbhālayam. An incomplete

inscription.

- (9.) On the dhvaja stambha of a Siva temple south of the town is an inscription dated S.S. 1735 (A.D. 1813). It records the erection of the pillar by Vasireddi Venkatadri Nayudu, the Raja of Chintapalle who destroyed the tope.
- (10.) There is an incomplete inscription on the north of the Amareśvara temple on a nandi figure.
 (11.) On a stone to the east of the Amareśvara temple, near the wall which surrounds it is an inscription dated Ś.Ś. 1051 (A.D. 1129). This must be carefully examined. My copy is

defective.

There are several other inscribed stones near this last, of which I have no copies. At the northern door of the garbhālayam is an inscription said to be "upside down, in characters of the Tretā Yuga" (!), but to contain nevertheless the date "Ś.Ś. 478, eyelic year Yuva." All this sounds thoroughly unreliable. The priests will allow no European even into the outer prākāra.

AMĪNĀBĀD;—11 miles south-east of Sattenapalle. (Aminubodu Vantu.) Several inscriptions at the Ammavāru temple, west of the village. They are mostly "illegible." One bears date Ś.Ś. 1114 (A.D. 1192), another Ś.Ś. 1502 (A.D. 1580). The temple is highly sculptured, and is said to be very old. On a stone north of the temple are several inscriptions, of which I have no account. In a tank near the village is a maṇḍapam of two storeys, in which there is said to be an inscription. There is a chronicle of the village, in Telugu, in possession of the Karaṇam of the village, Naḍimpalle Sītayya. In a mosque east of the village are several Persian inscriptions.

Bellamkonda;—8 miles west of Krōsūru. (Bellamkonta.) A fine fort of stone on the summit of a hill, with several buildings and gateways. I have been able to learn very little about this fort, though it was evidently a place of great importance. The fortifications are extensive. Mr. Boswell gives a brief account of it in his Report printed with G.O. of 7th November 1870, reprinted in Ind. Ant. I, 185.

Chintapalle ;—10 miles north of Krösüru. An old fort on the river, once the property of the Chintapalle Zemindars. It is not known how old it is. Outside the village, on the south side is a stone which has fallen down. It bears an inscription dated S.S. 1161 (A.D. 1239), recording a grant by some private persons to the temple at Gudimetla. There is another inscription, undated—a grant by a private person—but I am not informed as to its exact position.

Dharanikōta;—20 miles north of Guntūr, 1 mile west of Amarāvatī. The well known old fort close to the Buddhist tope at Amarāvatī. It lies on the Krishņā river. In the fort are two old temples with inscriptions and other interesting remains. The bibliography of the place is substantially the same as that of Amarāvatī (q.v.). A mile west of the village is an inscription on a rock in a field in characters of about the seventh century. The tradition of the village is that the fort was built by a king named Mukunteśvara in the time of the "Jains," and his name is well known throughout the Northern Sarkārs, being variously styled "Mukkunti Rāja," "Mukkunti Mahārāja" (Fergusson's "Tree and Serpent Worship," p. 171, where the name is spelt Mokunti.) Wilson calls him Mukkunti Pallava. He seems to have flourished about the second or third century of our era.

FARINGIPURAM or PHIRANGIPURAM;—12 miles west of Guntur. At the temple of Virabhadra are three inscriptions:—

(1.) On a pillar, dated S.S. 1331 (A.D. 1409), recording the construction of a tank by the wife of

"Vīra Nārāyana Vema Vibhu," one of the Reddi chiefs.

(2.) On the same. (The copy sent is so bad that nothing can be made of it.)

(3.) Do. do. do. do.

There are five inscriptions on copper plates in the possession of Rēpūdi Bhujangarāyadu of this village. He has refused to shew them. There are a number of interesting remains near here testifying to great wealth and prosperity in former times. Sculptured stones, &c., are numerous, and figures of warnors and the like. Kondavīdu is only two miles off. The Christian settlement here is stated to be about 200 years old.

Gudirādi;—9 miles south-west of Krōsūru. There are five inscriptions at the temple of Bhīmeśvara Linga:—

(1.) S.S. 1082 (A.D. 1160). Grant by Proläsani, wife of Śrimat Kotappa Nayaka.

(2.) Do. Do. (3.) Ś.Ś. 1085 (A.D. 1163). A private grant. (4.) Ś.Ś. 1165 (A.D. 1243). Do. (5.) Ś.Ś. 1159 (A.D. 1237). Do.

Kamepalle;—15½ miles west-north-west of Krösuru, on the Krishna. Inside the ruined temple of Vishnu is an inscription, but I have no information as to its nature.

KĒTAVARAM;—12 miles north-west of Krōsūru, on the Krishṇā. In an old fort here is an inscription on a slab dated Ś.Ś. 1474 (A.D. 1552), recording that "Śrī Nādha Rāja Rāmayyadeva Mahārāja," son of Lakshmipati Rāja, and grandson of "Śrī Nādha Rāja Rāmayya Sāmanta Śiṅgāra Mahāpātra," granted to a private person the produce of certain taxes, in the reign of Sadāśiva of Vijayanagar.

Krōsūru.—The taluk head-quarters, 27 miles north-west of Guntur. There is a stone inscription here, but I have no information as to its whereabouts or contents.

Munugōpu;—7 miles north-north-east of Krōsūru, near the river. There are two inscriptions here, both on a stone in the street of the village. One records the erection of a temple by "Gonka Nripa" (probably one of the Chola kings), but is without date. The other, also undated, records a grant by "Śrīman Mahāmandaleśvara Gonkayya, in the thirty-seventh of the increasingly glorious years of Sarvalokāšraya Śrī Vishņuvardhana Mahārazulu."

Panidem;—6 miles south-south-east of Krōsūru. There are four inscriptions here. On a stone pillar east of the village is an inscription dated Ś.Ś. 1153 (A.D. 1231), recording a grant by Prōlu Devī, a Rānī, wife of "Śrīman Mahāmandaleśvara Kōta Dodda Gēṭa Rāja." On a pillar in the temple of Viśvanāthasvāmi is an inscription dated Ś.Ś. 1204 (A.D. 1282), a private grant. There is another private grant on the same pillar, dated Ś.Ś. 1024 (A.D. 1102), and another on the same, without date.

Peddamakkena;—10 miles south-east of Krösüru. There are two inscriptions here on a pillar east of the village. One, dated Ś.Ś. 1097 (A.D. 1175), records a grant by "Malla Bhūpati," son of Prolana Nāyaka; the other is dated Ś.Ś. 1082 (A.D. 1160), and records a gift to the temple by Bhūtama Devi, wife of "Śrīman Mahāmandaleśvara Kōṭa Gandapa Rāja."

Rāzupāļem;—17 miles east-south-east of Krösūru, 12 miles west by north of Guntūr. (Razupalem.) On a stone in the middle of a small jungle is an inscription recording a grant to a temple by "Śrīmat Muchhe Nāyaka," son of Sonte Nāyaka, in S.Ś. 1167 (A.D. 1245).

Śiripuram;—13 miles north-west of Guntur. On a stone in front of a ruined temple near the tank is an inscription of Ś.Ś. 1087 (A.D. 1165), recording a grant by "Rājendra Choḍa Kumāra.....son of Mahāmaṇḍaleśvara Kulöttunga Chōḍa Gonkayya Mahārāja." It relates how the Chalukya kingdom passed into the hands of the Cholas.

VINUKONDA TALUK.

AGNIGUNDULA;—9\frac{1}{2} miles north of Vinukonda. Temple of Siva, said to be very old. A Virabhadru temple, described as beautifully sculptured, and very old. An old stone fort in ruins on a hill called Kotu-konda, east of the village. There are some "illegible" inscriptions on a stone a quarter of a mile north-east of the village. North of the village is an image and shrine of a god called "Tirumaladeva." (?) There are several serpent-stones here and there, and several images of deities.

Boggaram; -10 miles north-east of Vinukonda. Dolmens. A stone inscription "in unknown characters," east of Gurrālamma's temple.

BOLLAPALLE; -10 miles north of Vinukonda. Dolmens. A ruined fort, said not to be old.

CHINTALACHERUVU;—10 miles south-west of Vinukonda, on the road to Cumbum. Dolmens. An inscription on the temple of *Chennakeśavasvāmi* (Vishņu), states that it was built and endowed by Ellappa Nāyudu in S.S. 1472 (A.D. 1550). The Siva temple is said to be older

Dondapāpu ;-6 miles west of Vinukonda. Dolmens. Inscriptions on a black granite stone in the

temple. The language is not known.

Gandiganamala;—20 miles north-west of Vinukonda. Dolmens. Two deserted temples, on one of which is an inscription (copy not sent). Several sculptured images are to be seen about the village, and there are many shrines of village goddesses. In the Madiga hamlet south of the village is an "illegible" inscription.

GARIKEPADU;-19 miles north of Vinukonda. Dolmens.

GOKANAKONDA;—10 miles south-east of Vinukonda. Dolmens. There are two ruined stone temples here, not much sculptured, but believed to be old. Some other temples seem, by the information sent, to be worthy of notice. On the north of the hill near the village is a stone with an inscription of 12 lines, which the people cannot read. A twelve-headed Nāga is cut on a rock a quarter of a mile west of the village.

Gummanampadu;-18 miles north-north-east of Vinukonda. (Gummadampad.) There is an old

ruined fort here.

GUTLAPALLE; -15 miles north-west of Vinukonda. Dolmens.

INIMELIA;—16 miles north-north-east of Vinukonda. (Yinimella.) There are five ancient and deserted temples here, said to be of great antiquity. There are several inscriptions in and about the village. One is dated S.S. 1176 (A.D. 1254), and, so far as can be gathered from the imperfect copy in my possession, records a victory gained by a general of the forces of the Ganapati sovereigns of Orangal over the Chola king. The date is three years before the death of Pratapa Rudra I. If so, it is very important. Burnell places the date of the change of sovereignty of this tract at A.D. 1228 (Palæog., 40, note 4). There is another inscription of a still earlier date by a "supporter of the Cholas" and "Ruler of Vengi," but unfortunately my copyist omitted, or could not decipher, the Saka date. There are some nāgakals or serpent-stones in the village.

In the hamlet of Bhattepālem are three stones said to be elaborately sculptured.

Īpūru;—13 miles north of Vinukonda. (Yipur.) There are seven deserted temples here. On two of them are inscriptions (no copy sent). There are two inscriptions on a temple of Viśreśrarasrāmi, half a mile east of the village. There are others also. The whole should be examined. One is dated S.S. 1200 (A.D. 1278), another S.S. 1574 (A.D. 1652). Close to the east of the village is a serpent-stone; one mile west, a Vīrakal; four miles east, a sacred place with a stone pillar and two serpent-stones. One of the inscriptions, said to be undecipherable, is close to the temple of Gopālasrāmi.

Kanumarlapūpi;—6 miles north-east of Vinukonda. Dolmens. On a stone pillar are some inscriptions said to be illegible. Others are to be seen on a detached stone. They have not been examined. Copy has been sent me, but it is manifestly imperfect. They are dated A.D. 1080, 1150, respectively.

Karumanchi;—10 miles east of Vinukonda. An inscription east of the Siva temple, broken and illegible. The temple is said to be an ancient one.

Kocharla; -7 miles north of Vinukonda. An old ruined fort. No one knows who built it, or how

old it is

KOTTALURU; -8 miles north-east of Vinukonda. Dolmens.

MADAMAÑCHIPĀDU;—6 miles east of Vinukonda. There is an inscription north of the temple of Hanuman. It is said to be difficult to read from its antiquity.

MUKKELLAPADU; -10 miles south-west of Vinukonda, on the road to Cumbum. (Mukkillapad.)

MULAKALÜBU; —8 miles south-east of Vinukonda, on the Gundlakama river. A Siva temple, said to be very old

NUZANDLA;—9 miles south of Vinukonda. (Nuzanla.) An "illegible" inscription on a pillar near a indapam, and another similar on a pillar in front of the Ammacara temple. A mile north of the

Pedda Kańcharla;—4 miles east of Vinukonda. An inscription of Ś.Ś. 1071 (A.D. 1149) near the Bhimeśvara temple. It has not been fully read. There are two ruined temples here.

Pichikelapālem; -6 miles east of Vinukonda. Dolmens.

Poṛlūru;—8 miles north-east of Vinukonda. Dolmens. In a Siva temple north of the village is an illegible inscription on a stone.

RAVVAVARAM;—12 miles south of Vinukonda. (Ravaram.) There is an inscription on a temple of Gurunāthasvāmi, but an incomplete copy only has been sent me, and I can make nothing of it. The Siva temple is said to be an ancient one.

Remidicharia;—18 miles north-north-west of Vinukonda. Dolmens. There are three ruined and deserted temples here, on one of which are some inscriptions. There is an inscription near a well east of the village dated in S.S. 1557 (A.D. 1635). Part of it is said to be "illegible." In the jungle between this place and Rāvulāpuram is an old ruined fort. It is said to be infested with wild beasts.

Sānampūpi;—7 miles east of Vinukonda. There are some "illegible" rock-inscriptions behind the shrine of Hanuman.

Śarikonpapālem;—6 miles north-north-west of Vinukonda. (Surikondapalem Aggm.) Dolmens. Śivapuram;—6 miles west of Vinukonda. (Sivaparam Aggm.) Dolmens.

TALARLAPALLE; -6 miles south of Vinukonda. Dolmens.

Timmāpuram.—The Tahsildar tells me that some ancient kadjan documents of value are in possession of Bhāskaruni Bhāskara Rāyaningāru, a resident of this village, amongst others the Sthala Purāna of the temple at Chēzarla, which ought to be interesting. His family distinguished themselves under Krishnadeva Rāya. The books are said to throw light on the history of the country.

TIMMAYAPĀĻEM;—2 miles south-west of Vinukonda. (Timmapalem.) Dolmens. An ancient temple.

TIRUPURAPURAM; -6 miles south-east of Vinukonda. Dolmens.

Uммаріуавай;—10 miles east-south-east of Vinukonda. (Vummadavaram.) Two old temples. No inscriptions.

Vappemkunta;—8 miles north of Vinukonda. A temple near the tank north of the village, said to have been built by a Chola Raja. Close by this is a rock bearing an inscription, which should be examined.

Vanikunta;—12 miles north of Vinukonda. Near a well, a mile to the west of the village, is a stone with an old and "illegible" inscription.

VELATURU; -8 miles north-west of Vinukonda. An old stone fort with bastions. It is quite ruined.

VĒLPŪRU;—11 miles north-east of Vinukoṇḍa. (Velupur.) South of the Rāmalingeśvara temple is a stone having an inscription said to be "illegible." Both the Siva and Vishņu temples are said to be old.

Vinukonpa.—Head-quarters of the Taluk. There is a fine hill-fort here, said to have been built by Sagi Gannama Nayudu, governor under Vīra Pratāpa Purushottama Gajapati (A.D. 1462-1496); as well as a temple and finely sculptured mandapam built by the same man. In the Raghunāthasrāmi temple is a stone with an important inscription. The fort was captured by Krishnadeva Rāya of Vijayanagar during his victorious march along the Eastern Coast. There is a large mosque here, built by one of the Mussulman governors in A.D. 1640, Hijra 1050, during the reign of Abdullah Kutb Shah of Golkonda (1611-1672). There are a number of dolmens about the place. The oldest fort at Vinukonda is on the west side of the hill, and is said to date from A.D. 1145, and to have been built by Visvambaradeva, a Gajapati. It was repaired by Poliya Vēma Reddi of Kondavidu. On the same hill are two inscriptions said to be in ancient and therefore unreadable characters. Lower down is the fort of Pochinidu Gannamanīdu. He is believed to have been one of the Reddi chiefs. The ruins of the palace testify to its once having been a very fine one. The third fort at the foot of the hill is said to date from about 400 years back. It is the one first mentioned, built by Sāgi Gannama Nāyudu. There is another fort, built 250 years ago, which surrounds the town. In the temple of Narasimha are some inscriptions, one of which testifies to the mandapam having been built by Sāgi Gannama in S.S. 1399 (A.D. 1477). On a stone south-east of the mandapam near the Travellers' Bungalow is an inscription recording a gift made by "Kumāra Kondrājayyadeva Mahārāya" in the

reign of Sadāsiva of Vijayanagar in S.S. 1483 (A.D. 1561). An inscription in Persian on the mosque records its erection by Aulyā Rajān Khān in Hijra 1050 (A.D. 1640). The Kodanda Rāmasvāmi temple is richly sculptured. The temple of Rāmalinga on the hill is of immemorial antiquity. It has two inscriptions, neither of which can be read fully. North-west of the town on a hill is an image of Hanumān said to have been placed there by one of the Mussulman kings of Golkonda. There are several very old inscriptions about the rock, &c. Others of the temples are old.

YENUGAPĀĻEM; -6 miles east of Vinukonda. Dolmens. A temple 300 years old.

NARASARĀVUPĒŢA TALUK.

(Head-Quarters, Narasarāvupēţa, or Atlur.)

Annavaram; -5 miles west of Narasarāvupēṭa. An old temple of Vishnu.

APPĀPURAM;—9 miles south-east of Narasarāvupēta. An inscription, "illegible," on a stone standing in front of the figure of Hanumān in the middle of the village. North of the village is a temple of a village-goddess, near which is another "illegible" inscription.

Babbēpalle;—20 miles south-east of Narasarāvupēta. A nāgakal bearing an inscription in "illegible" characters. Some old temples, date not known.

Boppēpi;—11 miles south-east of Narasarāvupēta. An old temple. On the north of the Vishnu temple, on a stone pillar called the nāgala stambha, is an "illegible" inscription. There is also an inscription close by this on a stone carved with a three-headed serpent. West of the village are some dolmens. The people say that they are tombs of Buddhists.

Bukkāpuram;—4 miles east of Narasarāvupēta. An early French Jesuit settlement, founded in A.D. 1733.

CHĀGALLA;—8 miles north of Narasarāvupēta. (Bagallu.) North of the village, near a well, is an inscription on a stone, said to be "illegible." Two deserted temples.

Challagundla;—8 miles north-west of Narasarāvupēta. Five temples. In one are several sculptured figures and, on two pillars, two inscriptions. One is "illegible," the other bears date S.S. 1740 (A.D. 1818). There is a ruined temple here, deserted.

CHENNUPALLE;—16 miles south by west of Narasarāvupēṭa. (Channupalle Aggm.) A Siva temple, said to be 400 years old. On the nandi is an inscription. The Tahsildar of Vinukoṇḍa Taluk tells me that some ancient kadjan documents, which are of historical value, are to be found in the possession of Guntupalle Rāma Krishṇayya, a resident of this village, whose ancestors distinguished themselves during the reign of Krishnadeva Rāya of Vijayanagar.

CHĒZARLA;—14 miles east-north-east of Narasarāvupēta. This is an important village, with a temple of high antiquity and great sanctity. The temple is dedicated to Kapotesvara. This was the title given to the great king Sivi (renowned both in the Mahābhārata, where the story is told twice, and in the Buddhist Jātakas) after his sacrifice of his own flesh to redeem the life of a hunted pigeon. It is said that Chezarla was the scene of the sacrifice; and here a temple was erected to the pious monarch under the title of Kapoteśrara. The temple would seem, from the description sent me, to be highly interesting. There are three caves in the rock-whether deep or not is not stated, nor whether they are excavated or natural. The village is said to have been granted for temple purposes in the reign of Pratapa Rudra. The people tell many wonderful stories about the place. There is a very large tree close to the temple, which is declared to issue from a subterranean cave. One of my informants tells me that the image of the principal dcity is simply a lingam. There are two inscriptions on the dhraja stambha, but they are too old to be easily deciphered, and my copy is very imperfect. An inscription of Krishnadeva Raya's reign is on a stone near the dhvaja stambha, dated S.S. 1440 (A.D. 1518). My copy is imperfect. An inscription, apparently recording a private grant, is to be seen on a stone close to the temple of Madhavasvāmi. It is dated S.S. 1087 (A.D. 1165). There are two other inscriptions inside the courtyard in front of the shrine, both on the same stone. The people cannot tell me what character they are written in. I have reason to think that one at least is very old. An inscription in the temple records a grant made by a private person in S.S. 1551 (A.D. 1629); and another in S.S. 1168 (A.D. 1246).

Altogether I have heard of ten inscriptions here, one being on a white marble (napa rayi) slab. The village seems to be filled with temples, statues, sculptures, &c. I have had sent me a list of 78 temples

(many of course mere petty shrines), 28 nandis, 62 figures of Durgā, 10 of Bhairava, 21 of Vīralu (heroes), 24 village goddesses, and so on. The people pretend that there were 1,000,001 lingams here once. (See Timmāpuram, Virukonda Taluk, for the Sthala Purāṇa of this temple.)

Chīmalamarri;—8 miles north of Narasarāvupēta. Two inscriptions on slabs, one "illegible," the other "legible," but of which no particulars are sent. There is a deserted Vishnu temple here. One of the inscriptions is at a tank north-east of the village, the other at a tank south of the village.

Chirumāmilla;—9 miles east of Narasarāvupēṭa. A nāgakal bearing an inscription in "illegible characters.

DĒGARAMŪDI;—16 miles south of Narasarāvupēṭa. Two old temples, date not known. Inside the courtyard of the Mallikārjuna temple is an inscription on a stone bearing figures of the Nandi and a Nāgendra. It records a grant in Ś.Ś. 1002 (A.D. 1080) by "Śrī Sanni Chōḍa Mahārāja," son of "Tribhuvana Mallidēva Chōḍa." If the date is correctly copied, the grant was made during the reign of Kulottunga Chola I.

DRĀNĀDALA;—22 miles south by east of Narasarāvupēta. (Deranadula.) Three temples, sculptured, two of which have inscriptions (particulars not given). East of the village is a small temple of a village goddess with an inscription on a stone carved with a female figure. South of the village are 20 dolmens.

ELCHŪRU; - see VĒLCHŪRU.

GANAPAVARAM;—10 miles south-east of Narasarāvupēta. On a stone north of the dhvaja stambha of the Šiva temple west of the village is an inscription said to be illegible.

Gannavaram;—20 miles south-east of Narasarāvupēta. A temple of Venugopālasvāmi, sculptured. East of this stands a stone bearing an inscription in "illegible characters."

Gōgulapāpu;—13 miles west of Narasarāvupēṭa, 3 from Rompicharla. An old temple of Vishņu.

Gorizavōlu;—8 miles east of Narasarāvupēṭa. An inscription, "illegible," on a stone east of the village.

Govindapuram; —6 miles south-south-east of Narasarāvupēta. Close to the west of the village is a temple with a number of statues, with inscriptions on two stones. The temple is said to have been built by a Chola Rāja (A.D. 1023 to c. 1228?) One of the inscriptions records a private grant in S.S. 1095 (A.D. 1170), made to further the prosperity of Kulottunga Chola. The other is dated S.S. 1082 (A.D. 1160), and records a grant by a private person. At the entrance of a Vishnu temple in the village, said to have been built by Krishnadeva Rāya, is an inscription in Telugu (no particulars sent me). There is also a deserted temple here.

GUNTA GABLAPADU;—2 miles north of Narasaravupēta. On two stones close to a tank south-west of the village are two inscriptions, both of which are said to be "illegible."

IKKUREU;—3 miles south-west of Narasaravupēta. (Yikurru.) Close to the south-east wall of the temple is a stone bearing the figure of a serpent and an inscription which records a private grant made in S.S. 1038 (A.D. 1116) in honour of Kulottunga Rajendra Chola. This date falls in the reign of Vikrama Chola. On the same slab is another inscription of the same year, relating grants to the temple and Brahmans by the same sovereign. There are a number of stone statues and images in the village, Nagakals, &c.

IRULAPĀDU;—6 miles south-east of Narasarāvupēṭa. (Yirlapad.) A Siva temple said to have been built by the Cholas (A.D. 1023 to c. 1228?). In front of it, on a stone sculptured with a nandi, is an inscription said to be difficult to read.

Jālān;—14 miles south-east of Narasarāvupēta. Two temples said to have been built by the Cholas (A.D. 1023 to c. 1228?). On a stone pillar in the Vishnu temple is an inscription that the villagers cannot read. On a pillar on the Siva temple is another, similar.

Kākāni;—7 miles west of Narasarāvupēta. In the temple under an old figure of the garuda is an "illegible" inscription. The temple is quite new. There is a deserted temple 100 yards north of the village with an inscription in characters that the people cannot read. Three other deserted temples stand near the village.

Kāmapalle;—12 miles south-west of Narasarāvupēta. There is a deserted temple here. On a high mound 200 yards north of the village is a pillar with an inscription that the people cannot read.

KANUPARRU; -4 miles south-east of Narasaravupēta. In the centre of this village is an old statue

which the people call Yesunatha svāmi, or Jesus Christ. There are two old temples here, and two others quite deserted.

Какивола;—15 miles south-east of Narasaravupēta. An old temple of Vishnu. On a stone in

front of the gate is an inscription in "illegible" characters.

Kēśanupalle;—2 miles south-east of Narasarāvupēta. At the temple of Rāmalinga, in front of the gate, is a stone with an "illegible" inscription. There are three others, equally illegible, in the fields. (Demarcation Nos. 104, 144, 151).

Kommālapāpu;—16 miles south-south-west of Narasarāvupēṭa. (Bungalow.) A Vishņu temple, built 400 years ago by one Adri Bhava Rāzu—also a Siva temple. A stone fort in ruins, about 300 years old. There is a "stone carved with a figure," two miles north of the village, but I have no information as to what it is intended to represent.

Konpakāvūru;—3 miles south of Narasarāvupēṭa. Near a figure of Hanumān, west of the village, is an inscription on a stone recording an act of worship done by Timmarasa Ayyangār, minister (pradhāni) of Krishnadeva Rāya in Š.Š. 1313 (A.D. 1391), Bahudhānya. If this is the sovereign of the Vijayanagar dynasty, the date must be wrong. During his reign there occurred a Bahudhānya year, namely in Š.Š. 1440 (A.D. 1518), and this must, I think, be the correct date, as it tallies with the historical fact of that sovereign's conquest of these parts about the year 1515 A.D. Timma Arasu is often mentioned in inscriptions, but this is the only place I remember where his caste as an Ayyangār Brahman is stated. Compare an inscription at Kākāni (Gunṭūr Taluk). In the hamlet of Pamidimarru is a deserted temple of Vishņu.

Kondavīdu;—13 miles south-west of Guntūr. A fine hill fortress and range of hills. The fortifications are much overgrown with jungle, but are in excellent preservation. It is not known exactly when this fort was commenced, but it was the capital of a dynasty of Reddi sovereigns who rose to power after the fall of the Ganapati kings of Orangal and reigned for 100 years from 1328 to '1427 A.D., when they were overthrown by the Kuth Shāhi Mussulmans of Golkonda. Krishnadeva Rāya got possession of the place in A.D. 1515, and the Mussulmans regained it at the fall of the Vijayanagar kings in A.D. 1565. It remained in their possession till quite recent times. There are two forts on the hill, and one below, which last is attributed to Krishnadeva Rāya. Mr. Boswell described the place in his Report to the Madras Government, printed with Madras G.O. of 7th November 1870. (See Ind. Ant. I, 182,

for a reprint of Mr. Boswell's paper.)

There is a Vishnu temple on a hill three miles east of the village, where are two inscriptions stated to be in "unreadable" characters. Quite on the highest peak of the hills, three miles east of the village, is a little mandapam built over what is supposed by Hindus to be an impression of Vishnu's foot; but it has been adopted by the Mussulmans, who pronounce it to be "Adam's foot." There is an inscription on a pillar of a mandapam close to the west of the village. East of the town is a large temple of Vishnu, sculptured and ornamented with several inscriptions, said to be "illegible." It is said to have been built in the time of the Reddi sovereigns, but is now greatly demolished. Not far from this is a building called the "Treasury," which, however, looks more like a temple. There are a number of small inscriptions here, so covered with whitewash as to be illegible. Inside the building is a small temple with a number of sculptured figures.

On the hill are a number of buildings, besides the mere lines of fortification. South of the oldest rt on the hill (said to have been erected by a king of Orissa) is a temple of Vēmalamma with a quantity sculptured figures, but no inscription. Fifty yards west of this is an inscribed stone, of date S.S.

1447 (A.D. 1525), in the reign of Krishnadeva Raya. The inscription is a long one.

On a pillar of a mandapam at the Siva temple of Rāmalinga, north of the village, is an inscription, f date S. S. 1588 (A.D. 1666), recording its erection in that year. There is a figure of Vīrabhadra, said to be beautifully soulptured, in the same temple, and some other inscriptions. About 150 yards to the north of the village is a mosque built with pillars taken from some Hindu building, on one of which are four inscriptions of S.S. 1337 (A.D. 1415), recording gifts by private persons. It was erected during the reign of Kōmati Venka Reddi of Kondavidu (1395-1423 A.D.) There is an inscribed black stone standing amongst a quantity of prickly-pear 500 yards north of the village. The inscription is dated S.S. 1473 (A.D. 1551). Not far from it in the middle of a tank is another dated S.S. 1460 (A.D. 1538).

In the Vishnu temple south of the fort under the hill is an inscription of S.S. 1486 (A.D. 1564), dated in the reign of Sadāsiva of Vijayanagar. This is interesting, as it is dated in the year previous to the total disruption of the Vijayanagar monarchy, and proves that, though Rāma Rāya and his two brothers held all the real power, they still acknowledged Sadāsiva as their rightful lord. The temple is

highly sculptured. It was here that the Reddi chiefs were so barbarously murdered. The history of the massacre is completely given by Mr. Boswell in his Report (Ind. Ant. I, 183). There seems, however, to be room for doubt whether the atrocity was really committed by Krishnadeva Rāya. The local chronicle attributes it to Krishna's governor of this place. Some declare that it was the Mussulmans who committed the deed. On another pillar of the same temple is an inscription dated Ś.Ś. 1468 (A.D. 1546), stating that the pillar was raised by a Reddi. There are other inscriptions also, one, near the dhvaja stambha, being declared "unreadable."

At Kondapalle (Bezvāda Taluk), in the fort, is a stone which is said to have been taken from this fort of Kondavīdu, from the Nādendla Darvāza (Nādendla gate). It is said to bear an inscription in praise of Achyutadeva Rāya. Half a mile east of the village is a figure of a village goddess. Near this, on a stone, is a long inscription which the people cannot read. There are inscriptions, all said to be illegible, on three stones standing detached at different places. Two are north of the village and east of the road to Guntūr; and one is near the bungalow in the fort on the top of the hill. Altogether the

Tabsildar's list contains 12 inscriptions at Kondavidu including two in a hamlet.

The first Muhammadan governor of the place was named Murtazā. He gave his name to the town and re-christened it Murtazānagar. In the same way Kondapalle was named Mustafānagar. But in both cases the older name has outlived the newer.

There is an interesting historical Chronicle in Telugu regarding this place, called the Kondavīți

Māhātmyam. A copy lies in the Deputy Collector's office at Vinukonda.

Kondena;—14 miles south of Narasarāvupēta. Some very old temples; date not known. To the south of the village is a temple of Sankarasvāmi, sculptured. There are three inscriptions in the courtyard that can be read (they are unimportant), and others that the people cannot read, and which must be examined. There are two inscriptions in the temple of Vināyaka, south-east of the village, and many others said to be "illegible." There is another at a deserted temple 150 yards north-west of the village.

Kopparam.) On three sides of a pillar west of the principal entrance to the Vishnu temple are inscriptions in a character which the people cannot read. They call it Telugu. On another pillar inside the Siva temple is another similar inscription. And in the Virabhadra temple are two others. Some gold coins were discovered last year at this village, underground.

Kōтарракомра;—8 miles south-west of Narasarīvupēta. A celebrated temple, held in high repute, where there is a festival every year, greatly thronged. The temple on the hill is ancient, but I have

no particulars about it.

Kunkulagunta;—11 miles west-north-west of Narasaravupēta. Three deserted temples, in one of which is an inscription which the people cannot read. In the temple of Bhogestaraseāmi are three inscriptions.

(1.) A grant of lands to the temple for the purpose of securing the health and prosperity of Kakatīya Pratāpa Rudra by his minister Mallayya. Undated.

(2.) Grant by a private person to the temple in S.S. 1261 (A.D. 1339).

(3.) Grant in S.S. 1119 (A.D. 1197). Most of this is illegible, but the names of Pratāpa Rudra and his minister Mallayya (or Bollayya) can be made out. This is a very important inscription as it may help to fix the date of Pratāpa Rudra's conquest of this country. Dr. Burnell fixes A.D. 1228 as the date when this tract was lost to the Cholas. The stone should be carefully examined.

In the temple of Venugopālasvāmi (Krishna) is an inscription on a pillar. It is said to be "illegible."

There is another at the little Ganesa temple.

Līńgamgunţla;—2 miles south-west of Narasarāvupēṭa. (Lingamgunta.) Close to the south of the village is a group of stone statues, and a stone with an inscription that the villagers cannot read.

Magulūru, or Santamāgulūru;—9 miles south-west of Narasarāvupēta. In the hamlet called "Pēta" are two old temples; date of erection not known. An inscription is to be seen on a stone 200 yards west of the villagé, and another 300 yards east. Both are said to be "illegible."

MALLAYLAPĀLEM;—11 miles south of Narasarāvupēta. (Mallayapalem.) A Vishuu temple; old; date not known. There is an inscription here, of which I have no particulars.

Mārutūru;—17 miles south by east of Narasarāvupēta. (Maratur.) An old Vishau temple (date not known), sculptured. Near an image of Hanumān is an inscription said to be "illegible." In the temple of Someśvarasvāmi, near the figure of Nandi, is an inscription said to be "illegible."

MAYIDAVÕLU;—12 miles east-south-east of Narasarāvupēta. An inscription, which the villagers cannot read, on a stone near a tank east of the village. A deserted Siva temple.

MULAKULŪRU;—4 miles north of Narasarāvupēta. An inscription north of the temple of Šiva, on a stone, said to be "illegible." A deserted temple of Vishņu.

MURIKIPŪDI;—16 miles south-west of Narasarāvupēta. On the carved stone base supporting a figure of Nandi at the Siva temple is an inscription which the people cannot read. It is said to be ancient. There is another on the back of a slab which bears figures of a sun, moon, and a serpent.

Nadewilla;—8 miles east-south-east of Narasaravupēta. A stone at *Poleramma's* shrine, carved with a naga and an inscription said to be in "illegible" characters. Two ancient temples, in which are eight inscriptions, all "illegible." There are also inscriptions at a deserted temple west of the village, on four of its pillars, "partly legible." There are some "illegible" inscriptions on the wall of the temple courtyard, and one on a stone in the road close by.

NĀGARĀZUPALLE;—16 miles south of Narasarāvupēta. A nāgakal bearing an inscription in "illegible" characters. A Vishņu temple; old; date not known. On a stone standing west of a figure of Hanumān is an inscription said to be "illegible." There is a deserted Siva temple here.

NAKAEIKALLU;—10 miles north-west of Narasarāvupēta. A large village on the high road. In one of the temples are a number of sculptured figures; and two inscriptions on stones, both said to be "illegible." There is another unimportant donative inscription in the temple of Tripurāntukasrāmi (Šiva).

NARASARĀVUPĒTA;—Head-quarters of the Taluk. (See Appendix A, p. xi.) There are some old temples here, and a Siva temple said to have been originally built "by Jains." In the temple of Bhimeśvara west of the town is an inscription on one of the stones of the roof, difficult to read. In front of the temple of Pattābhi-Rāmasvāmi there is an inscription on a slab in "unknown" characters. The remains of the fort and palace of the former Zemindars are interesting.

Pamtippapu;—8 miles north of Narasarāvupēta. A Vishņu temple said to be 800 years old. To the north of the Vallabharāyasvāmi temple is a garuda stambha, fallen down, on which is an inscription, "illegible."

PANUMARRU;—13 miles east of Narasarāvupēta. A temple with a number of sculptured figures. There are inscriptions in this as well as in another temple. One is unimportant. The others are said to be "illegible."

Polüru;—19 miles south-east of Narasaravupēta. (Polur.) Three inscriptions, all in characters said to be "illegible." Two are on pillars, the other on a stone.

Purushottapatnam;—12 miles south-west of Narasarāvupēta. On a nāga stone is an inscription, and another on a nandi figure. Both are said to be "illegible." The Tahsildar mentions a third "on the middle of the three stones buried in the village by blacksmiths ten years ago."

Rājāmpēra;—10 miles south-south-east of Narasarāvupēta. (Razapeta.) A ruined temple said to be 1,000 years old, with sculptures. West of the village on a slab is an inscription (no particulars given). An old fort; date unknown. 17 dolmens.

RAVIPĀDU;—3 miles north-west of Narasarāvupēṭa. An old temple of Hanumān. In the Siva temple, on four sides of a pillar, is a long inscription in characters said to be unreadable.

ROMPICHARLA;—10 miles west of Narasarāvupēta, on the high road. (Bungalow.) (See Appendix A, p. xi.) In the temple of Sankareśvarasvāmi are three inscriptions on stones near the dhvaja stambha. One bears date S.S.1479 (A.D. 1557), and records a grant to the temple. (No particulars about the others.) In a temple in the fort are two inscriptions; one said to be "illegible." I have no information about the second. The temple is said to have been built by Tirumala Devī, sister of Pratāpa Rudra. There is another inscription on a stone between the village and the fort.

RUPANAGUNTLA; — 5 miles north-west of Marasaravupēta. An old Vishņu temple.

Santagudipādu;—8 miles west of Narasaravupēta, 4 miles north of Rompicharla bungalow, en the high road. On a pillar in the Vishnu temple is an inscription said to be "illegible."

SANTAMĀGULŪRU; - see MĀGULŪRU.

SITULURU;—4 miles east of Narasaravupēta. An image of a village goddess with an inscription said to be in "illegible" characters. The Siva temple here is said to have been built in the time of the

Cholas (A.D. 1023 to c. 1228). A long inscription on four sides of a stone standing close to the gate of the temple of Rāmalingeśvara. The villagers cannot read it. Another in the Siva temple over a doorway.

SÜRAVARAPALLE;—13 miles south-south-east of Narasarāvupēta. (Suravarapupalle.) An old Vishņu temple; date not known.

TANGEDAPALLE;—9 miles south of Narasarāvupēta. An inscription in Telugu on a stone in front of the Siva temple. Another on a stone in the street of the village. No particulars sent as to the first. The latter said to be "illegible." A third near the temple of Hanumān.

Timmāpubam;—12 miles east-south-east of Narasarāvupēta. A stone carved with a number of figures and bearing an inscription on three sides of it in Telugu. A temple of Hanuman 300 years old.

TŪPĀĐU;—8 miles south-east of Narasarāvupēta. (Tubadu.) East of the Vishņu temple, near a small shrine, is an inscription in characters unable to be deciphered, on a stone.

Turumilla;-12 miles south-west of Narasarāvupēṭa. (Turumella.) A deserted temple with many

sculptured figures.

UPPALAPĀDU;—3 miles south-west of Narasarāvupēta. (Vuppulapad.) An inscription on a stone near a statue of Ganga, a village goddess, in an open place 200 yards north-west of the village. It is too old to be deciphered by the villagers. There are some other old stone statues near.

UPPU MĀGULŪRU;—see VUPPU MĀGULŪRU.

VANKAYALAPĀDU;—13 miles east by south of Narasarāvupēta. An image of Hanumān with inscription said to be in "illegible" characters. Two old Vishnu temples. Two miles north of the village, near a tank, stands a stone with an inscription, partly legible.

VAYIDANA;—20 miles south-west of Narasarāvupēṭa. (Veidana.) An inscription (copy not sent) on a stone at the Vishnu temple.

VĒLCHŪRU, YĒLCHŪRU, or ĒLCHŪR;—12½ miles south-west of Narasarāvupēta, 4 miles north of Kommālapādu Bungalow. There is an inscription here said to be "illegible." South-east of the village is a stone bearing what is described as an astrological diagram.

VELPURU, or ELPURU;—13 miles west-south-west of Narasarāvupēta. (Velupur.) Three deserted

temples. There are two inscriptions on stones near the village which the people cannot read.

VĒLŪRU;—12 miles south-east of Narasarāvupēta. There is a Nāgakal here with an inscription on four sides of the stone said to be in illegible characters. Some of the temples are old. A local chronicle (Danda kavile) regarding the temples was lately filed in a case by the Karanam of the village. There are two other inscriptions in two of the temples.

VĒMAVARAM;—12½ miles south of Narasarāvupēta. An old temple of Vishnu. Date not known.

VIPPARLA;—8 miles west-north-west of Narasarāvupēta. Two deserted temples and several sculptured figures. There is an inscription on a stone in the temple of Pattābhi-Rāmasvāmi (no particulars). There are three others at a Siva temple (no particulars). East of the village, on a tank bund, is a stone with an inscription in Nāgarī (?) characters. The people cannot read it. Some dolmens south of the village. On the idol in a temple of Hanumān is an "illegible" inscription.

VIPPARLAPALLE; -6 miles south-west of Narasarāvupēta. An old Vishņu temple.

Viśvanādhuni Khandrike;—13 miles south-east of Narasarāvupēta. A temple said to have been built by the Reddis (1328-1427 A.D.) Several detached images. An undated inscription, apparently regarding a private matter connected with fields.

VUPPULAPĀDU; -sce UPPULAPĀDU.

Vuppu Māgulūru;—10 miles south of Narasarāvupēta. Two old temples, date not known. On the image of the garuda is an inscription said to be "illegible."

YADAVALLE;—9 miles south of Narasaravupēta. An old Šiva temple, date not known. There is an inscription in "Telugu" characters which the people say they cannot read, on a pillar in the temple, and there is another on the wall of the temple of a similar nature. There is a deserted temple, date not known.

YEDDANAPŪDI;—16 miles south-south-east of Narašarāvupēta. (Yadanapudi.) Two old sculptured temples, date not known. There is an inscription near the gate of one of them said to be "illegible." There is another near the gate of the Rāmalingešvara temple, north of the village.

YEDLAPĀDU; -12 miles east-south-east of Narasarāvupēta. (Yidlapad.) A Nāgakal bearing an inscription said to be in "illegible" characters. A temple of Hanuman 400 years old. On a pillar in front of a temple of a village goddess is an "illegible" inscription.

YELCHÜRU: - see VELCHÜRU.

Yellamanda; —31 miles south of Narasarāvupēta. (Yallamanda.) A temple 400 years old. At the top of a high hill, 21 miles south of this village is a small temple with carved figures and a mandapam. There are five inscriptions here; one of S.S. 1672 (A.D. 1750); (no particulars as to the others.) Near a lingam, on the road to the hill, is a stone pillar with an inscription (no particulars sent). At a deserted temple south of the village on a broken stone are some inscriptions (copy not sent). There are some other deserted temples in this village, and an ancient temple in present use. Kopparaz Narasingayya of Krösuru (Krösuru Taluk) is in possession of the Sthala Purana of the temple on the hill.

In the village, at the temple of Rāmalingasvāmi are 8 inscriptions:—

(1.) S.S. 1477 (A.D. 1555). Grant by Timma Raja in the reign of Sadasiva of Vijayanagar.

(2.) Undated. Grant by Gundamma, wife of "Velanāti Rājendra Chōda Gonkeśa."

(3.) S.S. 1053 (A.D. 1131). A private grant in the reign of one of the Cholas. The date is curiously worded, being given as follows: "In the 149th year of the victorious kingdom of Vikrama Chola, the Tribhuvana Chakravarti, that is to say, during the powerful government of the Chola kings." (Śrīmat Tribhuvana Chakravartiyaina Vikrama Chōda Dēva vijaya rājya samvatsarambulu 149, agu Śrīman mahāmandaleśvara Chōda Dēvula yakhanda mandala balamandu.)

(4.) S.S. 1055 (A.D. 1133). A private grant.

(5.) Copy incomplete. The names of Bhīma and his wife Bimbamāmbā are mentioned.
(6.) Copy incomplete. It seems to be of a private nature.
(7.) S.S. 1053 (A.D. 1131). Grant by Nalla Nāgi Reddi, apparently in the reign of Rājendra Chola, but my copy is incomplete.

(8.) S.S. 1155 (A.D. 1233). A private grant.

YENAMADALA; -17 miles south-south-east of Narasarāvupēta. (Yanamaduli.) Two old temples, date not known.

Zaggāpuram; -13 miles south-east of Narasarāvupēta. 500 yards south-east of the village, in a field, is an inscription in characters unable to be deciphered by the village people.

ZONNALAGADDA; -2 miles east of Narasarāvupēta. Some ancient temples. Close to the temple of Copākisvāmi stands a stone with an inscription which nobody can read.

ZONNATALE; -20 miles south of Narasarāvupēta. (Zaunatali.) Two stones in the middle of the village, each having an inscription too old to be read by the villagers.

GUNTUR TALUK.

ENAMADALA; - see YENAMADALA.

GARAPADU ;-6 miles south-west of Guntur. In the hamlet of Chintapallepadu there is an upright slab bearing an "illegible" inscription.

GORANTLA; -4 miles north of Guntur. At the temple of Anjaneya is an "illegible" inscription.

GUNTUR.—The head-quarters of the Sub-Collector of the district. There are inscriptions on a pillar of the mandapam in the temple of Lakshmi-Narasimhasvāmi at Ramachandrapuram Agraharam; and four at the temple of Agastyesvarasvami at Old Guntur to the east of the Red Tank. One of the former records a private grant in S.S. 1140 (A.D. 1218). At the latter temple is a stone very like one at Bapatla, sculptured with four feet-impressions, a snake, and worshippers. (Boswell's Second Report, printed with G.O. of 14th December 1871; Ind. Ant. I, 373.) There is a copper-plate in the possession of Potturi Appayya of Old Guntur. It is a Chalukyan grant and should be examined. Some good carvings in greenstone lie about the compounds of some houses.

Kākāni, or Kukka Kākāni; -5 miles north-east of Guntur on the road to Bezvada. (Peda Kakam.) There is a carved stone here with a figure of a horseman and two dogs pursuing something. The people have a legend about it which has been narrated by Mr. Cain in Ind. Ant. V, 187. There is an inscription on a stone standing in front of the Gopālusvāmi temple, dated S.S. 1192 (A.D. 1270), of the reign of Rudra Mahadevi of Orangal. This inscription is important, as it states that she was the daughter of the Kākatīya, Gaņapatideva. On a stone in front of the Vīrabhadra temple is an inscription, dated Ś.Ś. 1440 (A.D. 1518), of Saluva Timmarasu, minister of Krishņadeva Rāya of Vijayanagar.

KARANŪTALA;—6 miles scuth by east of Guntūr. A temple of Lakshmī-Narasimhasvāmi, said to have been built by the Cholas. It has inscriptions said to be "illegible."

KAZA;—9 miles north-east of Guntur. There is an inscription in front of the Vishnu temple, near the dhvaja stambha, dated in S.S. 1066 (A.D. 1144), recording a grant in the time of the Chola sovereign Kulottunga Chola II. There is another on the same stone dated S.S. 1171 (A.D. 1249), by the Kākatiya, Rudradeva, i.e., Pratāpa Rudra I of Orangal. On the north side of the same is an inscription, undated, by a private person. There are also said to be two other inscriptions in the same temple, "illegible."

Kondapādu;—6½ miles south-west of Guntūr. (Kondepadu.) Near the tank-bund is an inscribed slab, the writing on which is "illegible." There is another on the west of the village near the temple of Kondalamma.

Koritepāpu;—2 miles north-west of Guntūr. (Kopitepadu.) On the southern boundary of this village, near the Guntūr road, is a stone sculptured with feet-impressions and bearing an "illegible" inscription.

Lām;—6 miles north of Guntur. There is a stone bearing an "illegible" inscription in front of the temple of Siva; and another, equally illegible, at the Bhairavagunta tank.

Mandapāņu;—10 miles north-west of Guntur. On the tank-bund of this village, on a stone called "Subbārāyudu Banda," is an inscription in "illegible" characters.

MĀRKĀPURAM AGRAHĀRAM.—In front of the temple of Viśveśvarasvāmi, on a pillar, is a long inscription of Kākatīya Rudradeva, undated. It should be examined. There is another inscription here, dated S.S. 1204 (A.D. 1282), recording a private grant to the temple.

Mangalagiri ;—12 miles north-east of Guntur. A flourishing town, head-quarters of a Deputy Tahsildar, on the high road between Bezvāda and Guntur. There is a high hill here, half way up which is a rock-cut platform on which stands a small temple. There is a cave in the rock behind, said to communicate with the Undavalle cave-temple 7 miles distant. It has fallen in, and I could not ascertain its original depth, but it looks perfectly natural. The ascent from the foot is by stone steps. Near the foot of these, on the west side, lies a stone pillar with inscriptions on all four sides. It records the grant of villages by a chief of Nādendla, and is very important as it is dated in S.S. 1442, and gives an account of the capture of Kondavādu by the troops of Krishnadeva Rāya of Vijayanagar in S.S. 1437 (A.D. 1515) under his general Timma Arasu. On a stone near a small temple of Garuāāvār is an inscription dated in the reign of Sadāšiva Rāya of Vijayanagar, S.S. 1480 (A.D. 1558), recording a grant by Timma Rāja, described as son of the king of Orissa (Odra). On another side of the same is an inscription by the same donor regarding further gifts. On a third side is a record of a grant by a private person (date not given). On the fourth is a further record, but the copy is incomplete. Part of the inscription is buried in the ground. There is a fine temple here with a particularly tall and straight gopuram. It is modern, but it is a very striking object, and well worth more than a passing visit. (Mr. Boswell's Report, published in G.O. of November 7th, 1870, reprinted in Ind. Ant. I, 150, and Sewell's Report in G.O., No. 1620, of November 7th, 1870, p. 35.)

MUKKĀMULA;—12 miles north-north-west of Guntūr. An inscription on a slab standing erect at the ruined Siva temple, "illegible."

NALLAPĀDU;—15 miles north of Guntur. (Nelapadu.) An inscription on a pillar of the kalyāna mandapam of the temple of Sītā-Rāmasvāmi. Another on a stone lying south of the Siva temple. A third on two stones of the Krishna temple. None of these are legible.

Nambūru;—6 miles north-east of Guntūr. On a stone outside the Siva temple is an "illegible" inscription.

NIDUMUKKULA;-11 miles north-north-west of Guntur. There are some inscriptions here.

(1.) In a street of the village, on a slab. Dated S.S. 1431 (A.D. 1509), during the reign of Krishnadeva Rāya of Vijayanagar. Most of it is "illegible." If the date is correctly given, the inscription ought to be important as this was the first year of that sovereign's reign and previous to the date of his conquest of this tract.

(2.) Near a tank to the south of the village is a building of somewhat peculiar shape, said to have been built by the Reddis (1328 to 1427 A.D.) Close to it, on a stone, is an inscription said

to be "illegible,"

(3.) To the east of the village is an inscription near the mukhamandapam of the Somesvarasvāmi temple. It is dated S.S. 1751 (A.D. 1649), but is said to be mostly "illegible."

Pāmulapāpu; -13 miles north-west of Guntur. An inscription said to be "illegible," on a stone east of the Mallesvarasvāmi temple. The temple is said to have been built by the Reddi chiefs (1328 to 1427 A.D.).

PENUMĀKA;—16 miles north-north-east of Guntur, 4 miles north of Mangalagiri. There is an inscription of S.S. 1710 (A.D. 1788) at the temple of Siva. Another report gives me the date as S.S. 1210 (A.D. 1288).

Porturu; -5 miles west-south-west of Guntar. South of the Vishnu temple is an inscription said to be illegible.

PRATTIPADU (Bungalow);—11 miles south-west of Guntur on the high road.

temples here. At the Dandeśvarasvāmi temple are the following inscriptions:—
(1.) S.S. 1156 (A.D. 1234). Grant of lands to the temple by a sovereign, of whose name I am doubtful. The Telugu copy calls him "Kodakasopati Dīpa Mahāraja." Dīpa is probably Deva in the original. This is likely to be an important inscription, as the date is just that when the country was changing, or had shortly before changed, rulers.

(2.) S.S. 1435 (A.D. 1513). Erection of a mandapam by a private party.

(3.) S.S. 1144 (A.D. 1222). Grant to the temple by a private party.

(4.) S.S. 1560 (A.D. 1638). Gift of a bell by a private party.

(5.) "Illegible." On a stone bearing the figures of a naga, a lingam, and a nandi.

(6.) S.S. 1450 (A.D. 1528). Grant of a chakra by a private party.
(7.) S.S. 1476 (A.D. 1554). Donation to the temple by a private party.

At the Venugopālasvāmi temple, on a stone pillar, is an inscription said to be "illegible," but a king of Karnata is said to be mentioned therein. The Siva temple is said to have been built by a Chola Raja (1023 to c. 1228 A.D.). The Vishnu temple was built by the Reddi chiefs (1328 to 1427 A.D.).

RAVELA; -11 miles north-west of Guntur. A stone in the right-hand wall of the Krishna temple

bears an "illegible" inscription.

RAYAPUDI;-18 miles north of Guntur. Close to a temple of Hanuman is an inscription on a stone pillar, partly legible. There is an old inscription on four sides of a stone, near a Siva temple, said to be "illegible." There are a few other carved stones in the village.

REPPIPALEN; -1 mile north of Guntur. Near a tank is a slab with an inscription, dated S.S.

1172 (A.D. 1250), mostly "illegible."

Sekūru; -7 miles west-south-west of Guntur. There are seven inscriptions here, all "illegible." (1.) In front of the temple of Someśvara. (2.) North of the temple, in the street. (3.) South of the village in a field belonging to Suryadevara Vissayya. (4.) North of the tank, near the temple of Marlamma. (5.) At a place called Sangaingundlu, north-east of the temple of Venkatesvara. (6.) On a pillar of the Venkatescara temple. (7.) On the south wall of the Chandrasekhara temple at Selapadu, a hamlet of Sekūru.

Suddapalle ;-6 miles east-south-east of Guntur. An inscribed slab, characters "illegible," near

the field of Vajrala Rāmi Reddi.

Tadikonpa;-10 miles north of Guntur. There are many interesting remains in this village. On a pillar north-west of a temple is an inscription. On a stone in front of a temple of Ganesa is another. Both are "illegible." There are several temples in present use, some of which are old. A deserted temple is asserted to have been built in the days of the Jains or Buddhists. "It contains Jains or Buddhist figures." At a temple of a village goddess more pretentiously built than most, east of the village, are figures of Bhairara and other gods, and an inscription. North of the village, in a field, is a black granite pillar with inscriptions on four sides, "illegible." There are several figures and shrines of village deities, &c. A Siva temple, built by the Reddis in the middle of a small pond, has now entirely disappeared. North of this on a stone pillar is a naga figure, and others are grouped round it. is a village Chronicle of the place which is now with the Revenue Settlement Department.

UNDAVALLE (Vundavalle, Vundavelli); -16 miles north-east of Guntur, 2 miles south-west of Bezvada. (Vundapalle.) The four-storeyed rock-cut cave-temple. This is a poor specimen of the Hindu religious art of the seventh or eighth century as compared with the rock-temples of Western India, or the Māvalivaram caves, of about the same age. The most reasonable hypothesis as to its construction is that it was excavated by the Chalukyas from Kalyāṇa, who were Vaishṇavas, after they had conquered the Sālankāyana dynasty of this country (Vengī). The temple is dedicated to Vishnu as Narayana or Anantasena, a colossal sculpture of whom, recumbent, is seen in the third storey. There are many other rock-cut shrines and mandapams about the hill.

(See Mr. Boswell's Report to Government, printed with G.O. of November 7th, 1870; reprinted in Ind. Ant. I, 153; Sir Walter Elliot's Paper in the Ind. Ant. for March 1876, V, 80; Sewell's Report to Government, G.O. 1620, of November 1st, 1878, where the cave is fully described in detail; A discussion on the subject of Bezvada and Amaravati before the Royal Asiatic Society, published in their Journal, XII, Part I, p. 92: "Cave Temples of India" by Fergusson and Burgess, p. 95, with illustrations.)

In the rock-cut temple are three inscriptions. Two are undated, and record private grants to the temple. The third is dated, but the date is illegible. It records a grant by a Reddi.

South of the village is the temple of Bhāskareśvarasvāmi. In front of it is a pillar with inscriptions.

(1.) S.S. 1448 (A.D. 1526). Recording the erection of the temple by a Reddi during the reign of some one at Kondavidu.

(2.) Undated. Evidencing the digging of a well in the reign of Krishnadeva Raya. (1508-1530 A.D.).

(3.) Undated. "Illegible."

At the Bhimesvarasvāmi temple, on a stone near a pillar, is an illegible inscription. No date.

VEJANDLA; -7 miles south-east of Guntur. (Vizen.) On a stone fixed in the south side of the gateway of the Gopālasvāmi temple is an inscription.

YENAMADALA; -10 miles south-west of Guntur. At the Vireśvarasvāmi temple are some inscrip-

tions :-

- (1.) On the southern prākāra wall. Ś.Ś. 1453 (A.D. 1531). Erection of the mandapam and prākāra by "Śrīman Mallayya Chinna Bomma Nripati." This falls in the reign of Achyutadeva of Vijayanagar.
- (2.) At the same place, undated. Apparently an addition to the above grant. (3.) At the same place. Same year as the first. Grant by "Chinna Bommayya Nayudu, servant

of Rayasam Ayyappayya, Governor of Kondavidu."

(4.) On a pillar at the east gate. S.S. 1163 (A.D. 1241). A private grant.

(5.) On the same. S.S. 1186 (A.D. 1264). A private grant.

(6.) On the same. S.S. 1116 (A.D. 1194). Do. (7.) On a fallen stone outside the eastern court of the same temple. S.S. 1171 (A.D. 1249). "Illegible."

At the temple of Venugopālasrāmi are two inscriptions—

(1.) On a stone in the temple. "Illegible." Said to be in Uriya characters.

(2.) On the garuḍa stambha. S.S. 1170 (A.D. 1248). A private grant.

At the Sītā Rāmasvāmi temple are the following:-(1.) Undated. A private inscription, unimportant.

(2.) S.S. 1310 (A.D. 1388). A private grant. At the temple of Hanuman is an inscription of S.S. 1211 (A.D. 1289). A private grant.

In the bazaar is an "illegible" inscription on a stone.

ZONNALAGADDA; -5 miles north of Guntur. South-east of the temple is a slab inscribed in "illegible characters."

REPALLE TALUK.

ANANTAVARAM; -8 miles east of Tenāli, 16 miles north of Repalle. Inscription on a stone pillar of the Saptapadesvarasvāmi temple. There are others in the village, of which I have no particulars.

BHATTIPROLU; -6 miles north of Repalle (not marked on the Ordnance map; close to Vellaturu). A ruined Buddhist tope. It was greatly demolished a few years ago for the purpose of making a road; and some of the marble sculptures were utilized in building a sluice on the Krishna Canal close by, where the road to Vellaturu crosses the canal. They may be seen let into the flooring of the sluice. I have it direct from the officer chiefly concerned in the demolition that the mound was between 30 and 40 feet high, of a circular shape, like a dome, but ruined at the top; that there was a marble pillar standing erect, and sculpture here and there in marble, but he does not remember rails or walls of marble. He found inside the dome a casket made of six small slabs of stone dovetailed into one another, measuring about

21 feet by 11 feet by 1 foot. Inside this was a common clay chatty, and inside the chatty a neat casket made of "soap-stone" which contained a crystal phial. In the phial was a pearl, a few little bits of gold leaf and some ashes. Wishing to remove his discoveries, the stone casket was accidentally broken and the remains were left at Bhattiprolu. The chatty was also broken. The "soap-stone" casket was smashed during a voyage to England and the fragments thrown away. The crystal phial was presented to Dr. Burnell. My informant added to his account an assurance that he had not at the time the slightest conception of the value of the structure he was engaged in demolishing. The villagers of Bhattiprolu told me that they remember some railing or wall, which they described as about four feet high, surrounding the tope.

(See Ind. Ant. for April 1874, III, 124. Note by Mr. W. R. Norris with illustration. Boswell's Reports in G.O. of November 7th, 1870, and of Dec. 14th, 1871. Ind. Ant. I, 153, 374. Sewell's Report in G.O. 1620 of November 1st, 1878, pp. 33, 34.)

In the Vittaleśvarasvāmi temple are several inscriptions on stone pillars. In the temple of Malleśvara-**rami are others, similar. My copies give the following:—
(1.) S.S. 1450 (A.D. 1528). Recording repairs to the temple, which, it is said, was built and

endowed by Vishnuvardhana Chakravarti. (2.) S.S. 1066 (A.D. 1144). A private grant.

(3.) S.S. 1464 (A.D. 1542). Do. (4.) S.S. 1174 (A.D. 1252). Grant by the son of the family priest of the Kākatīya king Gaṇapati Mahārāja, i.e., Pratāpa Rudra I of Orangal.

(5.) S.S. 1182 (A.D. 1260). A private grant.
(6.) S.S. 1174 (A.D. 1252). Similar to No. 4.

Buddhavāni, or Buddhani; - (Buddhapadu, 16 miles west by north of Repalle - Bodapadu.) Mr. Boswell, in his Report printed with G.O. of November 7th, 1870 (Ind. Ant. I, 153), stated that a number of copper Buddhist figures, part of them now in the Library at Bezvada, had been found at this village. In my Report to Government, printed with G.O. No. 1620, of 1st November 1878, p. 34, I stated that search was being made in the Madras Museum for a number of inscribed bases belonging to these images, which were sent thither for examination. I regret to state that this has proved entirely unsuccessful. These valuable inscriptions seem to have been lost.

CHANDAVÖLU, or TSANDAVÖLU;—15 miles west of Repalle. In the temple of Srī Lingodbhava there are four inscriptions on stones :-

(1.) On a pillar at the east gate. S.S. 1093 (A.D. 1171). A private donation to the temple.

On a beam of the mandapam. Undated. A private grant.
 On a small stone near. S.S. 1076 (A.D. 1154). A private donation to the temple.
 On the same. S.S. 1098 (A.D. 1176). Grant by Velanāţi Gonkayya, commander of the forces of "Vijaya Rāja." (Compare the Bāpatla inscriptions.) Taken together, it would seem that "Vijaya Rāja" was a title of Kulottunga II.

"Outside the village is a mound of immemorial antiquity," on which a number of stones are planted, like tombstones. This should be examined. The village used, so the people say, to have a large number of temples and tanks. There is a Sthala Purana, which is with the Tadikonda Brahmans of Guntur Taluk. See the story of the "Palnad Heroes" (Appendix A, p. iii). Gold coins have been found here, and discoveries are constantly being made when excavations are carried on. Not long ago some pillars were dug up. A few years since an immense treasure was discovered by some tank-diggers near here. It consisted of several large masses of pure gold, which evidently was the residuum of the melting down, in chatties, of a quantity of gold, probably temple-ornaments. Some were recovered by Government. In the Vishnu temple, here, are some Telugu inscriptions, said to be illegible.

CHĀVALI; -10 miles south-east of Tenāli, 11 miles north-west of Repalle. An inscription on a stone at the entrance of the temple of Papesrara.

CHILUVÜBU; -9 miles north of Tenali, 29 miles north-north-west of Repalle. Two temples said to have been built by the Cholas.

CHINNA PARIMI AGRAHARAM; -4 miles south of Tenāli, 17 miles north-west of Repalle. (Chinaparam Aggm.) Inscriptions on two stones of the Rāmalinga temple, recording grants.

CHULUMÜRU; -9 miles east of Tenali, on the river. An old temple, fabled to have been built by

¹ By "scap-stone" I understand a malerial similar to that of which the Amaravati casket at the Madras Museum is composed.

Rāma. On a stone in the temple is an inscription said to be "illegible," or "in Nāgarī characters." There is a Sthala Purāṇa of the temple.

Dāvalūru;—6 miles east of Tenāli, 18 miles north-north-west of Repalle. In front of the temple of Gokarņeśvara is an inscription said to be in "Nāgarī" characters, "illegible."

Duggirāla;—7 miles north of Tenāli, 25 miles north-north-west of Repalle. Temple of Keśavasvāmi, built by the Reddis (1328 to 1427 A.D.) and rebuilt subsequently. There are some inscriptions on pillars, said to be "unreadable." One appears to be dated in S.S. 1056 (A.D. 1134).

GÜDAVALLE;—8 miles west-north-west of Repalle. The temple of Lakshmī-Narasinha is said to have been built 800 years ago. In the Siva temple now in ruins is an inscription said to be illegible, on a stone.

INTURU; -14 miles west by north of Repalle. (Yintur.) An ancient temple of Vīrabhadra.

JAMPANNI; -6 miles south of Tenāli, 15 miles north-north-west of Repalle. In the temple of Rameévara are some "illegible" inscriptions.

Kasuparru;—20 miles west of Repalle, 1 mile west of Ponnūru. Inscription, said to be illegible, on a slab in front of the Vēņugopālasvāmi temple.

Kolakalūru;—5 miles north by west of Tenāli, 24 miles north-west of Repalle. On a slab east of the south gateway of the Keśavasvāmi temple is an inscription, dated Ś.Ś. 1240 (A.D. 1318). Grant by the son of Sōmayya Venkan, Commander-in-Chief of the armies of the Kākatīya king, Pratāpa Rudra II of Orangal. Close by is another inscription commemorating a grant by the same man in Ś.Ś. 1241 (A.D. 1319). On a pillar of the Agastyeśvara temple is an inscription of S.Ś. 1163 (A.D. 1241), evidencing a grant by a private party. On another pillar is a second inscription of the same year. On another is an injured inscription of a Chola king, dated Ś.Ś. 1124 (A.D. 1202). On a slab south of the eastern gateway of the same temple is an inscription dated Ś.Ś. 1240 (A.D. 1318), evidencing a grant by the same son of Sōmayya Venkan (see above) to another temple.

Kollipara;—8 miles north of Tenāli, 26 miles north-north-west of Repalle. Inscription near the gate of the Muktesvara temple, "illegible."

Kollūru;—12 miles west of Repalle. Several inscriptions on stones of both the Vishnu and Siva temples. I have copies of four:—

(1.) S.S. 1455 (A.D. 1533). A private grant.

(2.) S.S. 1094 (A.D. 1172). A private grant, "in the twenty-ninth of the years of Raja Raja

Deva."

(3.) S.S. 1095 (A.D. 1173). A private grant, "in the twenty-seventh of the years of Raja Raja Deva." The copy, of course, is wrong.

(4.) S.S. 1099 (A.D. 1177). A private grant in honor of Kulottunga Chola, "in the twenty-first year of the kingdom of Tribhuvana Malla."

A resident of the village, Polipeddi Ayyappagari Nagayya, is said to possess eight copper-plates, which he does not wish to shew.

Kuchallapāpu; -7 miles east-south-east of Tenāli, 15 miles north-north-west of Repalle. An ancient Siva temple.

Modukūru;—8 miles south-south-west of Tenāli. In the temple of Vīrabhadrasrāmi are inscriptions said to be illegible. In the temple of Rāma Chōdeśvarasvāmi are others similar. The temples are said to have been founded by one of the Cholas.

Modaru;—11 miles west-north-west of Repalle. There is an inscription on a stone bearing the figure of a naga in the Chodesvarasvāmi temple, which is said to have been built by the Cholas (1023-1228 A.D.).

MULUKUDURU;—20 miles west of Repalle. An old temple, said to have been built by the Rishi Atri.

There is a copper-plate inscription with the villagers. In the temple is an inscription on stone recording a grant, but I do not know the date of it.

NADIMPALLE;—10 miles south-west of Repalle. An old temple of Siva, said to have been built in the time of the Reddis (1328-1427 A.D.)

Nandivelugu;—4 miles north of Tenāli, 23 miles north-west of Repalle. An inscription of Ś.Ś. 1154 (A.D. 1132) (?) on a stone in the Agastyeścarasvāmi temple. I doubt the date strongly. The inscrip-

tion is said to be much worn away, and only the first few lines are given, which seem to belong to an inscription of the period of the Ganapatis, giving the titles of Pratapa Rudra of Orangal. Another inscription on the same slab records a private grant. The Sītā-Rāmasvāmi temple is said to have been built by the Cholas (1023 to c. 1228 A.D.) and subsequently repaired by the villagers.

Nidubrālu;—19 miles west of Repalle, 1 mile east of Ponnūru in Bāpatla Taluk. (Nidubālu.)
There is an inscription on a stone fixed in front of the temple of Chādeśvarasvāmi. It is dated Ś.Ś. 1054
(A.D. 1132), and records the erection of the temple by a private person "in the seventeenth of the glorious years of Tribhuvana Chakravarti Śrī Vikrama Chāda Dēva."

NIZAMPATNAM; -14 miles south-west of Repalle, on the coast. Some temples, said to be very old.

PEDDA KONDŪRU;—10 miles north of Tenāli, 28 miles north-north-west of Repalle. Three temples, said to have been built by Rāja Rāja Narendra Chola, with "illegible" inscriptions.

PEDDAPALLE;—14 miles south-south-west of Repalle, 4 miles north of Nizāmpaṭṇaṁ, on the coast. This place was formerly on the coast, which is perpetually encroaching on the sea hereabouts. It used to be the principal trading port, and was the site of the first English factory. It was known as Pettipolee when first established in A.D. 1611. Up to 1697 it was several times abolished and re-established. In 1753 it was ceded to the French by the Nizām as part of the Northern Sarkārs, but was bestowed on the English by the Nizām Salābat Jang as part of the Nizāmpaṭṇam Sarkār.

PEDDAPŪDI;—7 miles south of Tenāli, 14 miles north-west of Repalle. A copper-plate inscription is in possession of a Karaṇam named Pāpayya. It is dated "Kaliyuga" (?!) 1326. Possibly this is an error of my informant for Ś.Ś. 1326 (A.D. 1404).

PEDDA RĀVŪRU;—2 miles south of Tenāli, 18 miles north-west of Repalle. In the temple of Sītā-Rāmasvāmi there is an inscription partly legible on a garuda stone. It is said to be undated, and to contain only the names of private people.

Peravali;—9 miles south-east of Tenāli, 10 miles north-west of Repalle. Two temples said to have been built by the Cholas (A.D. 1023 c. 1228), with inscriptions said to be "illegible." Some copper-plate inscriptions of the Cholas are said to be in the possession of Bramhanandam of Aradimmapuram, a hamlet of Peravali. One of the inscriptions at the temple appears, by a copy in my possession, to record a gift to the temple by a private person in S.S. 1361 (A.D. 1439).

PINNAPADU;—1 mile west of Tenali, 20 miles north-west of Repalle. A temple of Siva said to have been built by the Cholas (A.D. 1023 to c. 1228?).

Ponnapalle;—9 miles west of Repalle. (Ponapalle Vantu Aggm.) Two Karanams of the village, Ponnapalle Kōtayya and Ponnapalle Jōgayya, are reported to be in possession of eight copper-plate inscriptions, but to be averse to showing them.

Pulivareu or Pedda Pulivareu;—5 miles north of Repalle. Several inscriptions on a pillar of the Narendreśrarascāmi temple. All of them seem to record private grants; one only bears a date, S.S. 1512 (A.D. 1590). There is an "illegiste" inscription on a black granite slab near the nandi. There is a Sthala Purāna at the temple. At the Varadarājascāmi temple, said to have been built by Vyāghra Rishi, is an inscription recording a private grant in S.S. 1512 (A.D. 1590).

Tenāli;—20 miles north-west of Repalle, head-quarters of the Deputy Tahsildar of the taluk. In the temple of Rāmeścara is a copper image with a "Sańskrit" inscription, said to be illegible. On a stone at the south gate of the Gopālascāmi temple is an "illegible" inscription; also, on a stone at the small temple of Hanumān, and on a stone at the temple of Govardhana. In the enclosure of a temple of Rāmalingeścara is a colossal image of Buddha (?) neglected and despised.

Tsandavõlu; -see Chandavõlu.

Vallabhāpubam;—8 miles north-east of Tenāli, 24 miles north-north-west of Repalle. Two old temples.

Vellatüru;—6 miles north of Repalle. An ancient temple of Agastyeśvarasvāmi. At the Vishņu temple, on a pillar, is an "unreadable" inscription. The sluice of a channel here, over which the road runs, has been partly constructed of sculptured marbles from the Bhattiprolu Buddhist tope. They are to be seen on the flooring of the sluice.

VĒMŪRU;—8 miles south-east of Tenāli, 12 miles north-north-west of Repalle. Inscription, "illegible," on a stone bearing the figure of a nāga near a tank.

VĒTAPĀLEM; -6 miles south-west of Tenāli, 20 miles north-west of Repalle. (Vetapalem.) temple, said to have been built by the Cholas, with an "unreadable" inscription on a pillar.

Voleru; -3 miles north of Repalle. An inscription on the left side of the entrance to the Madana-Gopālasvāmi temple records a grant to the temple by a private person in S.S. 1460 (A.D. 1538) in honor of, and in the reign of, Achyutadeva Raya of Vijayanagar.

YEDLAPALLE ;-4 miles south-west of Tenali, 19 miles north-west of Repalle. (Yadlapalli.) Some inscriptions, "illegible," on the temple of Vishnu.

Yīvani; -6 miles north of Tenāli, 24 miles north-north-west of Repalle. A stone inscription in the Agastyeśvarasvāmi temple, said to be "illegible."

BĀPAŢLA TALUK.

Annavaram; -20 miles north-west of Bapatla. Two inscriptions, "illegible," in front of the temple of Gopālasvāmi.

APPIKATLA :- 6 miles north-east of Bapatla. (Appikalla.) North-east of the village, close to the high road, is a temple, on the east of which is a slab bearing an inscription of "Kulottunga Rajendra Choda Raja," in Telugu characters. There are other grants by the same sovereign recorded on the slab, one of which calls him son of "Śrī Velanātigonka." Another inscription records that an inhabitant of Appikatla built the western prākāra of the temple in S.S. 1094 (A.D. 1172). On a stone near the temple of Venkatesvara, which bears the figure of a naga, is an "illegible" inscription.

BAPATLA.—Head-quarters of the Tahsildar of the taluk, 48 miles west-south-west of Masulipatam. There is an old temple here with a number of inscriptions.

(1.) On the east wall of the second prakara of the Bhava Narayanasvāmi temple. A grant of money and lands by "Uttama Chōda Velanāṭa Gonkayya," in S.S. 1078 (A.D. 1156), being the eleventh year of the reign of "Tribhuvana Chakravarti."

(2.) On the north wall of the same. Grant by the minister of "Kulottunga Choda Gonka Raja" in S.S. 1082 (A.D. 1160)

(3.) On the same. A grant of S.S. 1028 (A.D. 1106) by the same individual mentioned in No. 1. According to my copy, this year is called the sixth of the reign of Tribhuvana Chakravarti.1

(4.) On the same. A grant of S.S. 1078 (A.D. 1156) by the son of the grantor in Nos. 1 and 3, in the eleventh year of Tribhuvana Chakravarti's reign (so says my copy).

(5.) On the same. A grant of S.S. 1076 (A.D. 1154) by "Srī Velanāti Rāja Rājadēvara," in the

eleventh year of the reign of Tribhuvana Chakravarti.

(6.) On the same. A grant of S.S. 1076 (A.D. 1154) by the same individual as in Nos. 1 and 3, "in the ninth year of the reign of Tribhuvana Chakravarti."

(7.) On the same. S.S. 1076 (A.D. 1154). A grant by "Choda Velanāţi Kammanāţi," in the ninth year of Tribhuvana Chakravarti

(8.) On the same. S.S. 1076 (A.D. 1154). Grant by the minister of the "Gonka Raja," in the ninth year of the reign of Tribhuvana Chakravarti.

(9.) On the same. S.S. 1082 (A.D. 1160). A private grant, in the seventh year of the reign of Tribhuvana Chakravarti. (!) The dates given in my copies are manifestly inaccurate.

(10.) On the western wall of the same prakara. S.S. 1011 (A.D. 1192). A private grant.

(11.) On the same. S.S. 1055 (A.D. 1133). A private grant in the eleventh year of the reign of "Tribhuvana Chakravarti Śrī Kulöttunga Chōda Dēva." These dates are clearly all wrong in my copies. It seems that this inscription and No. 12 identify "Tribhuvana Chakravarti" with Kulottunga Chola.

S.S. 1077 (A.D. 1155). Grant by Sāmādi Amma, wife of Kulottunga (12.) On the same. Chola Raja, in the seventh year (!) of the reign of her husband, to whose name the title

"Tribhuvana Chakravarti" is prefixed.

(13.) On the same. S.S. 1071(A.D. 1149). A private grant, in the eleventh year of "Sri Vijaya Rāja."

¹ My notes on these inscriptions are taken only from copies made for me by a clerk who worked under Sir Walter Elliot, from copies taken by him from the originals for that gentleman. They are therefore entirely untrustworthy. I think it right however to note them as I have done, so that attention may be directed to them and the originals carefully examined.

(14.) On the eastern wall of the southern gateway of the same temple. Grant by "Śalva Timma Arasu," minister of Krishnadeva Rāya, in S.Ś. 1440 (A.D. 1518).

(15.) On the south wall of the second prākāra of the same temple. Grant by "Šālava Timmayya," minister of Krishnadeva Rāya, with the consent of his sovereign. Dated S.S. 1440 (A.D.

1518).

(16.) On the raised platform of the garbhālayam of the same temple. An inscription of which I much doubt my copy. It appears to be a grant by a Chola, but even of that I am doubtful, because of the title given him. I altogether disbelieve the date given, S.S. 732 (A.D. 810).
There are some interesting sculptured stones here, noticed by Mr. Boswell in his Report printed with

G.O. of 4th December 1871 (Ind. Ant. I, 373).

CHĒBRŌLU;—8 miles south by east of Guntur. (Bebbralu.) There are inscriptions here as follows;

the first six at the Nagesvarasvami temple (see Note, p. 81).

(1.) An inscription of which I have an imperfect copy, but which apparently belongs to the reign of Pratapa Rudra II of Orangal, and gives an account of his descent from Proli Raja, and of his conquests. It is stated that he built a mandapam and gopuram at the temple and endowed it. Further additions record other private endowments.

(2.) Dated S.S. 1475 (A.D. 1553). A private donation to the temple.

(3.) Another inscription, apparently by one of the Ganapati family, probably Pratāpa Rudra II, but the inscription has been very badly copied, and I can make little of it.

(4.) Another Ganapati inscription by a king who claims to have made certain conquests. Copy very bad. Date apparently S.S. 1157 (A.D. 1235). This would be in the reign of

Pratapa Rudra I of Orangal.

There are two other inscriptions at the same temple, of which I have no copy. There is another on a pillar of the Virabhadra temple; another near a tank; another near Keśavā-Chāri's house. An "illegible" inscription is reported close to a math, and several inscriptions on stones near it, all "illegible." Another of my informants reports an inscription in the Nāgeśvarasvāmi temple, dated Ś.Ś. 1067 (A.D. 1145), recording a grant by a rāja. A find of old gold and silver coins was made here some time ago, dug up from three yards below the ground, together with a stone image. All were in a "stone box," which was broken by the laborers. The coins were at once seized. Fifteen of them are still, I am told, with Mogalinēni Prakāśam of Chēbrōlu. I am told of an inscription in Chēbrōlu, dated Ś.Ś. 1135 (A.D. 1213), but cannot ascertain its exact whereabouts. Another correspondent tells me of an inscription by a Chola, dated Ś.Ś. 1076 (A.D. 1154), but I do not know where it is to be found; nor, similarly, another of Ś.Ś. 998 (A.D. 1076), which is stated to be a grant in the reign of Vishnuvardhana Mahārāja.

CHERUKŪRU; - see PEDDA CHERUKŪRU.

CHINNA GANZĀM;—24 miles south-west of Bāpaṭla. A salt station. Part of an inscribed marble from a Buddhist tope was lately found here (see KOLLITIPPA). There is an inscription, undated, recording a grant to the temple, on a stone at the east of the village.

Daggurāpu;-18 miles west of Bāpaṭla, on the main road. (Duggubadu.) Two ancient temples,

date not known; and three stone inscriptions (no particulars sent). Some nāgakals.

DEVARAPALLE;—17 miles west by south of Ponnūru, 3 miles north of Parutsūru bungalow on the high road, 13 miles west-north-west of Bapatla. In front of the Siva temple is an inscription said to be "illegible." This and another temple are said to have been built by a Chola king (1023 to c. 1228 A.D.)

FARINGIDIBBA;—16 miles south-west of Bāpatla, on the coast. It is also called FRÄNGULADIBBA. Tradition states that there used to be an European colony here as far back as A.D. 1224, probably Genoese or Venetian (Boswell). Two marbles, probably from one of the Buddhist topes in the district, were lately found here. They have been sent to the Bezvāda Library. (Boswell's Reports printed with G.O. of November 7th, 1870, and of December 14th, 1871. Ind. Ant. I, 187-375.)

Ganikerupi ;—22 miles north-west of Bāpatla. An inscription on a slab in the middle of the village in front of an image of Ganesa. It is said to be "illegible."

INKŌLU:—19 miles west by south of Bāpatla. (Yinkole.) A deserted temple, and four ancient emples still in use. Age not known. An inscription, said to be "illegible." Some stone statues, &c., and Nāgakals. One of the latter is remarkable. Sir Walter Elliot called attention to it in his Report to

Government printed with G.O. of 4th December 1871. (Ind. Ant. I, 372). In one of the temples sculptures belonging to some older building have been utilized.

INUGALLU;—17 miles north-west of Bāpaṭla, 5 miles north of Parutsūru bungalow. An inscription in the Siva temple, of which insufficient particulars have been sent me. The temple is said to have been built by the Cholas (A.D. 1023 to c. 1228).

Jāgarlamūņi;—21 miles north by east of Bāpaṭla. (Chagarlamudi.) Some ancient tempies.

Kākumānu;—10 miles west of Ponnūru, 12 miles north-west of Bāpaṭla. (Kakumanu Rachur Vantu.) A temple, said to be very old. In the street is an old illegible inscription on a stone. A Vishņu temple is said to have been built by a Chola rāja (1023 to c. 1228 A.D.)

Kārimchēpu;—9 miles west of Bāpaṭla. (Karamchedu.) Three old temples, date not known; and an inscription on stone, "illegible."

Kēśavarapupāpu;—16 miles west of Bāpaṭla. An inscription on a stone said to be "illegible." Some stone statues.

KOLLIMARIA;—14 miles north of Bāpaṭla, 8 miles north-west of Ponnūru. Near the entrance of the Vishnu temple is an inscription, said to be "illegible," on a granite slab.

Kollitippa;—20 miles south-west of Bāpatla, a piece of high ground between Kadavakuduru and Chinna Ganzām, east of the Kadavakuduru swamp, and to the west of the old coast road. Here was lately found half of an inscribed marble, presumably from the Buddhist Tope at Amarāvatī. The inscription is in the Amarāvatī character and is in Pāli. It might, however, equally have belonged to the Bhattiprolu Tope. The other portion of the inscription was found lying near a temple in the village of Chinna Ganzām.

Kommūru;—13 miles west of Ponnūru, 14 miles north-west of Bāpaṭla. There are several inscriptions here (see Note p. 81).

(1.) Undated. By a private person in the reign of Pratapa Rudra.

(2.) S.S. 1041 (A.D. 1119). A private endowment.

(3.) Do. do. Indido.ordin National

(5.) "Illegible."

(6.) S.S. 1051 (A.D. 1129). A private grant.

(7.) S.S. 1438 (A.D. 1516). Records the building of the temple of Virabhadra by a private person in honor of Krishnadeva Raya of Vijayanagar

(8.) Undated. A private grant.

(9.) S.S. 1470 (A.D. 1548). Grant by a rāja called "Śrīman Mahāmandaleśvara Rāma Rāzu Nīlandīma Rājayyadeva Mahārāja." It is a grant of some villages.

(10.) S.S. 1166 (A.D. 1244). A private grant.

(11.) "Illegible" in part, but a portion is dated S.S. 1056 (A.D. 1134), and records a grant by "Mahāmaṇḍaleśvara Gonka Rāja." This is the title applied to the Chola kings in many of these grants.

(12.) S.S. 1056 (A.D. 1134). A private grant.

(13.) Undated. A private grant.

(14.) S.S. 1056 (A.D. 1134). A private grant.

Kondapātūru;—10 miles west by south of Ponnūru, 11 miles north-west of Bāpatla. Inscription on a granite slab in the temple, dated S.S. 1689 (A.D. 1267), recording the building of the shrine by a private person. Another inscription to the same effect is to be seen near the south door of the Malleśvara temple.

MARRIPUDI;—7 miles south-west of Ponnuru, 6 miles north-east of Bāpana. An inscription in ancient characters, "unreadable," on a stone fixed in the village.

MŌTUPALLE;—17 miles south-west of Bāpatla, on the sea. Marco Polo stopped here on his voyage up the coast, and describes the place (Yule's Marco Polo, II, 295, 272, 357). His visit occurred during the reign of the Orangal Queen Rudramma Devi, whom he extols for justice and good government. He mentions the trade in diamonds and in very fine cloths. (See also Cunningham's Ancient Geography of India, I, 542.) There are two old temples here, dating from the time of the Cholas. On the stone pillars of one of them are some inscriptions, but no particulars have been sent me.

MUNUPALLE; -4 miles north of Ponnūru, 16 miles north-north-east of Bāpatla. South of the village, an inscription said to be "illegible," in the land of a ryot, east of the Guntur road.

Nāgania; -22 miles west of Bāpatla. Two temples about 300 years old. Some stone statues. An inscription said to be "illegible."

NANDŪRU;-4 miles south-west of Ponnūru, 8 miles north by east of Bāpatla. An inscription in characters "unknown," on both sides of a stone in front of the temple. On another stone close by is another inscription said to be illegible, but stated nevertheless to be in "Telugu" characters.

Pālaparru ;-8 miles north of Parutsūru bungalow, 18 miles north-west of Bāpaṭla. A stone, broken, containing an inscription said to be "illegible."

Parutsuru (Bungalow);—14 miles west by north of Bapatla, on the Madras Road. (Parachur.) Two old temples, and an "illegible" inscription.

Pāvulūru; -20 miles west by south of Bāpatla. Three old temples. Eight stone statues in different parts of the village. Three inscriptions said to be "illegible." Some Nagakals.

Pedda Cherukuru;—10 miles north-west of Bapatla. In the temple of Trivikramasvāmi are two inscriptions on the garuda stambha. (See Note, p. 81).

(1.) Undated. Grant by "Vishnuvarddhana Mahārāja."

(2.) Slokas in praise of the deity.

On a stone fixed in the bazaar of the village is another inscription :-

(3.) Grant to the temple by "Kākatīya Ganapati Rāya." No date.

(4.) There is an inscription somewhere (where, I am not informed), date S.S. 1131 (A.D. 1209), by "Cheta Mahārāja" (or "Bheta"?).

(5-8.) On the edge of a tank are four inscriptions recording charitable grants for temple purposes in S.S. 1066 (A.D. 1144).

There are three copper-plate inscriptions in the village in possession of Noru Krishnayya, a resident. (1.) Grant of an Agrahāra by "Vishnuvarddhana Mahārāja," no date. The commencement of the plate is in the Chalukyan style, and I imagine that the grant must be by one of the

Eastern Chalukya sovereigns of that name, but I cannot ascertain which.

(2.) Ś.Ś. 1221 (A.D. 1299). Grant by one "Mallideva."
(3.) Grant by King Vēma—" Vēma Bhūmēšvara"—in Ś.Ś. 1296 (A.D. 1374). This is probably Ana Vēma Reddi of Kondavīdu.

Ponnuru;-12 miles north-north-west of Bapatla. This is the head-quarters of the Deputy Tahsildar of the taluk. There is a temple of considerable pretensions here. On a pillar at the east gateway is an inscription dated S.S. 1041 (A.D. 1119), recording a grant by Kulottunga Chola I. There is another recording a private grant to the temple in S.S. 1197 (A.D. 1275). Another, in the same temple, records a private donation in S.S. 1315 (A.D. 1393). And a fourth—a private donation—in S.S. 1535 (A.D. 1613), "made by permission of Guntupalle Muttu Raja."

Pusapāņu;—17 miles west of Bāpatla. Two old temples, and one or two detached sculptured stones. Pūsulūru;-11 miles west of Ponnūru, 15 miles north-west of Bāpatla. A temple, built in S.S. 1104 (A.D. 1182) by the village chiefs, according to tradition. There is an undated inscription in front of the Siva temple. An "illegible" inscription on a stone in a field north of the tank.

RETURU :- 7 miles north of Bapatla. A temple said to be 400 years old. (Rotur.)

Santaravuru;-16 miles south-west of Bapatla. There are three ancient temples here, date not known, and one built 300 years ago. There are twelve inscriptions on stone, of which nine are stated to be "illegible." I have copies of three;—

(1.) É Ś. 1350 (A.D. 1428). A grant by " Śriman Mahāmandaleśvara Mīsaraganda Kathāri

Sāluva Telungu Rāya Dēvara Mahārāja."

(2.) S.S. 1014 (A.D. 1192). A private grant.

(3.) S.S. 1575 (A.D. 1653).

Svarna:-13 miles west by south of Bapatla. (Sworna.) Three inscriptions, said to be "illegible." TIMIRITIPADU; -15 miles west of Bapatla. Three old temples of unknown date. Two "illegible" inscriptions.

TURLAPADU; -22 miles north-west of Bapatla. An inscription on a stone near the image of Hanuman, said to be illegible.

Vallūru;—9 miles north-west of Ponnūru, 15 miles north of Bāpaṭla. There are three inscriptions here. One is a short "illegible" inscription of two lines on the entrance of the *Gopālasvāmi* temple. The other is on a pillar of the same temple maṇḍapam. It is partly legible, and records the erection of the maṇḍapam in Ś.Ś. 1495 (A.D. 1573) by a private person. The third is on a stone pillar in a tank It is said to be "illegible."

Vangipuram;—19 miles north-north-west of Bāpatla. Two inscriptions. One is on the garado stambha of the "Vallabha Rāya" temple. It is dated Ś.Ś. 1487 (A.D. 1565) during the reign of Sadāśiva Rāya of Vijayanagar. It was in this year that the Vijayanagar sovereignty was destroyed by the Mussulmans. The second inscription is on a pillar of the Agastyeśvarasvāmi temple. It records a grant by "Mūrti Rājayyadēva Chōda Mahārāja" in Ś.Ś. 1478 (A.D. 1556), during the reign of Sadāśiva, as above.

VIDUBALAPĀDU;—18 miles west of Bāpatla. (Yedupulapadu.) Three temples, said to be very o' An inscription, said to be "illegible." Some Nāgakals and other sculptured stones.

VUPPUTURU;—13½ miles west by north of Bāpatla, close to the Madras road. On a stone pillar the village is an inscription professing to date from the 2,000th year of the Kaliyuga, and to be a gran of a village by Trinetra Pallava. This is probably a forgery. There is a copper-plate in the village, in the possession of Vanne Buchhayya, who refuses to part with it.

THE KURNOOL DISTRICT.

So little has been written about the district of Kurnool which is of any historical value, that it is difficult to prepare any connected sketch of its earlier days up to the time when the Vijayanagar kings, and the Muhammadans appear on the scene. In all probability the tract was covered with thick forest till comparatively recent times. It is, at any rate, remarkable how few inscriptions have been eported from this district earlier than the sixteenth century. Some few there are, but they are scarce compared with the number in the adjacent tracts of the Kistna and Bellary Districts. The country would ppear to have been in the possession of the Chalukyas of the Western Branch till the fall of that dynasty. Here and there are found Chola inscriptions, and, later on, inscriptions of the Orangal dynasty, though t is probable that the latter never acquired any sovereignty of the country. They seem to have visited the most holy spots, and are credited with the construction of the Ahobilam temples. It was far otherwise with the Vijayanagar kings. Dispossessing all the local chiefs, they acquired a firm hold on the ountry and sought to consolidate their power by a particularly liberal display of charitable gifts to Brahmans and temples, the records of which, on stone and copper, have lasted to our time. On their verthrow by the Mussulmans in A.D. 1565 the country fell nominally into the hands of the latter, though the old landed lordlings regained a considerable amount of power. The country is admirably adapted for the construction of almost impregnable strongholds, and there are a great number of fine old Polegar forts scattered through the country, especially towards its western limits. The mountain ranges and forest tracts on the east formed a better fortification than the hand of man could devise. The principal temple is that of Śrīśailam, which has always been remarkable for its superior sanctity.

MĀRKĀPUR TALUK.

Duddanāla; -21 miles north-north-west of Mārkāpur, 9 miles south-south-west of Venkatareddipalem. There is a ruined town here and some old temples. In the valley to the north, a tank-bund of enormous size is reported to exist.

MARKAPUR.—Head-quarters of the taluk, 49 miles east-south-east of Kurnool. (Markepoor.) West of the village is an ancient temple dedicated to Chennakesavasvāmi. At the gate of the mulasthānam are six inscriptions-

(1.) A grant by "Teluga Raya." I cannot trust the accuracy of my informant as to the date,

and therefore omit it.

(2.) Grant in the reign of Tirumaladeva of Vijayanagar. The date, as communicated to me, must be wrong.

(3.) Grant by Tirumaladeva in the reign of Achyutadeva of Vijayanagar in S.S. 1455 (A.D. 1533).

(4.) S.S. 1476 (A.D. 1554). A large grant of revenue from villages for temple purposes, by "Mādarāz Nāgappadeva Mahārāz," in the reign of Sadāsivadeva of Vijayanagar.

(5.) S.S. 1567 (A.D. 1645). A private grant.

(6.) S.S. 1476 (A.D. 1554). Grant by the same person and in the same reign as No. 4.

There is a copper-plate grant here, but I am not told in whose possession it is. It is dated in S.S. 1464 (A.D. 1542), and records the grant of a village, for temple purposes, by Sadasivadeva Raya of Vijayanagar. This was the first year of that sovereign, who was then an infant. The Sthala Purana of the Markapur temple is in the possession of Bharatula Ankamma, a resident of this village.

MILLEMPALLE; -21 miles north of Markapur. (Mullapully.) West of the village is the old temple of Gopālasrāmi. Inside the prākāra gateway are some inscriptions, two of which are dated in S.S. 1440 (A.D. 1518). They are of a private nature.

Rājampalle;—11 miles north of Mārkāpur. (Rajumpully.) There are two ancient and very sacred temples here, dedicated to Tirumalanāthasvāmi, one below and one on the top of a hill, called "Godrālikonda."

TRIPURANTAKAM; -21 miles north-north-east of Markapur. (Tripparanticum.) There is an inscription on a stone, east of the Siva temple. On a hill, a mile to the west of the village, is the old temple of Tripurāntakeśvarasvāmi, bearing inscriptions, of which I have no particulars. A quarter of a mile to the south-west is the temple of Tripurasundarī in a tank.

Vēmulakōṭa;—2 miles west of Mārkāpur. (Vamulcota.) A stone inscription at the sluice of the tank records repairs made to the tank in the year S.S. 1578 (A.D. 1656) by a local chief.

Venkatādripālem;—21½ miles north by west of Mārkāpur. (Venkatreddypolliam.) North of the village is an old temple dedicated to Vishnu. There are some inscriptions here on a slab. One, dated Ś.Ś. 1536 (A.D. 1614), is a private grant in the reign of Venkatapati of Vijayanagar. Another is a grant in Ś.Ś. 1544 (A.D. 1622) in the reign of Rāmadeva of Vijayanagar. It is in Samskrit.

YERRAKONDAPĀLEM; —25 miles north of Mārkāpur. (Yerragoondapolliam.) A group of dolmens is reported to exist in the hills two or three miles north of this village, in the direction of Yendapalle (Yendapilly). A cultivator of this village lately discovered a small black marble nandi, which is described by the Collector as being of exquisite workmanship and elaborately ornamented. Its size is 9 inches by 5 inches. On the tank-bund of the village is an undated private inscription.

NANDIKÕTKUR TALUK.

Alaganūru;—12 miles south-east of Nandikōtkur. (Ullaganoor.) An inscription, said to be "illegible," on a broken stone at the temple of Ganesa.

ALLOTTA;—42 miles north-east of Atmakūru, on the Krishnā river close to the Palnād Taluk of the Kistna District. There is a little fort here, only 80 yards square, built of stone, which defends the ford of the river. There are the ruins of a town of some size close by, with houses and streets built of slabs of stone. (See Captain Nelson's Report on this little-known tract, published in the Madras Journal of Literature and Science, Vol. XXIII, Pt. II, 132.)

ANANTAPURAM; -4 miles south-east of Atmakuru. (Annantapoor.) There is a small but ancient temple

here, and in the jungle at the foot of the hills is another.

ĀŢMAKŪRU.—Formerly the head-quarters of the taluk; 36 miles east of Kurnool. (Atmacoor.) Pūjāri Šarabhayya of this village is in possession of a copper-plate. The particulars of its contents sent to me are entirely untrustworthy, and the copy in my possession is not much better. It bears date Š.Š. 1275 (A.D. 1353), and professes to testify to the grant of a village by a king of the Lunar Race, by name "Chālukya Chakravarti" (!) There is a very old temple here dedicated to Kešarasrāmi, and another dedicated to Siddheśrarasrāmi. At the latter temple is a private inscription dated in Š.Š. 1474 (A.D. 1552). There are several other temples in the town.

Bhānumukkula; -26 miles east of Nandikotkur. Three deserted temples, not very old.

BIJINAVĒMULA;—5 miles north of Nandikōtkur. (Bejanamul.) Four deserted temples, and several others in use. Some said to be old.

BOLLAVARAM;—3 miles south-west of Nandikōtkur. (Bolawaram.) There are four inscriptions here: two at the deserted temple of Prasannayya, and two near a well:—

(1.) S.S. 1619 (A.D. 1697). Grant by a local chief acknowledging the sovereignty of the Mogul

Emperor of Delhi.
(2.) Same date and person.

(3.) An undated private grant.

(4.) S.S. 1503 (A.D. 1581). Grant in the reign of Ranga Raya of Vijayanagar.

There are two other deserted temples here.

Bōyarēvula;—22 miles south-east of Nandikōtkur. (Boyrarul.) At the temple of Kešacasvāmi is an "illegible" inscription.

Brāhmanakōtakūru;—5 miles south-west of Nandikōtkur. (Bapulcotoor.) There are six or seven temples here. In the temple of Bhogescara is an inscription dated S.S. 1223 (A.D. 1301).

CHERUKUCHARIA;—6 miles south-east of Nandikōtkur. (Churcherloo.) In front of the temple of Vishņu is an inscription, dated S.S. 1469 (A.D. 1547), recording a grant in the reign of Sadāsiva of Vijayanagar.

CHINTALAPALLE;—8 miles south of Nandikōtkur. (Chintalpilly.) Two inscriptions; one in the temple of Ānjaneya, dated Ś.Ś. 1469 (A.D. 1547), recording a grant in the reign of Sadāsiva of Vijaya-

nagar, the other in the temple of Virabhadra, an undated private grant.

DAMAGATLA: -41 miles south-south-west of Nandikōtkur. (Wamyutla.) Near the garbhālaya of the Keśavasvāmi temple is an inscription of a private nature dated S.S. 1650 (A.D. 1728). There is another near the gate of the temple of Bhogesvara, dated S.S. 1233 (A.D. 1311), in the reign of Pratapa Rudra II of Orangal.

DURGAM: -16 miles north, west of Atmakuru, on the Krishna. A small but ancient temple.

Gāpidemadugu; —10 miles west-south-west of Nandikotkur. (Gardynuddoo.) There are two inscriptions here-

(1.) In the temple of Chennakesava, S.S. 1469 (A.D. 1547). Grant by a local chief in the reign of Sadāsiva of Vijayanagar.

(2.) In the Siva temple, S.S. 1473 (A.D. 1551). (Copy incomplete.)

GANAPURAM;—11 miles north-east of Nandikotkur. (Gunnapooram.) At the shrine of the village goddess Yellamma is an inscription dated S.S. 1207 (A.D. 1285), of which only the date can be made out. There is a ruined temple here, deserted.

INDREŚVARAM; -25 miles east of Nandikotkur. (Indraeshurum.) Two deserted temples, one in ruins.

Iskāla, or Isakāla;—17 miles east of Nandikōtkur. (Iskyala.) A temple of Nāgešvara, said to be very old; and another 400 years old. A ruined temple of Añjaneya. At the shrine of a minor deity is an inscription dated S.S. 1484 (A.D. 1562), recording a private grant in the reign of Sadāśiva of Vijayanagar. A mosque, built 200 years ago.

JHALAKANŪRU; -12 miles south by east of Nandikotkur. (Jullakanoor.) In the temple of Vishņu is an inscription said to be "illegible." A mosque 300 years old.

Jūrūru;—12 miles east of Nandikōtkur. (Jootoor.) There is an old temple here dedicated to Malleśvara, fabled to have been built by Janamejaya. In Lingala, a hamlet of Jūtūru, are two inscriptions.

(1.) In front of the temple of Anjaneya. Undated. Private. (2.) On a pillar a furlong west of the village. "Illegible."

KADUMŪRU; -7 miles south by west of Nandikōtkur. (Kudlamoor.) There are three inscriptions here :-

(1.) In the Vishnu temple. S.S. 1470 (A.D. 1548). (My copy is imperfect.)

(2.) In the same temple. (Copy not sent.)

(3.) On the dhraja stambha of the temple of Anjaneya. S.S. 1467 (A.D. 1545). Private.

KANNAMADAKALA; -12 miles south by west of Nandikotkur. (Kunamudakala.) At the temple of Anjaneya are two inscriptions :--

(1.) S.S. 1482 (A.D. 1560). Grant by a local chief in the reign of Sadasiva of Vijayanagar.

(2.) S.S. 1473 (A.D. 1551). A private grant.

KĒTAVARAM; -11 miles south-west of Nandikōtkur. (Katewar.) There are two deserted temples here. In the Siva temple in present use are two inscriptions ;-

(1.) S.S. 1451 (A.D. 1529). A private grant in the reign of a king, probably Krishnadeva

Raya, whose name is unfortunately destroyed.

(2.) (Particulars not sent.)

Kolannalla; —4 miles south of Śrīśailam, 22 miles east-north-east of Atmakuru. (Kollumnulla.) This is a village situated in a deep gully. There is an old temple in the village from which a stonepaved road runs to Śriśailam, covered with figures and inscriptions engraved by devotees. On the summit of a hill to the north of the village is a stone "archway" in ruins. My information is gathered from Captain Nelson's Report on this tract, quoted above (ALLOTTA).

Konidyāla; -5 miles north-east of Nandikōtkur. There are two ruined temples here.

Kurukunta; -26 (?) miles east of Nandikōtkur. Four deserted temples, in two of which are "illegible" inscriptions.

MADDIGUTTA; -3 miles north of Nandikotkur. (Muddygutta.) A ruined Siva temple, and a mosque built in the time of the Mogul emperors.

MANDLEM; -31 miles east of Nandikötkur. (Mundlum.) Three deserted temples.

MIDUTŪRU;—5½ miles south of Nandikōtkur. (Middatoor.) There are six inscriptions here, five of them being at the Keśavasvāmi temple, and the last at the temple of Vīrabhadra.

(1.) S.S. 1469 (A.D. 1547). A grant by one of the Vijayanagar family named Konayyadeva,

in the reign of Sadāśiva.

(2.) S.S. 1475 (A.D. 1553). Grant in the same reign.

(3.) S.S. 1503 (A.D. 1581). Grant by "Rangappa Rajayyadeva Maharaja," in the reign of Ranga Raya of Vijayanagar.

(4.) S.S. 1483 (A.D. 1561). A private grant in the reign of Sadāsiva of Vijayanagar.

(5.) Do. Grant by the same.

(6.) S.S. 1469 (A.D. 1547). Grant to another temple by the grantor of No. 1, in the same reign.

MITAKANDĀLA;—14 miles east by south of Nandikōtkur. (Mittakunda.) In the deserted temple of Siddheśvara, at the southern gate, is an inscription dated S.S. 1621 (A.D. 1699), of a private character.

MŌRVAKONDA;—on the river, 12 miles north of Nandikōtkur. (Mooraconda.) Three ruined and deserted temples, and an old mosque. In the hamlet of Ārlapāḍu (Urlapad) is a ruined temple of Ārjaneya, and in a field south-east of the village is an inscription on a stone, said to be "illegible." In the hamlet of Konḍaprākatūru (Condapragatoor) are three deserted temples in ruins.

Musalamapugu; -13 miles north-east of Nandikotkur. (Mooslemuddoo.) Three inscriptions:

(1.) In the old and deserted Vishnu temple. Undated. Private.
(2.) In the temple of *Chhatreśvara*, in the fort. Undated. Private.

(3.) In the same temple, an "illegible" inscription. There are two other deserted temples here, and an old temple of Rāmeśvara. At the entrance of the village is a stone bearing an inscription of Ś.Ś. 1461 (A.D. 1539), recording a grant in the reign of Achyutadeva of Vijayanagar.

Nagalūti;—5 miles south of Nandikōtkur. (Nagaylooty.) There are two deserted temples here. In front of the temple of Ānjaneya is a stone bearing an inscription, dated Ś.Ś. 1469 (A.D. 1547), recording a grant made in the reign of Sadāśiva of Vijayanagar. In the hamlet of Paipālem (Pyepolliam) is a deserted temple of Śiva. In front of the Ānjaneya temple is an inscription in the same year and reign as that at the main village.

Nagatūru; —5 miles north of Nandikōtkur. (Nagatoor.) There are four old temples here, mostly deserted.

Nandikōtkur (Nandikōṭakūru).—Head-quarters of the taluk, 14 miles east of Kurnooi. (Nundy-cotecoor.) There are eight deserted temples of Siva here. In the temple of $\bar{A}\bar{n}janeya$ is an inscription, undated, and of a private nature. At the temple of Malleśvara is an inscription of which I have only an incomplete copy.

Nandikunta; -20 miles east of Nandikotkur, 2 miles north-east of Atmakuru. (Nundycoonta.)

Two deserted temples in ruins, age not given.

NÜTANAPALLE;—12 miles south-west of Nandikötkur. A deserted temple of Āñjaneya. In front of it is an inscription said to be "illegible." A deserted mosque.

PAGIDYĀLA, or PAGIDĒLA;—7 miles north-east of Nandikōtkur. (Puggydeall.) Two deserted temples about 300 years old, and an old mosque. Five inscriptions;—

(1.) At the Anjaneya temple. S.S. 1439 (A.D. 1517). A private grant.

(2.) At the same temple. S.S. 1705 (A.D. 1733).

(3.) S.S. 1477 (A.D. 1555). A private grant in the reign of Sadāsiva of Vijayanagar. This and the last two are at the temple of Virabhadra.

(4.) Same date and reign.

(5.) S.S. 1698 (A.D. 1776). (Copy incomplete.)

Pārumanchala;—8 miles south-east of Nandikotkur. (Par Munchala.) There are three inscriptions here:—

(1.) On a pillar of the Vishnu temple. S.S. 1446 (A.D. 1524). A private grant.

(2.) On a nandi figure at the Virabhadra temple, said to be "illegible."

(3.) A modern one of A.D. 1868.

PASUPULA;—14 miles west-south-west of Nandikotkur, 3 miles south-east of Kurnool. (Pusspull.)
Three deserted temples, and a large ruined mosque, date unknown.

Ратакота, or Рватакота;—10 miles north-east of Nandikotkur. There are three inscriptions at this village;—

(1.) In the temple of Anjaneya. S.S. 1590 (A.D. 1668). A private grant.

(2.) In the temple of Virabhadra. "Illegible."

(3.) At the temple of Nāgeśvara. Ś.Ś. 1522 (A.D. 1600). A private grant in honor of a local chief, made in the reign of Sadāśiva of Vijayanagar.

There are three deserted temples here

PEDDACHERUVU;—16 miles east-north-east of Atmakuru. (Peddacherroc.) Captain Nelson, in his Report already quoted (Allotta), mentions the existence, in the wild tract between this place and Siddhapuram, of a quantity of ancient remains betokening the existence of a large and affluent population at some former period. He mentions ruined forts, cities, and large tanks.

Sangameśvarań; —20 miles west-north-west of Ātmakūru, 12 miles north-east of Nandikōtkur. (Sungumeshwar.) There is a double rock-cut cave here with a stone image. At the temple of Sangameśwara, which is an important one and held very sacred, are three illegible inscriptions. There are several deserted temples here.

Šankaranēnipalle;—11 miles north-east of Nandikōtkur. (Sunkurnunpilly.) There is an inscription here, in front of the garbhālaya of the temple of Pārthiveśvara. It is of a private nature and undated.

Śikharam;—4 miles south-east of Śrīśailam, 24 miles east-north-east of Ātinakūru. There is a small but ancient temple here on the top of a hill, and several detached shrines. From the temple a paved road leads to Śrīśailam, almost every stone of which is carved with figures and inscriptions, the work of devotees. (See Śrīśailam.) Captain Nelson describes it in his report already quoted (Allotta).

SIDDHĀPURAM;—8 miles east of Ātmakūru. (Siddapoor.) (See Peddacheruvu.) There is said to be in the jungles the remains of the bund of an immense tank which reaches southwards to Yellagōdu, 16 miles off. Two and a half miles north-east of the village is the Nāgalūṭi temple. It is connected with Śrīśailam, 15 miles off as the crow flies, by a stone-paved roadway, passing through Kolamnalla. (q.v.) See Captain Nelson's Report already quoted (Allotta). Several small shrines stand by the roadside on the way to Śrīśailam.

SIDDHĒPALLE;—29 miles east of Nandikotkur. There are two very old temples here, one dedicated to Ānjaneya, the other to Īśvara. In the hamlet of Anantāpuram, on the wall of the temple of a village goddess named Gangamma, is an inscription, of which no copy has been sent me. The temple is said to be 500 years old. There is a deserted temple here of Sūryanārāyaṇasvāmi, said to be 300 years old. West of the village, on a stone in a field (Demarcation No. 411), is an inscription dated Ś.Ś. 1370 (A.D. 1448), of a private nature.

SIDDHEŚVARAM;—20 miles west-north-west of Ātmakūru, close to Sangameśvaram. (v.v.) (Shidesyer.) There are three deserted temples here, and an old and very sacred temple of Siddheścara.

SIVAPURAM;—3 miles north-west of Atmakuru. (Sheevoopoorum.) Some old temples. In the temple of Siddheśvarasvāmi are two inscriptions, of which only imperfect copies have been sent to me. There are two inscriptions at the temple of Kollambhūrati, both said to be "illegible."

Srīśailam;—24 miles north-east of Atmakūru. (Sreeshalum Pag.) The great temple here, in spite of its inaccessibility, is one of the most renowned temples of Southern India. It is situated high above the rocky banks of the Krishna, and is surrounded for miles on all sides by evidences of its superior sanctity in the shape of temples, mandapams, long flights of stone steps on hill-sides, and other monuments of man's piety or superstition. The principal temple is dedicated to Siva, and is known as Parvatam, the "mountain." Colonel Mackenzie writes a long description of the place in the Asiativ Researches for 1798, V, 303, where he calls it Perwuttum. He had visited it in March 1794, and declares that up to that time it had been unknown to Europeans; so, at least, he was told by the priests, who seem to have treated him with marked courtesy. Mackenzie describes the temple as consisting of two small shrines, about 30 feet high, surrounded by walls. The outer court is 660 feet long by 510 feet broad. The shrine in the centre is dedicated to Mallikārjuna, all its walls and roof being covered with brass, gilt. On its western side were three sheets of brass plates bearing inscriptions very neatly engraved. There are inscriptions on all four sides of the dheaja stambha, described by Mackenzie as being, two in Telugu, one in Devanāgarī, and one in Grantha characters. There are many other inscriptions besides these on the walls of the temple and court. Mackenzie was permitted a view of the image worshipped, seen by means of a light thrown in by reflection from a mirror. He describes it as "a small, oblong,

roundish, white stone, with dark rings, fixed in a silver case." The wall of the outer prakara has gopurams over the gateways, built partly of brick, and is profusely sculptured. Mackenzie enumerates nine courses of sculptured work, the lowest representing elephants, then horses and hunting scenes, next tigers and human figures, then four courses with various designs, the eighth with flower-work less

profusely spread, and the topmost cut into battlements with carved figures.

Captain Nelson contributes a paper on this temple and the neighbourhood in the Madras Journal of Literature and Science (XXIII, Pt. II, 132), in which he generally confirms Mackenzie's description. He mentions the stone-paved road leading from the temple gate to the river, winding down a very steep hill. He thinks that Parvatam "must once have been a vast city," though nothing now remains of its former glory except the temple. The ruins of stone bowries of great beauty, and lines of stone walls that "everywhere can be seen standing out of the thorn jungle still give an idea of a time that has long since passed away."

The principal places connected with Srīśailam are the temples on both banks of the river, 5 miles north; a temple 11 miles south; the temple of Alakeśvara (Kubera), (Ullakashuer Pag.), 2 miles southeast; the temple at Sikharam, 4 miles south-east; the temple at Kolamnalla (Kolunullam), 4 miles south; the temple of Nakkamalla, 6 miles south by west; and the temple of Nagaluti, 15 miles south-west. (Nagalooty Pag.) Seven miles north of Śrīśailam, on the Nizām's side of the river, is the site of the deserted city and fort of Chandragurtipatnam (Chundergoortyputnum), a place formerly of great importance, said to measure 10 square miles in circumference. The country round Srīśailam is mountainous and is covered with forest. Mr. Voysey, in Asiatic Researches XV, 121, describes some ruined temples and stone-revetted tanks, 5 miles south-east of Śriśailam. This ought to be somewhere near Šikharam.

I have a copy of an inscription on a raised platform at the east gate of the main temple at Śrīśailam. It records the erection of a mandapam, and grant of two villages to the temple in S.S. 1438 (A.D. 1516)

by Krishnadeva Raya of Vijayanagar.

TALAMUDIPI; -13 miles south-east of Nandikötkur. (Tullamuddapee.) Two temples, said to be 400 years old, deserted. In the temple of Keśavasvāmi is an "illegible" inscription.

Tarigopula;—10 miles east of Nandikōtkur. (Targoput.) There are four inscriptions here;—
(1.) In the temple of Keśavasrāmi. Ś.Ś. 1679 (A.D. 1757). Unimportant.

(2.) In the temple of Vīrabhadrasvāmi. S.S. 1571 (A.D. 1649). A private grant.

(3.) In the temple of Anjaneya. "Illegible."

(4.) Near a well at the Siddheśvarascami temple. S.S. 1567 (A.D. 1645). Private.

Turrūru; -31 miles south-east of Nandikötkur. (Turtoor.) An old temple of Keśavasvāmi, fabled to have been built by Janamejayya, where there is a private inscription dated S.S. 1650 (A.D. 1728). Another temple in the village is said to be 300 or 400 years old.

Vaddaman.) Near a well is an inscription dated. S.S. 1485 (A.D. 1563), recording a grant made during the reign of Sadásiva of Vijayanagar. Another inscription of the same reign, dated S.S. 1466 (A.D. 1544), is to be seen on a stone near the north wall of a temple of Yellamma, a village goddess.

VEMPENTA; -17 miles east-south-east of Nandikotkur. (Vamepenta.) An "illegible" inscription

at the Siva temple.

Vīrabhadra Durgam; -on the river, 18 miles north-east of Nandikotkur. (Verabudr Droog.) Two deserted temples, said to be very old.

YELLAGODU; -12 miles south of Atmakuru. (Yellagode.) In the jungles of the Nallamala hills connected with this village, on the Brahmescara Peak, 12 miles south-east, is an old temple much overgrown with forest, close to one of the springs which form the sources of the Gundlakamma river. flowing into the lake at Cumbum.

YELLĀLA;-11 miles north-north-east of Nandikōtkur. Three ruined temples and one in present use, said to be very old. An old mosque.

YERRAMATHAM; -13 miles north-east of Nandikotkur. In the hamlet of Lingapuram (Lingapoorum) is a temple 400 years old, and a deserted and ruined temple.

RĀMALLAKŌŢA TALUK.

Anugonpa;-16 miles south-west of Kurnool, east of Pusuluru, on the Handri river. On two stones in the village are inscriptions, both said to be "illegible."

Bollavaram; -20 miles south of Kurnool. (Ballapoor.) In the temple of Vīrabhadrasvāmi is an "illegible" inscription.

Gōrantla;—19 miles south-west of Kurnool. (Gorintla.) In the temple of Mādhavasvāmi is an inscription dated Ś.Ś. 1507 (A.D. 1585), recording the grant of a village to the temple by Ranga Rāya of Vijayanagar. This was the last year of his reign. In the Śiva temple is an inscription said to be "illegible."

Jōhārpuram;—a suburb of Kurnool on the south-east. (Jorampoor.) General Cunningham, in his Ancient Geography of India (I, 545), identifies this place with the Jho-li-ye or Chu-li-ye visited by the Chinese pilgrim Hiwen Thsang about the year A.D. 640. Julien's Hiouen Thsang, Voyages II, 116. Tchou-li-ye.) Hiwen Thsang describes Chu-li-ye as the capital of a kingdom lying 1,000 li, or 167 miles, south-west of Dhanakacheka or Dhañakaṭaka, the name of a kingdom probably near Amarāvatī or Bezvāḍa.

Kallūru;—1 mile south-west of Kurnool, the present head-quarters of the Rāmallakōṭa Taluk. An inscription on stone dated Ś.Ś. 1686 (A.D. 1764), recording a private charity. Another, undated, evidencing a grant by a Mussulman.

Kalugorla;—16 miles south of Kurnool. (Calgotla.) There is an inscription here in a temple dedicated to Siva, dated S.S. 1686 (A.D. 1764), recording the erection of the temple by a private person. In the hamlet of Krishnapuram (Kistnapoor) is an inscription on a stone near a hill called Vālakonda.

Kurnool (Karnūlu).—The head-quarters of the district. There is a fine old Mussulman fort here, and various other interesting remains. The tomb of Abdul Wahāb Khān, Navāb of Kurnool, is described by Major Lawford in paragraph 8 of his letter to Government of 8th September 1858 (No. 3452, printed with P. W. Consultation of 12th October 1858). Close to the banks of the Tungabhadrā river is a fine large tomb, said to have been erected to the memory of the English wife of a former prime minister of the Kurnool Navāb. It was said to have been kept in order by sums remitted from England by her relations. Near the Dargah is a stone bearing an inscription dated S.S. 1201 (A.D. 1279), which, so far as I can ascertain from the scanty information sent me, records a grant to a temple, by a merchant, of property which had been conferred on him by Pratāpa Rudra I of Orangal.

Seven miles north-east of Kurnool on the Nizām's side of the Tungabhadrā is the town of Alampuram (Allumpoor). I am told that opposite to this place on the southern bank of the river is a strip of land

a mile long by about 20 yards broad, thickly strewn with ancient burying-places.

Lañji Pōlūru;—7 miles south by west of Kurnool, near the Gooty road. Three miles east of this village, on a hill, is a sculptured temple of Jagannāthasvāmi, and an inscription said to be "illegible."

Naryūru;—8 miles south of Kurnool on the Cuddapah road. (Vurnool.) In front of the temple of Vīrabhadra is a stone with an inscription dated Ś.Ś. 1467 (A.D. 1545), of which only the date has been sent to me. In the village is an old temple of Mādharasvāmi, said to be large and well sculptured.

Nāvakaļļu;—13 miles south-west of Kurnool, 7 miles north-north-west of Rāmallakōṭa. (Naykul.) A deserted temple of Mādharasvāmi, on a pillar of which is an "illegible" inscription.

Panchalingala;—on the north side of the Tungabhadra, 21 miles north-west of Kurnool. There are inscriptions, said to be illegible, on two stones in front of the temple of Panchalingeévara.

Pulligummi;—14 miles south of Kurnool. (Poolgoomy.) There is an "illegible" inscription on a stone half a mile north of the village.

Pusulūru;—12½ miles south-south-west of Kurnool. (Poosooloor.) There is an inscription, said to be "illegible," on a stone in the temple of Mādharasvāmi.

Rāmallakōṇa;—18 miles south of Kurnool. (Ramulkota.) A temple of Vishņu, said to have been built by people from Gujarāt, who settled in the district, trading in diamonds. There is a diamond-field quite close to this town.

TADAKANAPALLE; —8 miles south of Kurnool. (Tudkumpully.) In the hamlet of Rāmasamudram is a temple, finely sculptured, dedicated to Vishnu. I have no information as to its age.

Veludurti;—4 miles west-south-west of Rāmallakōta. (Yeldoorty.) At the temple of Rāmasvāmi is an inscription recording a private grant to the temple. No further information has been sent to me regarding it. A temple on the top of a hill, dedicated to Siva, is said to be of great antiquity. There are several temples here.

PATTIKONDA TALUK.

This taluk was formerly called the Panchapalem Taluk, having been under the sway of five Polegars (Pālegāru, Pālaiyakkāran), whose capitals were at Channampalle, Pyāpali, Kappatrālla, Muddikira, and Dēvanakonda. At all these places are the remains of the fine hill-forts constructed by these chiefs, though the last two are greatly demolished, the stones of the fort at Maddikira having been utilized for the works of the Madras Railway Company. The Channampalle and Dēvanakonda families are extinct, the survivors of the other three being Government pensioners. The taluk was formerly noted for its rich diamond fields, and a number of Gujarātis settled in it as traders. None, or very few, now remain.

Channampalle;—8 miles south-east of Pattikonda, 12 miles north by west of Gooty. (Chennum-pully.) The remains of a fine hill fortress belonging to a Polegar.

Devanakonda;—10 miles north by west of Pattikonda. (Davunkonda.) The remains of a fine old Polegar hill-fort, greatly demolished.

Gundala;—15 miles east by south of Pattikonda. (Goondala.) An ancient temple of Gopālasrāmi, in an insignificant hill-village, near which is a stone bearing an "illegible" inscription.

Kandanāri;—25 miles north-north-west of Pattikonda. An old temple dedicated to Keśarasrāmi.

Kappatrālla;—16 miles north-north-east of Pattikonda. (Kupputrall.) There is a strong hill-fort here. Newbold, in J.A.S.B. (XV, 386), describes it as "a Polegar stronghold, formerly of great notoriety in this country, which bristled with Polegar fastnesses and strongholds."

Khairuvvala;—11 miles north by west of Pattikonda. (Khyroopilly.) There is an old Polegar hill-fort here and a temple of Virabhadra. At the temple of Vishnu are two inscriptions dated S.S. 1490 (A.D. 1568), recording grants in the reign of Tirumaladeva of Vijayanagar, who was then a fugitive at Pennakonda. At another temple is an inscription of S.S. 1308 (A.D. 1386), commemorating a grant by a private person.

Котакомра;—19 miles north-east of Pattikonda, 5 miles east of Kappatralla. There is an old

Polegar hill-fort here, and an ancient temple. Indira Gam

Maddikira;—11 miles south by west of Pattikonda, 2½ miles east of Nancharla Railway Station. (Muddykerra.) The remains of a Polegar hill-fortress, entirely destroyed by the Madras Railway Company, who utilized for their works the stones of which it was constructed! There is an old temple here.

Munimapugu;—32 miles east-south-east of Pattikonda, 24 miles east-north-east of Gooty, 3 miles from the high road from Gooty to Kurnool. There are the remains of one of the hill-forts of the old Polegars here, and an ancient temple dedicated to Venugopālasvāmi. There was formerly a settlement of Gujarātis here, who traded in diamonds from the mines in the hills north of the town.

Pattikonda;—head-quarters of the taluk, 46 miles south-west of Kurnool. (Puttykonda.) The town is divided into two portions, part called "Munro's Pettah" having been constructed in 1828 by Mr. Robertson, Collector of Bellary, to which district the taluk then belonged, in honor of Sir Thomas Munro, who died at this place on July 6th, 1827. A well and a tamarind tope were constructed at the same time to perpetuate his memory.

PERAVALI; -7 miles south of Pattikonda. (Perrawully.) Formerly the site of a settlement of

Gujarātis, There is an old temple here dedicated to Rangasrāmi,

Pyāpali;—(Bungalow.) 18 miles south-east of Pattikonda, 9 miles north-east of Gooty, on the high road. (Paipully.) The remains of a fine Polegar hill-fortress.

YERRAGUDI;—18 miles east-north-east of Pattikonda. (Verragoody.) An old Siva temple, in the court of which are four stones bearing inscriptions said to be "illegible."

NANDYĀL TALUK.

AYVALÜRU;—4 miles south-east of Nandyal (Ayaloor.) At the Siva temple is an inscription, dated S.S. 1453 (A.D. 1531), in the reign of Achyutadeva of Vijayanagar. In the temple of Keśava is another of the same reign (?) dated S.S. 1450 (A.D. 1528). According to the copy sent to me this inscrip-

tion records a grant made in the reign of Achyutadeva of Vijayanagar, but if so it contradicts many other inscriptions which make that king's reign commence in A.D. 1530. A history of the village is said to be in possession of the village Karaṇam. There are two "illegible" inscriptions in the temple of Mahānandi. The temple of Nīlakantheśvara is said, in a local chronicle formerly kept in the temple and now in the Collector's office at Kurnool, to have been rebuilt by a Chola Rāja in the year ŚŚ. 1120 (A.D. 1198). It would be valuable to learn his name, as Burnell's list is weakest about this date. In ŚŚ. 1415 (A D. 1493) the village was granted as a Sarvamānyam by Narasimhadeva of Vijayanagar. The original name of the village was Sathagopāpuram. A broken slab with the Chola inscription lies, or lay, close to the north of the temple.

AYYAVĀRI KÖDŪRU;—4 miles east-north-east of Nandyāl. (Iawar Codoor.) At the temple of Chennakesava is an inscription on stone, dated Ś.Ś. 1450 (A.D. 1528), recording repairs to the temple

by private parties.

Bandi Ātmakūru;—7 miles north-east of Nandyāl. (Bundy Atmacoor.) At the temple of Janār-danasvāmi, which is said to be very old, is an inscription of the reign of Achyutadeva of Vijayanagar, dated Ś.Ś. 1458 (A.D. 1536), and another said to be "illegible." There are two other illegible inscriptions, one in the shrine of the goddess Jāreśvarī, and the other at the temple of Rāmasvāmi.

Basavapuram;—10 miles south-east of Nandyāl. (Bussuapoor.) All about this place "on the sides of the jungles are remains of diamond workings, and a lead mine in the hills." Mr. W. King, of the Geological Survey, found a very perfect spear-headed flint weapon here. (Madras Journal, XXIII, Part II, p. 74.)

BĒTAM CHERUVU;—22 miles west by south of Nandyāl. (Baitumcherloo.) There are three stone inscriptions at the temple of Anjaneya, besides others in the village, "illegible."

(1.) S.S. 1470 (A.D. 1548). Grant by one of the Vijayanagar family (?) in the reign of

Sadāśiva.

(2.) S.S. 1467 (A.D. 1545). A private grant in the same reign.

(3.) Undated. Private.

BILAKALAGÜDURU;—14 miles north by west of Nandyāl. (*Bilad Goodoor.*) Two stone inscriptions. One is dated Ś.Ś. 1229 (A.D. 1307), during the time of Kōmayya, minister of Pratāpa Rudra II. The other is a private inscription of Ś.Ś. 1642 (A.D. 1720).

Brāhmaṇapalle; $-7\frac{1}{2}$ miles south-west of Nandyāl. (Braminpully.) An inscription on a stone south of the image in the temple of Hanuman states that the temple was erected in S.S. 1479 (A.D. 1557).

BUJANÜRU;—12 miles north by west of Nandyāl. (Boodansor.) At the temple of Mahādeva is an inscription of S.S. 1182 (A.D. 1260).

Chennakkapalle;—15 miles north-west of Nandyāl. (Chennagapully.) A Mussulman resident of this village, named Māsun Sāheb, is in possession of a copper-plate document, dated 200 years ago, in Persian. South-east of the village is an old temple of Bhairava.

Chindukūru;—12 miles north by west of Nandyāl. (Chintacoor.) There are 13 temples here. At the temple of Vīrabhadrasvāmi is an inscription of S.S. 1676 (A.D. 1754), recording a private grant.

Chintalapalle;—24 miles west by north of Nandyāl. (Chintalpilly.) On the high road near this village, on the 21st mile from Kurnool, is an ancient temple dedicated to Buggarāmeśvarasvāmi.

Gadigerëvola;—10 miles north by west of Nandyāl. There is an inscription here, on stone, dated \$.\$.1464 (A.D. 1542), recording a grant in the reign of Sadāšiva of Vijayanagar. This was the first year of this king's reign. He was then an infant. There was a copper-plate inscription here, but in whose possession I am not informed, recording a grant to five temples by Bukka Rāya of Vijayanagar. This ought to be important. It is said to have been sent ten years ago to the Taluk Cutcherry at Nandyāl. There are four deserted temples here, and an old temple of Bhogeścarasvāmi, said to have been built by a Chola king. At the temple of Āñjaneya is an inscription.

GADIVĒMULA;—14 miles north by west of Nandyāl. (Guddavamul.) North-east of the village, near a well, is an "illegible" inscription on a stone.

GĀLICHINNAYYAPĀLEM;—11 miles north-east of Nandyāl. (Galchinpollam.) South-east of this village are three very old temples. Half a mile south of these is a stone with an inscription, of which I have no particulars. A mile north-east of the village, near a tank, is an inscription on stone said to be

"illegible." In the hamlet of Lingapuram to the south of the village is a stone with an "illegible" inscription.

GANI;—17 miles north-west of Nandyal. (Gunny.) Three miles south-east of the village, at the temple of Rangasvāmi, is an inscription.

Gōnavaram;—11 miles west-south-west of Nandyāl. (Gonawaram.) An old temple of Gopālasvāmi.

Gōrukallu;—7 miles north-west of Nandyāl. (Gorkull.) There is an inscription here of Ś.Ś. 1061

(A.D. 1139), of which only a portion is legible. It is on a stone which stands in front of the village Tsāvadi. There are two ancient temples here of Keśava and Vīrabhadra. Both deserted.

GUNTANĀLA;—10½ miles south-west of Nandyāl. (Goontanulla.) There is an inscription here, recording a grant by Rāmarāja Venkatādrideva in S.S. 1469 (A.D. 1547), during the reign of Sadāsiva of Vijayanagar.

Kadamala Kālva;—6 miles east-north-east of Nandyāl. (Kuddamal Callwa.) At the Hanumān temple is an inscription of a private nature, dated Š.Ś. 1444 (A.D. 1522), mentioning a local chief: also one dated Š.Ś. 1431 (A.D. 1519), a private grant.

Kālva;—21 miles west-north-west of Nandyāl. (Callwa,) At the temple of Āñjaneyasvāmi, south of the village, is an inscription, of which I have no particulars. At the ruined temple of Ranganāyakulu is an inscription on stone, dated Ś.Ś. 1482 (A.D. 1560), in the reign of Sadāšiva of Vijayanagar, At the temple of Buggarāmeśvara are three inscriptions;—

(1.) S.S. 1452 (A.D. 1530), in the reign of Achyutadeva of Vijayanagar. This was the year

of his accession.

(2.) S.S. 1222 (A.D. 1300). A private grant.

(3.) Undated and unimportant.

Kānāla: - see Pedda Kānāla.

KARIMADDALA;—8 miles north by east of Nandyāl. (Kurramuddala.) In front of the old temple of a village goddess are several inscriptions on stones, all "illegible." There is an ancient temple of Keśavasvāmi, and a deserted temple of Šiva.

KAVALÜRU;—6 miles west of Nandyāl. (Covoloor.) There are three inscribed stones here. Two are "illegible." The third is dated S.S. 1595 (A.D. 1673). It is at the temple of Chennakeśvara. The inscription is said to record only the date of the construction of the temple.

Kondajūtūru;—7 miles north-west of Nandyāl. In the possession of Kummari Vīrayya of this village are two copper-plate documents. I have no particulars as to their contents.

Kontālapāpu;—25 miles west-north-west of Nandyāl. (Koontalpad.) There are two inscriptions here dated S.S. 1679 (A.D. 1757), unimportant.

KRISHNA RAYA SAMUDRAM ;-see PEDDA KANALA.

Mahānandi;—9 miles east-south-east of Nandyāl. (Mahanundy Peg.) There is a tepid spring here and a bathing-place, held in great veneration. Near it is a temple. Mr. King gives a description of the place in the Madras Journal of Literature and Science (Vol. XXIII, ii, 74). The principal temple, which includes many smaller shrines, is dedicated to Mahānandīśvarasvāmi. There are five inscriptions at the temple. Four are "illegible." They are—(1) on the dhvaja stambha; (2) on a stone near the western gate of the prākāra; (3) on a stone lying between the northern gate and the mukhamandapam; (4) in one of the small shrines in the temple. On an iron pillar near the western gateway of the prākāra is an inscription dated Š.Ś. 1332 (A.D. 1410), recording the erection of the pillar.

MITNĀLA;—10 miles south-west of Nandyāl. An old temple of Mādhavasvāmi.

Nandyāl.—The taluk head-quarters. (Nundyall.) There is a copper-plate inscription here, but I am not told in whose possession. It is dated in S.S. 1569 (A.D. 1647), and records a grant by Ranga Rāya of Vijayanagar. At the temple of Venkatesvarasvāmi is an inscription of S.S. 1569 (A.D. 1647), a private grant in the reign of Ranga Rāya at Pennakonda. There is a well-sculptured temple of Bramhanandīsvarasvāmi, and an old temple of Mallikārjuna.

NĀRĀYAŅAPURAM;—13 miles north-north-east of Nandyāl. (Narrainpoor.) Two miles from this village, at a place called Basireddipādu, is a stone with an "illegible" inscription, close to the statue of a goddess.

Panen; -9 miles west by north of Nandyal. (Paneum.) There are three inscriptions in the temple

of Pāṇikeśvarasvāmi, a mile north-west of the village. One is dated in Ś.Ś. 1451 (A.D. 1529), and records a grant by a servant of Kṛishṇadeva Rāya of Vijayanagar; another, in the same reign, is dated Ś.Ś. 1431 (A.D. 1509); a third records a grant in Ś.Ś. 1425 (A.D. 1503), in the reign of Narasimha of Vijayanagar. In the old fort is a temple, said to be ancient, dedicated to Vīranārāyana, in which is an "illegible" inscription. There is another "illegible" inscription in the temple of Āñjaneya.

PARMATŪRU;—10 miles north of Nandyāl. (Purmatoor.) North-east of the village are three temples said to be very old, and four inscriptions, all "illegible."

Pedda Kānāla, or Krishna Rāya Samudram;—6 miles south-south-west of Nandyāl. (Canalla.) At the temple of Chennakešavasvāmi is an inscription of Ś.Ś. 1481 (A.D. 1559), recording a grant to the temple by one of the Vijayanagar family in the reign of Sadāšiva at Vijayanagar. At the Vittalasvāmi temple is another of the same reign, dated in Ś.Ś. 1469 (A.D. 1547).

Pārļapalle;—6 miles north-east of Nandyāl. (Parlapilly.) In the temple of $\bar{A}njaneya$ are some "illegible" inscriptions.

Pesaravāva;—11 miles north of Nandyāl. (Pessarvy.) Near a well is an inscription said to be of a private nature, and undated. West of the village, on the boundary between that and the adjoining village, is an almost illegible inscription of Ś.Ś. 1698 (A.D. 1776). At the temple of Vireśvarasvāmi is an inscription of Ś.Ś. 1366 (A.D. 1444), recording a charitable grant of lands.

Poluru; 41 miles north-west of Nandyal. (Poloor.) There is an inscription here of S.S. 1452

(A.D. 1530), a private grant.

Pulimaddi;—4 miles north by west of Nandyāl, on the high road. (*Poolmuddy*.) At the temple of Nāyalingeśvara is an inscription of Ś.Ś. 1455 (A.D. 1533), in the reign of Achyuta of Vijayanagar.

Santājūtūru;—10 miles north of Nandyāl. There is a ruined Vishņu temple here, and two stones bearing inscriptions said to be in "unknown characters." Kurva Linganna, an inhabitant of this village, is in possession of a copper-plate grant. He declines to let it out of his hands, but is willing to show it. There is a deserted temple of Siva in a field, and an inscribed stone.

ŠEKHUNĀLA;—20 miles north-west of Nandyāl. (Sagnyall.) An ancient Siva temple. In front of the image of the deity is a stone bearing an "illegible" inscription. The temple is said to be 6 miles from the village in a southerly direction.

Togarachēpu;—5 miles south-west of Nandyāl. (Togarshade.) A resident of this village, named Raghunandasvāmi, alias Krishņayya, is in possession of a copper-plate document, of which I have no particulars.

Võrdunakallu;—24 miles north-west of Nandyál. (Woraykul.) There are four inscriptions here, of which three are "illegible." The fourth is dated Ś.Ś. 1476 (A.D. 1554), and records a grant in the reign of Sadāsīva of Vijayanagar. There is an old fort here. The temple of Kešavasvāmi is said to be ancient. The temples of Malleśvara and Jilleśvara are said to have been built by Gujarāti diamond-traders in old days.

YERRAGUNTLA;—7 miles north of Nandyāl. At the temple of Ankālamma is an inscription said to be dated S.S. 1373 (A.D. 1451), in the reign of Vīra Narasimha Rāya of Vijayanagar. I am doubtful, however, about the accuracy of the information. There is another "illegible" inscription at the temple of Venkateśvarasvāmi.

CUMBUM TALUK.

ĀKAVĪDU;—11 miles west of Cumbum. (Aukiveed.) (See TURUMILLA.) Mr. W. King, of the Geological Survey, found a number of ancient stone weapons here in the valley. (Madras Journal, XXIII, Part II, p. 72.)

ALLINAGARAM;—26 miles south by east of Cumbum. (Allynuggur.) There is a fort here, and the tomb of the builder, Abdul Rahiman.

Anumulapalle;—11 miles south-west of Cumbum. (Hanamanpully.) South-east of the village, near the road to Gavutavaram, is a dolmen in a field.

Ardavīdu;—12 miles north-west of Cumbum. (Urdaveed.) There is an "illegible" inscription at the deserted temple of Kršavasvāmi.

BADINENIPALLE; -22 miles south of Cumbum. There are three "illegible" inscriptions on stones

at the north gate of the temple of Rāmascāmi. At the south gate of the same temple is an inscription, recording a private grant in the year S.S. 1477 (A.D. 1555).

Basinepalle;-6 miles east of Cumbum. East of the village are two dolmens. South of the village is a temple of Vīrabhadra, deserted. Near this, on a hill, is a temple of Lakshmī, also deserted, where are two stones inscribed with "illegible" characters. There is a third deserted temple, dedicated to Obaleśvarasvāmi, near which is an inscription on a stone, dated S.S. 1423, Durmati (A.D. 1501), recording a private grant in the reign of "Vîra Nrîsimha Rāya" of Vijayanagar. On another side of the same stone is a "partly legible" inscription, dated Ś.Ś. 1510 (A.D. 1588). On another stone close by is an "illegible" inscription.

Bogolu; -5 miles west of Cumbum. (Bogole.) There is an "illegible" inscription on a slab in front of the deserted temple of Bhairava.

BOLLUPALLE; -14 miles north-west of Cumbum. (Bolapilly.) Mr. W. King, of the Geological Survey, found here in a field a number of ancient stone weapons. (Madras Journal, XXIII, Part II, 72.)

Cumbum (Kambhamu); -76 miles east-south-east of Kurnool. (Cummum.) Head-quarters of the Sub-Collector of the district. There is an old Muhammadan tomb here, described in paragraph 4 of Major Lawford's letter to Government, No. 3452, of 8th September 1858 (printed with Public Works Consultation of 12th October 1858). Two and a half miles south of Cumbum is the hamlet of Chinna Cumbum, where there are some inscriptions at the temple of Anjaneyasvāmi. I have no information. however, regarding their contents. There are several Mussulman tombs and buildings at Cumbum. In the middle of the town is a mosque which is built of the remains of a Hindu temple that stood on the same spot. Near the tank is a tomb, close to which is a stone bearing a Persian inscription. Near the lake is a long inscription on a stone.

Dadivāda;—17 miles south of Cumbum. At a deserted Vishnu temple are two inscriptions:—

 (1.) S.S. 1234 (A.D. 1312). Grant by Kākatīya Pratāpa Rudradeva II.
 (2.) S.S. 1353 (A.D. 1431). It records the erection of an image of Hanumān by "Urumaya Vīra Mahārāja."

Dyarakacharla; -18 miles south-south-west of Cumbum. (Divarkacherla.) A mile north of the village, in a field, is an "illegible" inscription. There is another, similar, near a path. There is a deserted temple here, dedicated to Janardanasvami, with two inscriptions.

(1.) Undated. A private grant.

(2.) Undated. A grant by "Reddicharla Venkata Rāzu Dēva Bōda Mahārāzugāru," and "Narapidi Ananta Rāzu.'

GRIDDALŪRU; -18 miles south-west of Cumbum. (Gildaloor.) There is a temple of Pātāla Nāgeśrarasvāmi here, which is said to be of great age. Also a Vishnu temple on a hill, said to be very old. There is a ruined fort here, defending the approach to Cumbum. There are three inscriptions at the temple of Pātāla Nāgeśrarasrāmi. Two are said to be illegible. The third, which is without date, records a private grant to the temple. The temple is said to be constructed "in a cave" (Guhalo).

GUDIMETTA;-111 miles south-west of Cumbum. East of the dhraja stambha of the deserted temple of Chennakesara is an inscription on a stone, dated S.S. 1356 (A.D. 1434), of a private character.

IDAMAKALLU; -21 miles south-south-west of Cumbum. (Iddemkull.) There is a Vishnu temple here, on a hill, said to be very old. Near it is an inscription dated S.S. 1466 (A.D. 1544), recording a grant by "Chinna Avulayya Rāja."

JALLIVARIPULLALACHERUVU; -13 miles south-west of Cumbum. A Polegar fort.

Komaravolu; -22 miles south-south-west of Cumbum. A ruined fort. In the hamlet of Hanumantarayanipalle, near a deserted temple of Anjaneyn, is a stone with an inscription, undated, recording a grant of lands to the temple by a private person. In the hamlet of Göpanapalle are two old temples of Gopālasrāmi and Bhairara. There are also four inscriptions, all "illegible." In the principal village, under the bund of the Dāmara Tank, are three stones bearing inscriptions. Two are "illegible." One is dated in S.S. 1511 (A.D. 1589), and records a charity by "Reddicharla Chinna Basava Raja." South of this tank in a field is a fourth inscription, "illegible."

Kommanuru; -23 miles south-west of Cumbum. (Komapoor.) A mile south-west of Vēmulapādu, a hamlet of Kommunuru (Vaimulpaud), is a stone in a field bearing an inscription dated S.S. 1162 (A.D.

1240), recording a grant to a poet by "Pandārugangu Bhūpati Rāja." (?) There is another inscription near a tank, south of Vēmulapādu, said to be "illegible." Close to a well east of Kommunūru is a stone with an inscription dated S.S. 1643 (A.D. 1721), recording the sinking of the well.

Kottakōta;—25 miles south-west of Cumbum. A ruined fort, built to defend the entrance of the Guta Kanama Pass. On the east of the village is an old Mussulman mosque. On a rock is an old gun of native make.

Krishnamsettipully.) The temple of Bhīmeśvarasvāmi is believed by the people to have been erected by the Pāṇḍava Bhīma. Five miles west of the village are two stones bearing inscriptions. Both are "illegible." A mile west of the village, on a stone near a well, is an inscription dated Ś.Ś. 1644, recording the construction of a tank by a private person. Two miles from the village is a place called Toṇḍamārāya guḷḷa, regarding which the villagers have a legend. The Purāṇa which relates this is with the Karaṇams of Muṇḍla-pāḍu. Mr. W. King, of the Geological Survey, found numerous specimens of stone implements scattered nabout the fields. (Madras Journal, XXIII, Part II, p. 73.)

MALLĀPURAM;—6 miles south-east of Cumbum, a hamlet of Janapālacheruvu. (Mullapoor, Junnapalcherroo.) Twelve dolmens a mile west of the village. On the same side of the village is an inscription dated S.S. 1559 (A.D. 1637), of an entirely private nature.

Mōkshagundam;—8 miles south by west of Cumbum. (Moaksheegoondum.) There is an inscription near the gate of the temple of Mukteśvarasvāmi, but I have no particulars regarding it.

MUNDLAPADU;—21 miles south-west of Cumbum. (Moondlapaud.) In the deserted temple dedicated to Bhairgra are two inscriptions:—

(1.) S.S. 1042 (A.D. 1120). Mostly "illegible."

(2.) Undated. (Copy unintelligible.)

The temple of Bhavānišankarasvāmi, in this village, is said to be very old. The Māhūtmyam or Purāna of the great temple at Śrīśailam is in the possession of Alavāli Rāma Śāstri of this village. There is a ruined fort here. At Tāllapalle close by is an old mosque.

NALLAGUNTA;—18 miles south-south-west of Cumbum. (Nullagoonta.) A dolmen a mile north-east of the village.

Nārasimhampalle;—close to Bayanapalle, 20 miles south-west of Cumbum. (Byanpully.) At a corner of a field, west of the road which leads from Bayanapalle to the fields is an "illegible" inscription.

Narava;—17 miles south-south-west of Cumbum, 5 miles south-east of Krishnamsettipalle Bungalow. Four dolmens near a place called *Mangamma tippa*, or "Mangamma's mound." A temple on a hill near the village, dedicated to Vishnu, is said to date from S.S. 1409 (A.D. 1487). There is an "illegible" inscription on a stone lying close to the road from Narava to Bayanapalle (*Byanpully*).

Nemeligundam; -16 miles west by south of Cumbum. (Nemillygoondum.) There is an old temple here close to a waterfall.

PIŢAKĀYAGUĻĻA;—6 miles south by east of Cumbum. (Pittakoggoota.) East of the village in a field is a stone with an inscription said to be "illegible."

PODILEKONDAPALLE;—18 miles south-west of Cumbum. There are two inscriptions here, both near a well south of the village on the road to Rājapālein;—(1) undated and of a private nature, (2) dated S.S. 1500 (A.D. 1578), a private grant.

Ротаvанай;—18 miles west (?) of Cumbum. West of a tank is an inscription dated Ś.Ś. 1472 (A.D. 1550), recording a private grant.

Rācharla;—12 miles south-west of Cumbum. (Racherla.) There is an inscription here near the deserted temple of Bhāmeścara. It is dated Ś.Ś. 1310 (A.D. 1388), but is stated to be very illegible. A fort, date not known.

RAVUTUMPALLE; -20 miles south-west of Cumbum. There are three inscriptions here; -

(1.) In a garden south of the village, on the base of a stone bearing an image of the garuda, undated. Records grant by "Jillella Rangapati Rachayyadeva Maharaja."

(2.) In a field, half a mile north-east of the village. "Illegible."

(3.) East of the road to Razupalem, in a field. "Illegible."

RAZUPALEM; -20 miles south-south-west of Cumbum. (Rauzpolliam.) By the side of a bandy

track leading to Chintapalle is an "illegible" inscription. North of the village, near a path, is another, similar, close to a large tamarind tree.

REPPICHARLA;—25 miles south of Cumbum. (Reddycherla.) There is a deserted temple, dedicated to Ballabha Rāya, near a tank in this village. It is said to be very old. There are three inscriptions here;—

(1.) At the above temple. S.S. 1509 (A.D. 1587). It records a grant by Ahobila Raja, son of

Rājappa Rāja, and Chinna Basava Rāja, son of Sūrama Rāja.

(2.) Close to No. 1. Undated. Of a private nature. (3.) In a field south of the temple. "Illegible."

Salakalavīdu;—4 miles east by south of Cumbum. (Sullaculveed.) On a pillar of the temple of Anjaneya, west of the village, is an "illegible" inscription. Close by, on another pillar, is another, dated \$.\$. 1340 (A.D. 1418), recording the erection of the pillar by a private person.

SARIVIREDDIPALLE; -23 miles south of Cumbum. There is a ruined and deserted temple of

Virabhadra in a field of this village, but I have no particulars regarding it.

ŚŪRAVARAMPALLE;—23 miles south-south-west of Cumbum. (Saurararp.) In the hamlet of Boddavānipalle, to the south-west of the village, is an inscription on a stone. It is dated in Ś.Ś. 1499 (A.D. 1577), and records a private grant.

Taticharla;—14 miles south-south-west of Cumbum. (Toddycherla.) Near this village is a deserted temple dedicated to the three gods Sankara, Bhairava, and Rāmeśvara, in which is an inscription recording a grant by "Śrī Ranga Rāja Bhūpāla, elder brother of Krishnadeva Rāya." If the latter is the Vijayanagar sovereign the inscription may be important, as we have yet no account of any such person. But two of my informants give the date of the inscription as Ś.Ś. 1102 (A.D. 1180), while another says that the date is "illegible." Half a mile north of the village is a dolmen.

Turumilla;—9 miles west-south-west of Cumbum. (Toodamilla.) There is an old temple half way between this village and Ākavīdu, called Pāpavimochanam, at the south gate of which are three inscriptions, all "illegible." South of these is another, similar. There are two "illegible" inscriptions in the temple of Surabheśvarasvāmi. At the temple of Surabheśvarasvāmi. At the temple of Surabheśvarasvāmi agant in the reign of Achyuta Rāya of Vijayanagar.

VUYYĀLAVĀDA;—29 miles south-south-west of Cumbum. (Oovaheada.) A mile south-west of the hamlet of Jamullapalle is a stone with an inscription dated S.S. 1307 (A.D. 1385), recording a grant by

"Srī Vīra Deva Rāya Vadiyal Gāru."

YADAVALLI; -14 miles south-west of Cumbum. There is a mosque here, and a Muhammadan tomb, north of which, on a slab, is an inscription in Persian characters.

Yerraballum.) West of the village is a cairn (?) which the people called Singarāyakonda. My informant calls it "Singarāyakonda anē Rāšibōdu." Here there is a yaruda stambha, on which are two "illegible" inscriptions which the people declare to be of great antiquity. Pañchāgnula Subbayya, a resident of this village, is in possession of the Sthala Purāna of the Surabheśvara temple at Turumilla.

KOILKUNTLA TALUK.

ĀLUVAKONDA;—8 miles south-west of Koilkuntla. (Ollaraconda.) There are two inscriptions here, in front of the temple of Virabhadra;—one dated Š.Ś. 1466 (A.D. 1544), recording a grant by a local chief in the reign of Sadāsīva at Vijayanagar; the other, a private grant in Š.Š. 1454 (A.D. 1532).

Avuku, or Auku ;- see Owk.

Donnerapu;—9 miles east by south of Koilkuntla. (Donapaud.) The District Munsif of Nandyāl tells me that in the local chronicle of this village it is stated that land for temple service was granted by Pratāpa Rudra "788 years before Fasli 1246." This would give the date A.D. 1048, which does not fall in with our other information on the Orangal dynasty. The date is probably erroneous. Pratāpa Rudra is, I am told, therein said to have been a man of the Reddi caste. In the fort is an inscription dated S.S. 1460 (A.D. 1538), recording a private grant made in the reign of Achyutadeva of Vijayanagar. In a mandapam near this is an inscription dated S.S. 1489 (A.D. 1567), a grant "in the reign of Nrisimhadeva." This is most probably a local chieftain. The Vijayanagar sovereign in that year was Achyutadeva. Royal titles are not accorded to the chief in question. Near a

well in the village is an inscription dated S.S. 1121 (A.D. 1199), recording the construction of the well by a private person.

GÖNDINNA, or GÖVINDINNA; -3 miles north-east of Koilkuntla. (Goindinna.) A very old Vishnu temple, fabled to have been built by Janamejaya.

GŪLLADURTI;—5 miles south of Koilkuntla. (Coondladoorty.) Several temples, in one of which, dedicated to Ānjaneya, is an inscription, undated, recording the erection of the temple by a private person. The temple of Nagareśvarasvāmi is said to be sculptured. In the shrine of Ankālamma is an inscription dated Ś.Ś. 1500 (A.D. 1578), recording a grant by Timmarājadeva, in the reign of Ranga Rāya of Vijayanagar, at Pennakonda.

GUNDUPĀPĀLA; -7 miles north-east of Koilkuntla. (Goondypapal.) There are two old temples here.

IÑJĒPU;—1!½ miles south-south-east of Koilkuntla. (Injadoo.) West of the village, in the Vishņu temple, are two inscriptions on stone, one dated Ś.Ś. 1455 (A.D. 1533), recording a grant in the reign of Achyutadeva Rāya of Vijayanagar; the other, dated Ś.Ś. 1461 (A.D. 1539), recording private charities, no reign being mentioned. There are two other inscriptions in the village, one dated Ś.Ś. 1480 (A.D. 1558), recording a grant in the reign of Sadāśiva of Vijayanagar, by "Sadāśivadeva Mahārāya, son of Rāma Rāyala Venkateša;" the other dated Ś.Ś. 1476 (A.D. 1554), a private grant in the reign of Sadāśiva of Vijayanagar.

KALIGOTLA;—4 miles north-east of Koilkuntla. (Culgotlapilly.) An inscription in the temple of Virabhadra, undated. Two old temples.

Kampamalla;—4 miles south-east of Koilkuntla. (Kumpamulla.) An old sculptured temple of Vishnu, and some other temples. There is a fort here which contains three small temples.

Koilkuntla, or Kōvelakuntla;—(Koilkoontla.) Head-quarters of the taluk. An old fortified town. There are two inscriptions, one near the shrine of Ānjaneya, "illegible;" the other, in the Ganapati Tsāvadi, dated Ś.Ś. 1565 (A.D. 1643). This last mentions Ranga Rāya of Vijayanagar, then at Pennakonda, as the ruling sovereign.

Kolimigundia;—18 miles south-west of Koilkuntla. (Colimgoondia.) There are several temples here. Five temples are said to have been built by Chola kings. In these there are inscriptions in characters which the people cannot read. Four of the temples are deserted. An inscription in front of the Anjaneya temple is dated S.S. 1466 (A.D. 1544). It records a grant by a local chief. One of the temples is fabled to have been founded by Janamejaya. It is very old. There is an inscription in it dated S.S. 1630 (A.D. 1708), recording a private grant.

Комраривам; — 9 miles east by south of Koilkuntla. (Condapoor.) There are two inscriptions here; —

In the eastern Tsāvadi. Dated Ś.Ś. 1703 (A.D. 1781). A private charity.
 (2.) (Place not mentioned.) Dated Ś.Ś. 1614 (A.D. 1692). A private grant.

Mudigopu; -5 miles south-west of Koilkuntla. (Moodygode.) An old temple of Siva.

MUKKAMALLA;—6 miles south-west of Koilkuntla. (Mookamulla.) There is a fort here. In it is a temple dedicated to Chennakeśavasvāmi, said to be very old. The images worshipped are fabled to have been placed there by Janamejaya.

NANDAVARAM;—5 miles north-east of Banganapalle. (Nundawaram.) There are some historical records at this place, procurable through the Collector of the district, which are said to be likely to throw light on the mediæval history of the Dekkan.

NICHANAMETLA;—11 miles west of Koilkuntla. (Nillchinnamella.) East of the village is an old temple. Near it is an inscription, dated S.S. 1470 (A.D. 1558), recording a grant in the reign of Sadasiva of Vijayanagar

Owk, Avuku, or Auku;—13 miles west of Koilkuntla. This place was formerly the seat of a powerful line of local chiefs, who are said to have first attained influence under Bukka Raya of Vijayanagar. They lost all they possessed under Mussulman rule just before the English obtained this part of the country. There are some "illegible" inscriptions in the temple. One is dated in S.S. 1629 (A.D. 1707), and records a private grant. West of the village is a fort, in which is a Vishnu temple with several mandapams, but no inscriptions.

Perusomula; -14 miles south-west of Koilkuntla. (Pairsomela.) In the Vishnu temple is a stone

bearing an inscription dated S.S. 1249 (A.D. 1327), recording the execution of certain works by private persons, mentioning a local chieftain.

SAUDIRADINNE; -2 miles west of Koilkuntla. (Sowderdin.) Three inscriptions in the temple of Janārdanasvāmi.

(1.) In front of the gate. S.S. 1525 (A.D. 1603), relating to a work executed by a private person in the reign of Venkatapati of Vijayanagar at Pennakonda.

(2.) S.S. 1477 (A.D. 1555), recording a grant made by a local chief in the reign of Sadasiva of Vijayanagar.

(3.) "Illegible."

Tummalapēta; -24 miles south-west of Koilkuntla, 8 miles north of Tadpatri Railway Station. (Toomulpenta.) At the temple of Anjaneya is an inscription, undated. My copy is incomplete.

Vallampāpu;—6 miles north-east of Koilkuntla. (Wullampad.) There is an inscription here, in the deserted temple of Venugopālasvāmi, dated Ś.Ś. 1469 (A.D. 1547), recording a grant by a local chief.

SIRVEL TALUK.

Ahobilam; -19 miles south-east of Sirvel. (Hawhobullum Pag.) There is a large and important temple here, built over a rock-cut cave which has been converted into a modern place of worship. In the neighbourhood are seven other temples. These, and the temple at Diguva Ahobilam are all dedicated to Vishnu, and the group is locally known as the "Nava" or nine "Navasimhas." They are now greatly neglected. They are said to have been built by Pratāpa Rudra of Orangal—probably Pratāpa Rudra II, as he is locally styled "Rāja of Rajahmundry" (1295-1323 A.D.) Here and at Diguva Ahobilam are

the following inscriptions:—
(1.) S.S. 1531 (A.D. 1609). A private grant in the reign of Venkatapati of Vijayanagar.
(2.) S.S. 1507 (A.D. 1585). Grant by a local chief in the reign of Venkatapati of Vijayanagar,

at Pennakonda.

(3.) S.S. 1506 (A.D. 1584). Grant by the same chief in the reign of Śrī Ranga of Vijayanagar at Pennakonda. These two last inscriptions are of importance as conclusively fixing the date of the change of sovereignty about which Burnell was in doubt (see his S. Ind. Palæography, p. 55).

(4.) S.S. 1479 (A.D. 1557). A deed of sale by a priest to a local chief in the reign of Sadasiva

at Vijayanagar.

(5.) S.S. 1489 (A.D. 1567). Grant in the reign of Sadāsiva of Vijayanagar. This is important as its date is two years after the battle of Telikota. If the date given in my copy is accurate, this inscription tends to show that Sadasiva's authority was recognized at least up to the time when Timma (or Tirumala) transferred the seat of government to Pennakonda.

(6.) S.S. 1477 (A.D. 1555). Grant of lands to a local chief by Brahmans (probably as subsidy for their defence against the Muhammadans) in the reign of Sadaśiva of Vijayanagar.

(7.) S.S. 1477 (A.D. 1555). Deed of sale of lands by a priest to a local chief in the reign of Sadāśiva of Vijayanagar. The parties are the same as in No. 6.

(8.) Ś.Ś. 1438 (A.D. 1516). Grant by Krishnadeva Rāya of Vijayanagar to the temple.
(9.) Ś.Ś. 1474 (A.D. 1552). Grant of a village by a local chief in the reign of Sadāśiva of Vijayanagar.

(10.) S.S. 1478 (A.D. 1556). Records the erection of some mandapams by a local chief.

(11.) S.S. 1739 (A.D. 1817).

(12.) S.S. 1490 (A.D. 1568). A private grant in the reign of Sadasiva of Vijayanagar. This is very important, showing that, at least a year after the removal of the seat of government to Pennakonda, and three years after the battle of Telikota, Sadaśiva's authority was recognized. (Compare No. 5.)

(13.) Undated. A grant by a private person in the reign of "Śrī Vīra Pratāpa Deva Mahārāja."

(14.) S.S. 1470 (A.D. 1548). A grant by a local chief.

CHAGALAMARRI; -24 miles south of Sirvel. (Chaqulmurry.) An old temple 2 miles south-east of the village.

CHINNA BÖDANAM;-18 miles south of Sirvel, 6 miles north by west of Chagalamarri. (Chinna Bozanum.) In the temple of Venkateśvarasvāmi is an inscription dated S.S. 1646 (A.D. 1724), recording the erection of the garbhālayam by a private person.

CHINTAKUNTA, or PEDDA CHINTAKUNTA; - 12 miles south by west of Sirvel. (Chintacoonta.) There is a large temple of Pandu Rangasvēmi, with a fine prakāra in which are three inscriptions.

(1.) S.S. 1493 (A.D. 1571). (Particulars not sent me.)
(2.) S.S. 1495 (A.D. 1573). A grant by a Nandyāl chief in the reign of Tirumaladeva of Vijayanagar at Pennakonda.

(3). S.S. 1506 (A.D. 1584). Grant by another Nandyal chief, in the reign of Ranga Raya, at

Pennakonda.

DIGUVA AHOBILAM; -16 miles south-east of Sirvel. (Diggoo Hobalum.) There is a large unfinished mandapam here, which Mr. Fergusson (Ind. and Eastern Architecture, 378) states is "in plan and design very like that of the temple of Vitoba at Vijayanagar." He adds, however, "Its style and details are so much more like those of the Nayaks, that it must be at least a century more modern, and could not therefore have been erected before the destruction of that capital in A.D. 1565." He thinks that it must have been erected by one of the expatriated Rajas of Vijayanagar, though tradition is silent on the subject. "Whoever may have built it, it is a fine bold specimen of architecture, and if the history of the art in the south of India is ever seriously taken up, it will worthily take a place in the series as one of the best specimens of its age, wanting the delicacy and elegance of the earlier examples, but full of character and merit." Mr. Fergusson calls the place Diggu Hublum. The correct transliteration, however, is as I have given it. Digura, in Telugu, means "lower" and is here used to distinguish this from the Ahobilam on the hill 4 miles to the eastward, which is known as Yeguva, or "upper," Ahobilam. My information about inscriptions is vague, those at both places being mixed indiscriminately in the copies sent to me. I have noted them all above, under Ahobilam.

JÜVEPALLE; - 9 miles north-west of Sirvel. (Ju Serawull.) Two old temples.

KALUGOTLAPALLE; -22 miles south of Sirvel, 2 miles west of Chagalamarri. (Culgotlapilly.) There are six deserted temples here. Near another temple, quite in ruins, is an inscription on a stone, said to be "illegible."

Lingamdinne;—14 miles south of Sirvel. (Lingundinny.) On a stone standing near a well outside the village is an inscription, dated S.S. 1429 (A.D. 1507), recording a gift of lands by a private person in the reign of Narasimhadeva of Vijayanagar.

MAHADEVAPURAM; -11 miles south-east of Nandyal. (Madaypoor.) Three miles from this village, close to the high road, is a deserted temple of Vishnu.

Passurupādu; -7 miles north-west of Sirvel. (Pesserpad Serawull.) Two old temples.

PEDDA CHINTAKUNTA; -- see CHINTAKUNTA.

RUDRAVARAM; -61 miles south-east of Sirvel. (Roodrar.) A ruined temple of Siva, built, according to tradition, by Pratāpa Rudra, "Rāja of Rajahmundry," probably Pratāpa Rudra II of Orangal (1295-1323 A.D.). A mile or so west of the village Mr. Bruce Foote, of the Geological Survey, found a stone implement, and states that he saw many others. (Madras Journal, XXIII, Part II, p. 73.)

THE BELLARY DISTRICT.

The author of the Bellary District Manual begins his sketch of the Political History of this district (p. 101) by stating that its ancient history is "lost in obscurity;" and the ten years that have elapsed since the publication of that work have hardly witnessed any advance in our knowledge. It is to be hoped that careful and critical study of the existing inscriptions will throw some light on the subject; for though it seems almost absurd to say so, it is nevertheless a fact that, previous to the fourteenth century, all is vague and uncertain. The inscriptions noted in the following list are probably only a small proportion of those that exist in this part of the country, and about which we may in course of time hope to hear something. It will be noticed that the information sent to me from some of those tracts where we might expect most, namely, along the banks of the Tungabhadra, is most meagre. There is no reason, therefore, as yet to despair of the result.

At present, however, little can be said as to the state of the district previous to the advent of the Mussulmans. Traces exist of Chola sovereigns, but they are few and far between, while there is a strange want of evidence of any Chalukya occupation, and I have not as yet met with a single Kadamba inseription, and only one of the Hoyisala Ballalas. The Kumārasvāmi temple in the Sandūr Valley is said to have been founded in A.D. 719, and there is a small temple of great age on the rock above the principal temple at Hampi. A large number of inscriptions cannot be deciphered by my correspondents, and are entered as "illegible." Some of these may turn out to be of great antiquity; but, putting these aside, the sum total of inscriptions of which information has been sent me, bearing date earlier than the four-

teenth century, amount to four ;-

(1.) An inscription of A.D. 1168, at Hemayatī in the Madakasīrā Taluk, which mentions a Chola

king by name Mallideva.

(2.) A Hoyisala Ballala inscription at the same place, dated in A.D. 1205, mentioning Vira Ballaladeva of that dynasty.

(3.) An inscription at Pennakonda, dated A.D. 1261, mentioning a certain Jagadeva Mahārāja;

(4.) One at Halavagalu, in the Harapanahalli Taluk, dated A.D. 1282, the purport of which seems

doubtful. In A.D. 1293 the Muhammadans first appeared in the Dekkan, and in seventeen years they had completely destroyed the kingdom of the Yadavas of Devagiri, and that of the Hoyisala Ballalas. A few years later the Bahmani chiefs established the earliest of the powerful Muhammadan kingdoms, north of the Krishna, while the Vijayanagar dynasty arose in the south as a bulwark for the defence of Hindu rights. From the first half of the fourteenth century all becomes clear. The constant wars between Vijayanagar, Orangal, and the Muhammadans are graphically narrated in the pages of Ferishta, and there are numberless inscriptions to assist in completing the story. The Bellary District remained under the Vijayanagar sovereigns till the downfall of the dynasty in A.D. 1565, when the combined forces of all the Dekkani kingdoms defeated the Hindus at Telikota. Thenceforward the district was under Mussulman rule, but the local land-owners became more powerful and independent under the name of Polegars, and the country bristled with their strong hill-fortresses. They were gradually reduced by the Nizām's government and the cruel and unscrupulous Mysoreans, Haidar 'Ali and Tipu Sultan. The country was finally reduced to order by the British within the present century.

ADŌNI TALUK.

ĀDŌNI (Ādavāni, Ādavēni); -40 miles north-north-east of Bellary. (Adwanny.) A strongly fortified five-peaked hill. Tradition states that the original fort was built 3,000 years ago by Chandrasimha of Bidr. The place was taken by Krishnadeva Raya of Vijayanagar (A.D. 1508-1530). After the battle of Telikota, Malik Rahman Khan was the first Mussulman governor. He lies buried in a fine

¹ I have had no reply from any one in this taluk in answer to my appeal for information. Probably remains abound along the banks of the Tungabhadra.

tomb on the "Talibanda" Hill. His successor built the lower fort and the Jama Masjid. Later the place became part of the possessions of the Nizām, and it was granted in Jāgīr to Basālat Jang, who made it his capital. He died 1782, and was buried here. Ādōni was captured by Tīpu Sultān in 1786. (District Manual, 37.) The Jama Masjid is said to be the best specimen of Muhammadan architecture in the district.

Kosyi;-16 miles north by west of Adoni. (Kosgee.) Ruins of fortifications and temples on a rock. (District Manual, p. 39.)

BELLARY TALUK.1

Bellary (Ballari) .- Hemy quarters of the district. The fort here was built in the reign of Krishnadeva Raya (A.D. 1508-1530) by Timmappa, a dependent of that king. After the battle of Telikota the chief of Bellary became independent of the Vijayanagar kingdom and succeeded in defeating, in a battle fought near Kampli in A.D. 1650, the troops of his sovereign, who were sent to enforce payment of tribute. The Raja of Bellary subsequently recognized the Nizam as his suzerain, but in A.D. 1769 he refused tribute, and being threatened, summoned to his aid Haidar 'Ali of Maisūr. Haidar defeated the Nizām's army in the plain at the foot of the rock, and seized the fort, the Polegar fleeing to Shōlapur. Haidar improved the fortifications. The place passed into the hands of the Nizam in A.D. 1792. (District Manual, 10.)

HIREHALA; -10 miles south of Bellary. (Hirrahall.) There are the remains of a strong fort here.

Кейснейсори;—33 miles north of Bellary, on the Tungabhadra. A fort, palace, and gardens. In one of the walls is a long inscription in Old Canarese; but it is said to be unimportant. (Manual, 295.)

Kudatani;—11 miles west by north of Bellary. (Koodatunny.) In the District Manual (p. 295) Mr. Kelsall mentions a curious hill composed of scorize "about three miles beyond Kodutanni and close to the Antapur pass on the right of the road." It is about fifty feet high and four hundred feet in circum-ference. It sounds hollow when trodden on. "Some have thought it to be of volcanic origin, but Captain Newbold thought it more likely to be the remains of an ancient furnace. The local tradition is that the mound is composed of the ashes of an enormous Rakshasa or giant, whose funeral pile this was." Another account makes it to be the ashes of a funeral pile raised over a quantity of corpses of soldiers killed in battle. (See Captain Newbold's paper of On some ancient mounds of scorious Ashes in Southern India" in the Journal of the Royal Asiatic Society for 1842, VII, 129; also the Madras Journal of Lit. and Science, VII, 130, where a sketch of the place is given. Compare the mound at Nimbapuram in the Hospet Taluk of this district.)

Captain Newbold wrote an account of Kudatani in the Madras Journal (XI, 307), calling the place "Courtney." He states that it was formerly an important Jaina stronghold, and that one of the principal bastis is now occupied by Saiva images, while another has been converted into a mosque, and a third forms the math of a Jangam priest. "The large image of one of the Tirthankars is seen cast outside the

western gate, disfigured in the usual manner, and its feet buried in the soil."

Kurgopu;-15 miles north by west of Bellary. (Koorgode.) A number of temples, with inscriptions in Old Canarese.

ĀLŪR TALUK

ĀLŪR (Ālūru).—Head-quarters of the taluk, 27 miles north-east of Bellary. (Auloor.) In the hills a few miles north-east of Alur are said to be a quantity of ruins of an old city, with remains of temples,

Chippagery; -13 miles south by east of Alur. (Chippagerry.) "On a rock in the centre of the town are the remains of some very fine temples." (District Manual, p. 35.)

Halaharvi;—6 miles south-west of Alur. (Haulhurry.) Two miles west of this village is the temple of Anjaneyasvāmi, in front of which is a slab with an undated inscription. It records the erection of a choultry by a private party with the consent of Sadāsiva Rāya of Vijayanagar. There is a very old Vishnu temple in the village. Near a well close to the choultry is an "illegible" inscription.

¹ See note on previous page.

Kurukunda; 9 miles north of Alur. A deserted temple of Obaleśvarasvāmi. In the temple of Anjaneya are inscriptions on two stones, said to be "illegible;" and south of the temple of Bhimalingestara is another, similar.

Rāvēнаці ;—24 miles north-north-west of Ālūr. (Ravahall.) Two old temples. In the temple

of Anjaneya is a stone bearing an "illegible" inscription.

(Seedurhall.) South of the temple of Anjaneya is a stone Sīdarahalli;—15 miles south of Alur. bearing an inscription said to be "illegible."

HOSPET TALUK.

Anantasayanagudi ;-1 mile north-east of Hospet, 5 miles south-west of Kamalapuram Bungalow at Vijayanagar. This is a large temple in ruins, "of interest to engineers and architects from the peculiarities of its construction." (Manual, 293.)

Kape Ramapuram.—Close to Hospet, on the road to Hampi. There are some old Mussulman

tombs here.

Kulli Ramapuram; -3 miles south of Hospet. (Rampoor.) On the wall of the temple of Anjaneya is an inscription dated S.S. 1600 (A.D. 1678), recording a grant in the reign of Venkatapati Raya.

MALAPANNAGUDI ;-21 miles east of Hospet. (Mulpungoody.) An inscription on a fallen stone in a field to the east of the village. It is dated S.S. 1332 (A.D. 1410), and records a grant by Deva Raya of Vijayanagar.

MUPANNANAGUDI; -21 miles north-east of Hospet, 3 miles south-west of Kāmalāpuram Bungalow

A large Siva temple in ruins. at Vijayanagar.

NIMBĀPURAM; -81 miles north-east of Hospet, 1 mile east of Hampi, on the Tungabhadra. (Nimba-"About a mile easterly from Nimbapur, in the suburb of Bijanuggur, lies an oval-shaped heap of calcareous scoria about 45 yards long by about 18 broad, and from 10 to 14 feet high, partially covered by grasses and other vegetation. It is evidently artificial and of considerable antiquity. The Brahmans aver it to be the ashes of the bones of the giant Walli, or Bali, an impious tyrant slain here by Rama on his expedition to Lanka (Ceylon)." (Journal of the Asiatic Society of Bengal, XIV, 519, and Journal of the Royal Asiatic Society, XIII, 129. Compare this with another similar heap near Kudatani, Bellary Taluk.)

SANKALAPURAM; -2 miles east of Hospet. (Sunklapoor.) In the temple of Hanumantadeca is an inscription dated S.S. 1435 (A.D. 1513), recording a grant in the reign of Krishnadeva Raya. In the temple of Virabhadra is an inscription. The information I have received regarding it must be wrong, as I am told that it is dated in S.S. 1467 in the reign of Krishnadeva Raya.

TIMMALĀPURAM; -26 miles south-east of Hospet, 141 miles west-south-west of Bellary. (Timtapoor.) There is a stone inscription here, on the village boundary, dated S.S. 1461 (A.D. 1539), recording an act. of charity done by a private person in the reign of Achyutadeva Raya of Vijayanagar.

VADRAHALLI; -5 miles east by south of Hospet. (Wuddarhully.) A copper-plate inscription in the possession of Kondikāra Gurappa. It is dated S.S. 1620 (A.D. 1698), and records a grant by a local chief.

VIJAYANAGAR; -33 miles west by north of Bellary, on the Tungabhadra. (Ruins of Beeinagur.) The great ruined city, whose remains cover several square miles of country. The town on the river bank is called Hampi or Hampe (Humpee), and is inhabited at the present day. On the north side of the river is the town of Anagundi, which seems to have been the family dwelling-place of the chiefs who afterwards became so powerful under the name of Rayas of Vijayanagar. They possessed at one time the whole of Southern India, and became known to our early settlers under the name of "Kings of Beejnuggur or Bisnagar " (the name being variously spelt), or "Kings of the Narasimha family." The expression "The Nursingh Raja" or even "Raja of Narasingh" is often met with. The title owed its origin to the coincidence of the reign of Narasimha and of his powerful descendants with the visits of the first European travellers to this country, Narasimha having inaugurated a new dynasty in A.D. 1490,1

¹ The tendency to commemorate the name of the founder of a dynasty is very strongly marked in South Indian inscriptions. Inscriptions of the Nayakkas of Madura, who probably followed Vijayanagur customs, constantly prefix to the name of the reigning Inscriptions of the Nayakkas, the first of the family. The inscriptions in the Kistna and Godavari Districts chief the name of his ancestor Visyanatha Nayakka, the first of the family. The inscriptions in the Kistna and Godavari Districts require to be carefully studied, but I think it will be found that the Chalukyan kings, and their successors the Cholas who ruled the Eastern Chalukyan dominions, were known by the title of "the Vishauvardhana king" after Kubja Vishauvardhana, the founder of the dynasty. of the dynasty.

Odoardo Barbessa and Cæsar Frederic were amongst the earliest visitors to Vijayanagar, and they described the city as being very magnificent. The latter estimated its extent as amounting to 24 square miles, and, if suburbs were included, no doubt he was not far wrong. The extent of the main line of outer fortification, including the river front, is about 16 miles. There is an outlying line of fortification 8 miles from Hampi on the Bellary road. This is not the place to attempt any minute description of the remains at present existing. They consist of temples, palaces, lines of fortification, statues, and a large number of other buildings solely constructed of stone. There are a number of Jain temples, all descreted, and, close above the temple of Hampi now in present use, an interesting little shrine with a stone waggon-roofed gopura, evidently of far greater age than the remains surrounding it, and in character strikingly like the older Dravidian temples of Māvalivaram, or the "Seven Pagodas."

[There is a slight notice of Vijayanagar in J.A.S.B., XIV, 517. Wilson's paper in the Asiatic Researches (XX, 1), with Ravenshaw's translations of some Vijayanagar inscriptions, is interesting. Newbold published a notice of the place in the Madras Journal of Literature and Science (X, 109). Mr. Fergusson's writings are the most valuable. (See his "Architecture in Dharwar and Mysore," p. 65, plan, frontispiece, and plates lxii to lxix, lxxviii to lxxxi, lxxxv, and lxxxvi. Indian and Eastern Architecture, 211, 373, 384, 565.) Mr. Kelsall gives a slight account of the place in the District Manual, reprinted in the Indian Antiquary II, 177. An excellent description of the remains was published in the "Madras Mail" newspaper, in May 1881. For the dynasty of kings see Burnell's South Indian Palæography, p. 55, and Vol. II of this publication.]

The exact age of the earliest settlement at Hampi is as yet unknown. It is said that a town existed there as early as A.D. 1100. The Dharmakarta of the Hampi temple asserts that there are inscriptions and records extant to prove that the great gopura of the first prakara of the Hampi temple was originally built in A.D. 1199 (S.S. 1121), when a certain "Bodayya Raja" gave the village of Hampi as a charitable gift for the use of the temple. He confirms the date A.D. 1336 as that of the commencement of the great Vijayanagar dynasty, saying that in that year (S.S. 1258) a priest called "Vidya Rāmasvāmi" (Vidyāranya) founded the city and established Bukka Rāya as the first sovereign. He states that the great gopura at Hampi was repaired by Krishnadeva Raya in S.S. 1430 (A.D. 1508) at his accession, and that the second gopura was constructed in the same year. Fergusson gives the year A.D. 1118 and the name "Vijaya Rayal" as the date and founder of the traditional original city. (Indian and Eastern Architecture, 374.) He also assigns the beautifully sculptured " Vittalasvāmi mandapam," or temple of Vitōba, to the reign of Achyutadeva (A.D. 1530-1542). The Dharmakarta asserts that it was built by Krishnadeva Raya in A.D. 1509. Amongst the ruins of Hampi are to be found temples of worshippers belonging to the Vaishnava, Saiva, and Jaina faiths in close proximity, and on many temples are found sculptures of both the first two mixed together. On the temple of Hazāra Rāma, built by Krishnadeva Raya in A.D. 1513, is a Jaina figure on the outside of the Vimana wall. All religions seem to have been equally tolerated. Some of the Jaina temples at Hampi are constructed in a northern style, quite different to that of the majority of the buildings. An inscription at the Krishnasvāmi temple states that it was built and endowed by Krishnadeva Raya in S.S. 1535 (A.D. 1513) after his return from his eastern conquests.1 The great monolithic statue of the Narasimha Avatāra close by, was hewn, as an inscription states, during the reign of the same monarch in A.D. 1529. The Jaina shrine known as the "Ganagitti temple," not far from Kamalapuram, was built, according to an inscription, by Harihara in S.S. 1307 (A.D. 1385). It is in excellent preservation.

Anagundi was formerly a suburb of Vijayanagar. The granite piles of a bridge over the river, or

stones marking the limits of the causeway, are to be seen opposite Hampi.

The kings of Vijayanagar were perpetually at feud with the Muhammadan kings of the north of the Krishnā, and Ferishta's well-known history of these wars is invaluable. The kingdom was finally overthrown by a powerful combination of all the Mussulman States in the Dekkan in A.D. 1565, when the great and decisive battle of Telikōta (near Raichore) for ever annihilated the fortunes of the reigning house and drove its members into exile. The capital was sacked. The expatriated chief settled first in Pennakonda, but subsequently removed to Chandragiri. A descendant of the family still resides at Anagundi.

General Cunningham identifies Anagundi with the Kong-kien-na-pu-lo (Konkanapura) of Hiwen

Thsang (Ancient Geography of India, I, 552. Julien's Hiouen-Thsang, Voyages, II, 146).

Inscriptions are numerous. I have only obtained copies and notes of a few; some taken by myself during a hurried visit, some from Mr. Ravenshaw's paper in the Asiatic Researches (Vol. XX, No. 1).

(1.) S.S. 1307 (A.D. 1385). On the dhvaja stambha of the Jaina shrine called the "Gānagitti temple," on the road from Kāmalāpuram to the temple of Viţtalasvāmi, are two inscriptions recording its construction by the son of the minister (a "Nāyakkar") of king Harihara.

¹ That is, his earlier eastern conquests. A.D. 1516 to 1518 witnessed his triumphant progress to the more northerly of the coast districts on the Bay of Bengal.

(2.) S.S. 1358 (A.D. 1436). Two miles north of Anagundi on the Nizām's side of the river is a temple, near which is a stone inscription recording a grant by Deva Raya.

(3.) S.S. 1435 (A.D. 1513). On the wall inside the prākāra of the Hazāra Rāma temple. Records

the erection of the temple by Krishnadeva Raya in that year.

(4.) S.S. 1435 (A.D. 1513). On a stone at the large temple of Krishnasvāmi. Records that Krishnadeva Raya constructed the temple after his return from his eastern conquests of Udayagiri and the parts adjacent.

(5.) S.S. 1438 (A.D. 1516). On the wall of a mandapam close to the Vittalasvāmi Mandapam.

Mentions the name of Krishnadeva Rāya.

(6.) Same date and reign. On the same wall.
(7.) S.S. 1442 (A.D. 1520). On the wall at the south side of the entrance to the Hazāra Rāma temple. A grant to the temple by Timma Raja, son of "Śrīman mahāmandalēśvara Chikka Timmayya Dēva mahā Arasu." This is probably Krishnadeva Rāya's minister Timma Arasu or Timma Rāja, whom we meet with in other inscriptions.

(8.) S.S. 1451 (A.D. 1529). On a stone in front of the great statue of Narasimha near the Krishnasvāmi temple. Records the cutting of the statue by a Brahman, and the endow-

ment of worship thereto by Krishnadeva Raya.

(9.) S.S. 1463 (A.D. 1541). On the temple of Raghunāthasrāmi, on the road from Kāmalāpuram to Bellary. Records a grant by Achyutadeva Rāya. (Asiatic Researches, XX, 26.)

(10.) S.S. 1467 (A.D. 1545). On the wall of the Madhavasvami temple, east of the temple of Pattanada-Ellamma, close to the large temple of Hazāra Rāmasvāmi. Records the construction by king Sadasiva of a mandapam in the main bazaar. (Asiatic Researches, XX, 35.)

(11.) S.S. 1483 (A.D. 1561). On the wall of the Vittalasvami Mandapam. Grant by king

Sadāśiva. (Asiatic Researches, XX, 28.)

(12.) S.S. 1431 (A.D. 1509). At the Virūpāksha temple at Hampi, on the north wall of the mandapam called the madhyarangam, and on the south side of the gopuram. Grant to the temple by Krishnadeva at the time of his coronation.

(13.) S.S. 1348 (A.D. 1426). On the wall of the Jaina basti close to the east of the Patta-

nada-Ellamma temple. Grant during the reign of Deva Raja of Vijayanagar.

(14.) S.S. 1359 (A.D. 1437). On a stone leaning against the wall of the temple of Hanumān. Records a grant by Deva Rāya.

(15.) S.S. 1448 (A.D. 1526). Close to No. 14. It records a grant by Achyutadeva.

(16.) S.S. 1478 (A.D. 1556). Also near the same temple. A grant in the reign of Sadāsiva by Tirumala Rāja, son of Srī Ranga Rāja.

HUVINAHADGALLI TALUK.

Anguru:—12 miles west-south-west of Huvinahadgalli. (Ungoor.) A deserted temple dedicated to Kalleśvara, with sculptures and inscriptions.

Hīrahadagalli; — 9 miles south-west of Huvinahadgalli. (Hirra Huddagully.) A well-sculptured deserted temple, with four inscriptions on stone, all said to be "illegible."

Hölalu; -19 miles south-west of Huvinahadgalli. (Hollal.) Two inscriptions at the Siva temple, and one at the temple of Gauresvara.

HUVINAHADGALLI.—Head-quarters of the taluk, 67 miles west of Bellary. (Havinhudgalli.) There are four temples here. In the temple of Keśavasvāmi is an inscription. The Siva temple is well sculptured, and contains an "illegible" inscription. Two temples were discovered hidden by the walls of the fort when the latter was dismantled in 1866.

KATTIBINNÜRU;-14 miles south-west of Huvinahadgalli. (Cutta Bennoor.) A deserted Brahmanical temple said to be well sculptured.

Kobali :- 6 miles north by west of Huvinahadgalli. (Coambally.) A well sculptured Siva temple.

Kogala;-15 miles east-south-east of Huvinahadgalli. Information has been sent me of the existence here of a ruined "Buddhist" temple, with inscriptions. Probably it is the remains of a Jain basti. There are said to be "illegible" inscriptions on three detached pillars.

KOTTANAKALLU; -3 miles north of Huvinahadgalli. An old temple dedicated to Kotesvara on the bank of the Tungabhadra. An inscription, said to be "illegible."

Māgalā.—On the Tungabhadrā, 10 miles west of Huvinahadgalli. (Maugala.) There is a deserted temple of Venugopālasvāmi here, said to be very beautifully sculptured. Another older temple, also deserted, stands near it. At the latter is an inscribed stone. There is said to be a "Buddhist" temple here, still used for worship. This is probably a Jain temple.

Mailāra;—22 miles-south west of Huvinahadgalli, close to the Tungabhadrā. (Mylarra.) There is an important Siva temple here to which many pilgrims resort on the occasion of the annual festival in the month of February. About 50,000 people are said to assemble here every year. There is a peculiar custom at the feast, in the utterance of a prophetic sentence annually, by a child supposed to be inspired by the deity. (District Manual, 294-5). The Sthala Purāna and Māhātmya of the place are with the Dharmakarta of the temple.

RANGĀPURAM; -8 miles west of Huvinahadgalli. (Rungapoor.) A Vishnu temple with inscrip-

tions, well-sculptured. The Sthala Purana is with the Dharmakarta of the temple.

Sogī;—5 miles south-south-east of Huvinahadgalli. (Sogay.) A well-sculptured Siva temple with inscriptions.

Tambrahalli;-18 miles north-west of Huvinahadgalli. (Tumberhully.) A well-sculptured

Vishnu temple on a rock.

Vallabhāpuram;—25 miles east-north-east of Huvinahadgalli, 10 miles west-south-west of Hospet. (Wullavapoor.) There is a stone anicut here built across the Tungabhadrā by Krishnadeva Rāya in Ś.Ś. 1443 (A.D. 1521). Inscriptions on stones at either end record the fact. (Journal of the Asiatic Society of Bengal, XIV, 521.)

YENIGI;—close to Hampasagara, 12 miles north-east of Huvinahadgalli. (Humpasagra.) Near'a

temple of Hanuman is an "illegible" inscription

SANDŪR ZEMINDĀRI.

THE TEMPLE of KUMĀRASVĀMI;—6 miles south of Sandūr. (Comarsamy Pag.) This is an ancient and highly venerated place of worship. There is a cave, regarding which a legend is told. Legends are also current regarding some heads carved in stone. (See Madras Journal of Literature and Science, VIII, 144.) A Sāsanam states that the temple was founded in S.S. 641 (A.D. 719). There is an inscription here dated S.S. 1137 (A.P. 1215).

Rāmanamalai, or Rāmanadurgam (Ramandroog);—6 miles north-west of Sandūr. (Ramanmullay.) A lofty hill, about 800 yards from the foot of which, on the road leading to Nārāyanadevarakerri, on the boundary between Sandūr and the Hospet Taluk, is an old Vīrakal. There is a rude cyclopean wall fortifying part of the hill, and a small but very old temple on the plateau dedicated to Kāmasvāmi.

Sanpūr;—24 miles west of Bellary. (Soondoor.) The capital of a small Native State, lying in a hollow amongst the hills. Newbold, in the Madras Journal of Literature and Science (VIII, 128), gives an account of the Mahratta family from whom the present Rāja is descended, and a description of the "Valley of Sondūr." See also the District Manual (241-259). In the office of the Agent of the Rāja, at Sandūr, is a copper-plate document evidencing the grant of land in inam to village carpenters, and the building of villages by a "Narapati" king. His name is given, in the copy sent me, as "Krishna Rāja," and the date as S.S. 1210 (A.D. 1288). There is probably an error somewhere.

HARPANAHALLI TALUK.

Arasikeri;—10 miles south-east of Harpanahalli. (Arsakerra.) A large deserted temple of Hari-harestara.

BĀGALI;—3 miles north of Harpanahalli. (Baugaly.) There are 35 "illegible" inscriptions, on pillars, and on detached stones, at the temple of Kalleśvara, which is well sculptured. There is another inscription, also "illegible," at the temple of Chennakeśava; another, similar, at the temple of Sūryanārāyana, and another at the temple of Vīrabhadra.

Bennihaili;—8 miles east of Harpanahalli. (Bennyhully.) Five inscriptions at the temple of Virūpāksheśtara. (No particulars sent.)

CHETNAHALLI: -18 miles south by east of Harpanahalli. (Chettanhully.) There are five inscriptions at the temple of Kalleśvara, of which no particulars are sent me.

CHIGATERLI; -6 miles east by north of Harpanahalli. (Chiggatair.) A large temple of Nārada Muni, with an "illegible" inscription. There is another similar inscription on a stone, north of the village.

Снікка Каlaganakatti;—31 miles north of Harpanahalli. (Chicka Cullaganeut.) An inscription

at a shrine in the middle of the village.

CHIRATTAHALLI; -8 miles south-east of Harpanahalli. (Cheratanhully.) An inscription in front of the Siva temple west of the village.

Dugavatti;-14 miles south-west of Harpanahalli. (Daggutty.) Near the temple of Siva is an inscription.

GARBHAGUDI;—14 miles west of Harpanahalli. (Currabaguddy.) An old fort on a hill.

GUDIHALLI; -- 10 miles south-east of Harpanahalli. (Goodyhully.) Four inscriptions. A sculptured temple of Siva. One of the inscriptions is dated S.S. 1449 (A.D. 1527), and records a private grant in the reign of Krishnadeva Rāya.

GUDIHALLI; -- 10 miles east by south of Harpanahalli. (Goodyhully.) An inscription (no particulars

sent) in the temple of Sūrya Nārāyanasvāmi.

Gundagatti;-61 miles south-south-west of Harpanahalli. (Goondagatty.) Near a ruined temple of Basava in a field south of the village is an inscription.

HALAGILAVADA; -10 miles south-west of Harpanahalli. (Hallagilraud.) An old temple. In front of the Kallesvara temple on the road, north of the village, is an inscription.

HALAVĀGALU;—13 miles west by south of Harpanahalli. (Hullwangle.) An ancient Siva temple in a fort. In it is an inscription dated S.S. 1204 (A.D. 1282), a grant by a private person, acting under orders of the commander-in-chief of "Praudha Pratapa Chakravarti Ramachandra Nayaka."

HARPANAHALLI (Harapanahalli).—Head-quarters of the taluk. A large fortified town, built, according to local tradition, in the year S.S. 1486 (A.D. 1564). There is a temple dedicated to Venkatasvāmi. The fort is a very fine one, and the Polegar was one of the most powerful in the district.

HARIVI;-17 miles west of Harpanahalli, on the Tungabhadra. (Hurrary.) There is an "illegible" inscription in the old temple of Kalleścara.

HARIYAMANĀHALLI;—16 miles south of Harpanahalli. Five inscriptions at different places (no particulars sent).

KULAHALLI; -5 miles north of Harpanahalli. (Coolhully.) An old sculptured matham.

Kuruvatti;—17½ miles west of Harpanahalli, on the Tungabhadra. (Cooracutty.) A Siva temple. with an "illegible" inscription. The temple is said to be a fine one. There is a fort here.

Machinalli; -7 miles south of Harpanahalli. Two inscriptions at the temples of Hanuman and Siva, both illegible.

MADLAGIRI; -7 miles north-north-west of Harpanahalli. (Maudlagerry.) An old and ruined temple in the village.

MANNERA MASALAVĀDA; -10 miles north-west of Harpanahalli. (Mosalicand.) In a ruined temple near the village is an "illegible" inscription. In the village, at the temple of Muktiscara, is another.

Nilagunda;—6 miles west-south-west of Harpanahalli. (Neelgoonda.) Two lofty temples, said to be very old. In the temple of Anantasayana is an "illegible" inscription. There are six "illegible" inscriptions at the temple of Bhimeseara on the tank-bund. The temple is said to be profusely sculptured. A mile north of the village is another temple with an inscription, also stated to be "illegible."

RAGI MASALAVADA; -13 miles south-south-west of Harpanahalli. (Raggy Mosalwaud.) An inscription on a stone in front of the temple of Rāmasrāmi, south of the village.

VUTSANGI DURGAM; -16 miles south by west of Harpanahalli. (Oochingy Droog.) On the top of a hill, here, is a large fort and a palace, built of stone. It is a fine mass of buildings. There are three inscriptions here; one at the shrine of Vutsangamma, one at a shrine on a hill in the hamlet of Karadidurgain, and one on a mound on the south of the town called Badigera Maradi.

KÜDLIGI TALUK.

AMBALA;—14 miles west of Kūdligi. (Ummalay.) The temple of Siva is old, and well sculptured. In the prākāra is a long Canarese inscription on a slab of black stone.

Bennikallu;—10 miles west-north-west of Küdligi. (Bennacull.) An old sculptured Siva temple.

An "illegible" inscription in front of a mandapam of the temple.

BĒVŪRU;—12 miles west of Kūdligi. (Bayoor.) Two "illegible" Canarese inscriptions. In front of the gate of the Kalleśvara temple is another, similar.

DĒVALĀPURAM;—5 miles south-west of Kūdligi. (Davalapoor.) A temple of Santeśvarasvāmi, of considerable size, in which is an inscription in old Canarese, "illegible."

Gudikāta;—17 miles west by south of Kūdligi. (Goodicotta.) An old Polegar fort of some size. To the west of the village is a building used by the Polegars, with wells, &c.

HULAKUNTA;—6½ miles north of Kūdligi. (Hoolycoonta.) An "illegible" inscription, at a tank half a mile south of the village.

HYALYA;—11 miles west by south of Kūdligi. (Yhalla.) There is an old Śiva temple here. Near one of the mandapams is a stone inscription in Canarese. It is said to record a grant to the temple by "Someśvara Rajeśvara, son of Mallinātha."

Kottūru;—12 miles south-west of Kūdligi. (Cottoor.) There is a fort here. In the north wall of the house of Virūpāksha Śāstri's house in the fort is a stone with an inscription, dated Ś.Ś. 1469 (A.D. 1547), in the reign of Sadāsiva of Vijayanagar. A manuscript relating to the Vishnu temple is in possession of Rāvaṇa Śāstri, a resident of this village. There are three temples here, all in use. In the bazaar, opposite the gate of the Śiva temple, is an inscription in Canarese of which the purport is unknown.

Sangameśvara;—15½ miles west by south of Kūdligi. (Sungumaishwar.) West of this village, near a well, is an inscription in Canarese on a store bearing the "figure of a man." It is dated S.S. 1654 (A.D. 1732), and records a grant made by a private person.

Siranāyikanahalli;—6 miles south-west of Kūdligi. A furlong north of the village is a stone

inscription dated S.S. 1640 (A.D. 1718), recording a private grant to the temple.

Sōvēnahalli;—7 miles east of Kūdligi. (Sovainhully.) In a place two furlongs west of the village, called Sālugallu, is an inscription on a stone in old characters which the people cannot read. A rough copy has been sent me which leads me to think that it is really old. In the middle of the village is the temple of Ārjaneyasvāmi, with a dhvaja stambha having inscriptions about a century old, as far as I can gather from the confused description sent to me.

Virannadurgam; -4 miles south of Kudligi. (Veeran Doorga.) . An old fort.

VUJINI;—15 miles south-south-west of Küdligi. (Oojinny.) There is a temple here dedicated to Siddheśvarasvāmi. There are several inscriptions on pillars and beams, on stones leaning against the eastern and western walls, and in other places. They are all "illegible." A sculptured stone "lotus" in the temple is said to be well executed

RĀYADRUG TALUK.

ADAGUPPA;—4 miles south of Rayadrug. (Audgoopa.) On a stone in the village is an "illegible" inscription.

ANKAMPALLE; -25 miles east of Rayadrug. There are ten inscriptions in this village, all said to be in Telugu, but "illegible" owing to injury.

AVULADOTLA;—10 miles east of Rayadrug. (Auvikloatla.) Two "illegible" inscriptions in the fields.

AYATANAHALLI ;-3 miles south-east of Rayadrug. (Ayatanhully.) An "illegible" inscription in a field.

Ayıgarlahallı;—19 miles south-south-east of Rayadrug. (Aygarhully.) Three "illegible" inscriptions.

Baginavakanahalli;—5 miles east of Rayadrug. An "illegible" inscription on a stone in the temple of Anjaneya.

BANDURU: -20 miles north-north-east of Rayadrug. (Bundoor.) In the temple of Anjaneya is an "illegible" inscription.

Belaguppa; -20 miles east of Rayadrug. (Bellagoopa.) There are eight inscriptions here, all reported "illegible." One is at the gate of the small fort, two at the Siva temple, one at the temple of Anjaneya north of the village, one at the burial-ground, and three on stones in the fields.

BHAIRASAMUDRA; -11 miles south-east of Rayadrug. (Birasamoodra.) An "illegible" inscription in the temple of Anjaneya, north of the village.

BHAIRAVUNITIPPA ;-16 miles south of Rayadrug. In front of the temple of Bhairaveśvarasvāmi is an "illegible" inscription.

BHUPASAMUDRA; -9 miles east-south-east of Rayadrug. (Boopsamoodra.) Two inscriptions: (1) on a stone east of the village, dated S.S. 1478 (A.D. 1556), stating that in that year the above name was given to the village, which was formerly called "Kriyasaktipura"; (2) on a stone in the village, recording the erection of a pillar in front of the temple of Anjaneya by a private person in S.S. 1470 (A.D. 1548).

BIDARAKONTA; -20 miles north-east of Rayadrug. Five inscriptions:-

(1.) On a stone at a tank. "Illegible."

(2.) On a stone in a field. Records a private donation to a temple. (3.) On a sand heap on the village boundary. Injured and illegible.

(4.) On a stone in a field. Records a grant to a temple by "Narasinga Rāvu Rāma Rāvudēvara." in the time of Bābā Sāheb. Undated.

(5.) On a stone in a field. Grant of lands by the same. Undated.

Brahmasamudra;-16 miles south of Rayadrug. On a stone west of the village is an "illegible" inscription.

BÜDIGUMMA; -29 miles east of Rayadrug. In the temple of Anjaneya are two illegible inscriptions.

DARGĀKONDĀPURAM; -8 miles east of Rāyadrug. (Condapoor.) An illegible inscription near the temple of Hanuman.

DHARMAPURI; -5 miles east of Rayadrug. (Durmapoory.) An "illegible" inscription on a stone near a temple.

Dodanghatti; -9 miles north by east of Rayadrug. (Dodagutta.) Three "illegible" inscriptions: one in the prakara of the temple, one on a stone near a well, and one on a stone outside the village.

Ganigera; -13 miles north-east of Rayadrug. (Gunnygerry.) A Siva temple said to have been built by a Chola Raja. Close to it is a stone with an "illegible" inscription.

GARUDĀDRIVENKATĒNAHAĻĻI; -4 miles east of Rayadrug. (Venkitrammanhully.) There are two "illegible" inscriptions here, on stones at the temple of Anjaneya in a field.

GARUDACHERUVU; -19 miles north-east of Rayadrug. (Gurdachaid.) An "illegible" inscription in a field.

Gollapalle; -4 miles south-west of Rayadrug. (Gollapully.) An "illegible" inscription in a field.

Govindavāna; -20 miles north of Rayadrug. An "illegible" inscription near the Siva temple.

Gummaghatti; -9 miles south of Rayadrug. (Goomgutta.) A copper-plate inscription in the possession of Bhavi Narayana Reddi, a resident.

HADAGALI;-12 miles north of Rayadrug. (Huddagull.) An "illegible" inscription at the temple.

HANAKANAHALLI; -20 miles north of Rayadrug. At the temple of Anjaneya are two inscriptions said to be "illegible."

HANUMĀPURAM; -34 miles east of Rayadrug. (Unnampoor.) An "illegible" inscription on a stone in the village.

HARESAMUDRA; -19 miles north-east of Rayadrug. (Hurrasundra.) An inscription on a stone near the hamlet of Sakkarapalle records a private grant to the temple in S.S. 1576 (A.D. 1654). On two stones in the jungle are said to be "illegible" inscriptions,

HULĪKERA;—10 miles north-east of Rāyadrug. (Hoolykerra.) In the temple of Āñjaneya is an "illegible" inscription.

Kādulūru; -9 miles north of Rāyadrug. (Caudaloor.) An "illegible" inscription in the temple.

Kalugopu;—9 miles south-south-east of Rayadrug. (Cullagode.) Two inscriptions;—one, "illegible," on a stone close to the temple of Añjaneya, outside the village; the other, behind the same temple, is undated, and records a private donation to the temple.

KANEKALLU;-18 miles north-east of Rayadrug. (Cunnacull.) Two "illegible" inscriptions in the

temple of Narasimhasvāmi.

Kantānahalli;—20 miles south-south-east of Rāyadrug. (Cumlanhully.) An "illegible" inscription on a stone east of the temple of $\bar{A}\hat{n}janeya$.

KAVUKUNTLA; -see PEDDA KAVUKUNTLA.

Kayıdēvanahalli;—20 miles north of Rāyadrug. A copper-plate grant in the possession of Hanumanta Gaudu, a resident.

Keriyāganahalli;—15 miles north of Rāyadrug. (Kerra Yauganahully.) An "illegible" inscription near the temple of Siva.

Kōpihalli;—13 miles south by east of Rāyadrug. (Codyhull.) There is a copper-plate inscription here in the possession of Kōdihalli Rudra Gaudu, a resident. He is unwilling to part with it.

KŪDLŪRU;—11 miles north of Rāyadrug. (Coodloor.) Four "illegible" inscriptions; one on a pillar of the principal temple; one on a stone in front of, and one on a stone behind, the temple of Ānjaneya; the fourth in the hamlet of Gonda Sarapalle.

Kurlagunda;—14 miles east-south-east of Rāyadrug. (Koorlagoonda.) An inscription recording the errection of the temple of Siddheśvarasvāmi by a private person.

MALLAKĒTI;—18 miles north of Rāyadrug. (Mullykaitee.) On the edge of a tank, north of the village, is an "illegible" inscription. In the land of a Reddi is an inscription recording a private donation to the temple.

MALLAPURAN; —4 miles north of Rayadrug. (Mullapoor.) An old Vishnu temple on the top of a hill. At the temple of Anjaneya in the village is an "illegible" inscription on a stone. There is a copper-plate grant here in the possession of Kallimakula Tippayya, a resident of this village.

Mālyavu;—17 miles east-north-east of Rāyadrug. (Maulyan.) Four inscriptions, all "illegible"—(1) on a stone close to a mosque in a field of the village; (2) east of the Hanumantarāya temple; (3) in the fields; (4) in the field of a Karanam.

MECHHARI;—6 miles north of Rayadrug. (Machary.) Three inscriptions, all "illegible;"—(1) a mile west of the village; (2) near the houses of the shepherd-caste people, west of the village; (3) in a field north of the village.

Murapi ;—7 miles north of Rāyadrug. (Moorady.) Two "illegible" inscriptions at the old temple of $\bar{A}\tilde{\eta}janeya$.

NAGALAPURAN;—15 miles north of Rayadrug. (Nauglapoor.) Near the temple of Virabhadra is a stone bearing an inscription recording a donation to the temple by a private party. Another, similar, is to be seen on a stone in the fields.

NAGENAHALLI;—19 miles east-north-east of Rayadrug. (Naganhully.) An illegible inscription near the temple of \$\bar{A}\tilde{\text{ijaneya}}\$.

Nagreddypully.) Two copper-plate inscriptions, one in the possession of Hanimi Reddi, and another in that of Timma Reddi, residents of the village.

NEMAKALLU;—22 miles north of Rayadrug. (Naimcul.) There is an old temple of Añjaneya here, and an inscription said to be "illegible."

PEDDA KAVUKUNTLA; -30 miles east by north of Rayadrug. (Concoontla.) An "illegible" inscription on a stone in the temple.

PILLAHALLI; --15 miles north-east of Rayadrug. There is a copper-plate inscription here in the possession of one of the residents of the village.

PULAKUNTA; -5 miles south of Rayadrug. (Poolcoonta.) Three "illegible" inscriptions, two in the village and one in the fields.

Pulakūrti;—18 miles north of Rāyadrug. (Poolacoorlee.) An "illegible" inscription near the Siva temple.

RĀKAŢLA;—29 miles east by north of Rāyadrug. (Raucutla.) .There is a small fort here, and two "illegible" inscriptions; one at e temple of Rāmeśvara in the fort, the other on a stone north of the village.

Rāmāpuram;—27 miles east of Rāyadrug. (Rampoor.) An "illegible" inscription in a place known as Banda Chenu.

RANGASAMUDRAM; —7 miles south of Rayadrug. (Rungasamodra.) There are several inscriptions here:—

(1.) Close to the temple of Anjaneya. S.S. 1661 (A.D. 1739). The erection of the temple by a private person.

(2.) In a field near a tank. S.S. 1648 (A.D. 1726). A private grant.

(3.) S.S. 1651 (A.D. 1729). A private grant.
(4.) S.S. 1680 (A.D. 1758). (Copy incomplete.)
(5.) S.S. 1681 (A.D. 1759). A private deed of gift.

RATSAMARRI; -15 miles east by north of Rayadrug. Two "illegible" inscriptions.

RAYADBUG, RAYADURGAM.—The head-quarters of the taluk, 32 miles south of Bellary. (Raidroog.) An extensive hill-fortress, strongly built and in good preservation. The outer line of defence runs round the hill for a distance of five miles. At one place is a very ancient structure built over a cave said to have been used as a hermitage. There are nine stone statues there. I have information of the following inscriptions:—

(I.) At an ancient temple of Mādhavarāyasvāmi on the top of a hill, near the principal gate. Records the grant of two villages to the temple by the minister of Sadāsiva Rāya of Vijaya-

nagar.

(2.) On a wall of the same temple. "Illegible."

(3.) Near the principal gate of the temple of Rāmasvāmi. An inscription recording a grant of villages to the temple. It states that the image of the deity was originally in Pennakonda, but that Musali Kōnēti Nāyaka removed it to Kundarpi in Dharmavaram Taluk, whence it was removed hither in the reign of Pedda Kōnēti Nāyaka, and consecrated. These are local chiefs patronized by the Mussulmans after the fall of Vijayanagar in A.D. 1565.

(4.) On a stone close to the cave-hermitage mentioned above. Illegible.

(5.) On the dhvaja stambha of the temple of Jambukeśvara in the town. Undated. Records the

erection of the temple by a private party.

"About half way up the hill is the old palace of the Poligar, said to have been built about the beginning of the sixteenth century, and close by are two fine temples dedicated to Rāma and Kṛishṇa." (District Manual, p. 30.)

ŠETTŪRU;—19 miles south-south-east of Rāyadrug. (Shelloor.) An inscription, said to be "illegible," in front of the shrine of Hanumantarāya. A copper-plate grant in the house of Yajamāna Bhīmudu, a resident, said to be in Nāgarī characters.

Śingānahalli;—19 miles north-east of Rāyadrug. (Shingunhully.) There are six stone inscriptions here, all said to be "illegible;"—(1) in front of the temple of Ānjaneya; (2) and (3) in the temple of Sangameśvara; (4) in front of the same; (5) near the shrine of Mallanma; (6) at the hamlet of Gōvā-halam; (7) in a field.

Śīrpa;—21 miles east by south of Rāyadrug. (Seerpee.) Four inscriptions, of which only one, on a stone in a field, is legible. The other three are at the temple of $\hat{A}\hat{n}janeya$, at the Siva temple, and on a stone north of the village.

ŚRĪDHARAKAŢŢ ;—17 miles north-east of Rāyadrug. (Sreedergulla.) Two "illegible" inscriptions in the fields of the village.

ŚRĪRANGAPURAM;—15 miles east of Rayadrug. (Sreerungapoor.) In the temple of Rangasvāmi is an "illegible" inscription.

Taggurarn;—22 miles east of Rayadrug. Behind the temple of Anjaneya is an "illegible" inscription.

TALLAKERA;—8 miles south of Rayadrug. (Taulykerra.) There are eight inscriptions on stone in this village.

(1.) On a stone near the edge of a tank. S.S. 1281 (A.D. 1359). Records the construction of

the tank by a private person.

(2.) Near a well in the land of a Reddi. S.S. 1649 (A.D. 1727). Grant of lands for the sinking of the well.
(3.) In land belonging to the temple of Virabhadra. Grant of lands to a private party by two

local chiefs. Undated.

(4.) Near the temple of Hanumantarāya, in the hamlet of Jangamayyapalle. "Illegible."

(5.) In a field. Undated. A private grant to the temple.

(6.) In the hamlet of Mallela. "Illegible."

(7.) On a stone north of a clump of trees in the hamlet of Kanakalapalle.

(8.) Near the weavers' houses in the principal village. "Illegible."

Tītekallu;—12 miles east-south-east of Rāyadrug, on the Haggari river. (Tetacu?l.) An "illegible" inscription in a field.

Tumbaganuru;—20 miles north-east of Rayadrug. (Toombaganoor.) An "illegible" inscription in a field.

VĪRĀPURAM;—3 miles south of Rāyadrug. (Veerapoor.) Two "illegible" inscriptions, one in the village, and one in front of the temple of Hanumantarāya.

Vudegolam;—3 miles east of Rayadrug. (Oodagolla.) There is an "illegible" inscription on a stone in front of the temple of Añjaneya.

Vupegolam.—Another village of the same name, 16 miles north-east of Rayadrug. (Oodegola.) Five "illegible" inscriptions on stones in punjah fields (Demarcation Nos. 1, 6, 10, 34, 83).

Vupparahalli;—17 miles north-east of Rāyadrug. (Ooperhall.) An "illegible" inscription in a field.

Vyāpalaparti;—10 miles south by east of Rāyadrug. (Yaupulpurtee.) Two "illegible" inscriptions on stone at a temple, and a copper-plate inscription.

Vyāparālla ;—13 miles east of Rāyadrug. (Yaparaul.) An inscription in the village, only partly legible.

 $V_{Y\bar{A}\bar{S}\bar{A}PURA\dot{M}}$;—25 miles north-east of Rayadrug. (Yassapoor.) At the temple of $\bar{A}\bar{n}janeya$ is an illegible inscription.

YARADAKERA;—15 miles south of Rāyadrug. Two "illegible" inscriptions, one near a temple on the edge of a tank, another outside the village.

Yāṭakallu;—21 miles north-north-east of Rāyadrug. (Oontacull.) Two "illegible" inscriptions in the fields.

YELANJI; -13 miles north-north-east of Rayadrug. (Yailanjee.) An "illegible" inscription in a field.

YERRAGUDI; -21 miles east of Rayadrug. (Yerragoody.) Two "illegible" inscriptions at the temple of Ramescara.

Yerragoonta.) In a field is an "illegible" inscription.

ANANTAPUR DISTRICT.

[For any general remarks regarding this district see under the Bellary District. The districts have been only recently separated, and the notice written regarding the latter district was intended to embrace both.]

GOOTY TALUK.

CHENNAVADUGÜRU;—10 miles south of Gooty. (Tora Wudgoor.) An inscription at the shrine of Anjaneya, said to be "illegible."

Chintalacheruvu;—12 miles south-east of Gooty. (Chintalcherroo.) There is a copper-plate inscription here, in the possession of Nidanaväḍa Timmā Reḍḍi.

Chittrachepu;—15 miles south of Gooty. Two inscriptions, both "illegible," one near a mosque, the other near the Siva temple.

DĒVARAPALLE;—10 miles south-south-west of Gooty. (Daverpilly.) There are two copper-plate inscriptions here, one belonging to Talari Bāḍigāḍu, and the other to Yērlam Rāmi Reḍḍi.

Gapēkallu;—26 miles west of Gooty. (Guddakull.) At the temple of Ānjaneya is an inscription, "illegible." Three copper-plate grants are in the possession of Karanam Nāgi Reddi.

Goory (Gurri).—Head-quarters of the Sub-Collector of the district. (Station on the Madras Railway.) A place of considerable historical interest. There is a fine fort in excellent preservation on a high rock, said to have been constructed by Krishnadeva Rāya. The tank at Gooty was made in S. S. 1531 (A.D. 1619) by Rāma Rāya, one of the expatriated princes of Vijayanagar. There are several buildings in the fort—barracks, residences, prisons, store-houses, magazines, &c. Near one of the prisons is an inscription said to be illegible. At the summit of the rock is a temple of Nrisimhasvāmi, to the north of which, near a bastion, is an inscription, consisting of a Sanskrit śloka in praise of "Bukka Nripati," probably Bukka Rāja, one of Krishnadeva Rāya's officers, who built the fort. A writer in the J.A.S.B., Vol. XIV, p. 512, derives the name of Gooty from the fact of the Rishi Gautama having resided on the rock, and, according to Mr. Kelsall in the District Manual (p. 43), this is the native tradition regarding the place. Gooty was besieged by the Mussulmans in the sixteenth century, and the garrison capitulated after a siege of twelve years. It was taken by stratagem by Hindu Rāu, father of Morāri Rāu, the great Mahratta chief, in A.D. 1758, and from him by Haidar 'Ali of Maisūr in 1776, after a siege of nine months. The fort passed into the hands of the English in 1799.

The citadel is entered through lines of fortifications containing fourteen gateways. In the lower fort are the public buildings, and the well and choultry constructed in memory of Sir Thomas Munro, whose

body rested here for a time before it was transferred to Madras. (District Manual, pp. 43, 44.)

Gundalla;—12 miles west-north-west of Gooty. (Goondalla.) There is an inscription here in the possession of the Talāris of the village.

Kadarapēta;—10 miles south-west of Gooty. There is an inscription here in the possession of Mamidi Ramanna.

Kandlagūpūru;—12 miles south-east of Gooty. An inscription near a shrine of Anjaneya, said to be "illegible."

KANDLAPALLE;—16 miles south-south-west of Gooty, on the Penneru. An inscription at the field of a man of the Reddi caste. It is said to be "illegible."

Karūru;—18 miles west-south-west of Gooty. (Wudjar Curroor.) There are eight copper-plate inscriptions here, seven in the possession of Pottam Venkatēšayya and one with the Pātīl, Lingā Reddi.

Konakondla;—18 miles west of Gooty. (Conacondla.) A large town with a hill-fort placed in a commanding position. Near the shrine of Kesarasvāmi is an "illegible" inscription.

MEDIMĀKULAPALLE;—10 miles south-east of Gooty. (Maidmanklepilly.) An inscription, said to be "illegible," on a stone.

NAKKINADODDI;—121 miles south-west of Gooty. A copper-plate inscription in possession of Chinna Viranna Gaudu.

NORIMETLA;—35 miles south-south-west of Gooty, 16 miles south by east of Virapuram Railway Station. (Vurrymetla.) At the temple of Añjaneya is an inscription, dated S.S. 1558 (A.D. 1636), recording a grant to a temple by private parties.

Pedda Vapugūru;—7 miles south-east of Gooty. There is a brass-plate inscription here in the possession of Yeddula Vīranna.

Pennähobilam;—28 miles south-west of Gooty. (Pennahobia Pag.) An important temple, held very sacred. On a stone in the temple is an inscription dated S.S. 1478 (A.D. 1556), recording a grant by a chief in the reign of Sadāsiva of Vijayanagar.

Rāmapukam;—25½ miles south-west of Gooty, on the Pennēru. (Rampoor.) There is a temple of Rāmeśvarasvāmi here, on which is an inscription dated Ś.Ś. 1419 (A.D. 1497), commemorating the grant of a village by "Sāluva Immadi Narasimha Rāya Mahārāya" and others. This may be Narasimha, the father of Krishnadeva Rāya.

Sangālā;—16 miles west-north-west of Gooty, 2½ miles north of Gooty Railway Station. (Sungala.)
An inscription, said to be "illegible," on the northern want the temple of Hanumantarāya.

SETNEPALLE;—I mile north of Gooty Railway Station. (Chetnapully.) The tank here is said to have been constructed in S.S. 1360 (A.D. 1438) by Vadde Hanuma Nayudu, under orders of Bukka Raya. The date, or the king's name, appears to be incorrect.

VURAVAKONDA, CT VUDARAHKONDA;—29 miles west-south-west of Gooty. (Ooravaconda.) There are six copper-plate inscriptions here, one in the possession of the Village Munsif's Gumastah, Rudrappa, another with Küchi Subbanna, and four with Chinna Ramappa Nayudu.

VÜTĪKALLU;—6 miles north of Gooty. (Ootacull.) There is an "illegible" inscription here in a field belonging to some people of the Reddi caste.

YEDDULAPALLE; —15 miles south-west of Gooty. (Heddalpilly.) There is an inscription here, said to be "illegible," near the temple of $\bar{A}\bar{n}janeya$.

YERRADIMMARĀZU CHERUVU; —5 miles west-north-west of Gooty. (Yerratimraj Cherroc.) An inscription on a stone in a field belonging to a Mussulman. It is said to be "illegible." There is another in a field south of this, and a third close to a well on the east side of the village. The large tank here is said to have been constructed for Krishnadeva Rāya in Ś.Ś. 1482 (A.D. 1560). Either the date or the sovereign's name is wrong.

YERRAGUNTA;—20 miles south by west of Gooty. (Yerragoonta.) An inscription near the shrine of Keśavasvāmi, said to be illegible.

TĀDPATRI TALUK.

CHILLAVĀRIPALLE;—21 miles south by west of Tādpatri. (Chillavarpully.) There is an old Siva temple here 2 miles south of the village, in front of which is a stone having an inscription said to be "illegible." The people say that it records the settlement of a dispute between this village and Dāditōṭa, 3 miles to the south-east.

Dosalfou;—12 miles south-west of Tadpatri. (Dosolaid.) A correspondent tells me that at the north entrance of the village there is "a stone with inscription (unknown language), being neither Tamil, Telugu, Canarese nor Hindustani."

Goddinarry.) Narayana Reddi, a resident of this village, is in possession of a copper-plate inscription, a copy of a stone Sasanam at Paranapalle in the Pulivendla Taluk of the Cuddapah District. It is dated S.S. 1398 (A.D. 1476), in the reign of Praudhadeva of Vijayanagar.

Senakalagūpūru;—7 miles south of Tadpatri. (Sunnagalla Goodoor.) In the hamlet of Takkelapalle, an informant writes, "is an erection of granite stone resembling a tomb, with a stone on top laid flat, with inscription. Date cannot be made out."

Singavaram: -23 miles south of Tadpatri. (Shingawaram.) At the north of the village, close to a small temple, is a stone inscription, purport not known. A mile south-east of the village, on the

band of an old tank is a stone with an inscription, of which the purport is unknown. The slab is broken.

Tadpatri (Tādiparti).—Head-quarters of the taluk, 75 miles east by south of Bellary. Station on the Madras Railway. There are two large temples here dedicated to Vishnu and Siva and a deserted temple profusely sculptured. Mr. Fergusson writes (Indian and Eastern Architecture, 375), "There are two temples there: the one now in use, dedicated to Vishnu, is the elder, and in so far as whitewash and paint will allow one to judge, ranges with the works of the earliest kings of the Vijayanagar dynasty; but the wonders of the place are two gopuras belonging to a now deserted temple on the banks of the river, about a quarter of a mile from the others. . . . The whole of the perpendicular part is covered with the most elaborate sculpture, cut with exquisite sharpness and precision, in a fine close-grained hornblende (?) stone, and produces an effect richer, and on the whole perhaps in better taste, than anything else in this style." Mr. Fergusson gives two full-page illustrations of these sculptures. There are three inscriptions here of the Vijayanagar dynasty, dated S.S. 1429 (A.D. 1507), S.S. 1431 (A.D. 1509), and S.S. 1435 (A.D. 1513). (District Manual, pp. 48, 49.)

ANANTAPUR TALUK.

Anantapur;—Head-quarters of the taluk, 56 miles south-west of Bellary. (Anantapur.) An old fortified town. The great reservoir here called the Bukka Rāya Samudram was constructed by Chikka Udayār, minister of the early Vijayanagar king Bukka Rāya, in Ś.Ś. 1286 (A.D. 1364). A Telugu manuscript translated by Mr. C. P. Brown and published in English under the title of "Wars of the Rājahs," relates the story of its construction, and of the sacrifice of a girl which accompanied the erection of the embankment. The town was formerly called "Anantasāgaram." Mr. Kelsall, in the District Manual (p. 53), gives a historical sketch of the family of the Polegars of this place, which was at one time very powerful, from A.D. 1569 to the present day.

DHARMAVARAM TALUK.

CHENNA KOTTAPALLE;—11 miles south-south-west of Dharmavaram (Bungalow). (Chenna Cottapully.) An inscription on a stone south of the village, said to be "illegible."

CHINTARLAPALLE;—48 miles due west of Dharmavaram, 11 miles south-south-west of Kalyana Durgam. (*Chintarlpully*.) In the possession of Karanam Narasingappa is a copper-plate inscription, said to be in Nagarī characters. He will not part with it, but consents to have it examined. In the possession of Basa Lingappa is a copper-plate inscription of S.S. 1580 (A.D. 1658), recording a grant made by "Rāya Daļavāyi Kōnēti Nāyani Venkatapati Nāyudu."

Dāpalūru;—6 miles west-south-west of Dharmavaram. (Daudaloor.) There is an inscription on the wall of the temple of Pōtula Rāzu, dated Ś.Ś. 1630 (A.D. 1708), recording the erection of the temple by a private person. In the prākāra of the same temple is an inscription dated Ś.Ś. 1434 (A.D. 1512), a grant of lands by a Polegar.

Dharmavaram.—Head-quarters of the taluk. In the middle of the village, in front of the Vishnu temple is an "illegible" inscription. There are two copper-plate inscriptions here in the possession of Chinna Chennapagari Rāmappa, a resident. Both perpetuate grants made in the reign of Praudhadeva Rāya of Vijayanagar. The dates as copied and sent to me are entirely wrong, viz., A.D. 1153 and 1163. The Vishnu temple is said to be 700 years old, and another temple of Ānjaneya is credited with great antiquity.

Garupāpuram;—42 miles west by north of Dharmavaram. (Gurdapoor.) There is an old Siva temple here, which the people say was built by a Chola king.

Kambaduru;—31 miles west of Dharmavaram, 8 miles west of Pēruru Bungalow. (Cumbadoor.) There is an inscription on the south wall of the temple of Mallikārjuna, recording a grant in the year \$.\$. 1478 (A.D. 1556), in the reign of Sadāsiva of Vijayanagar. There are "illegible" inscriptions on four stones about sixty yards south-west of the same temple. In the possession of a resident named Kuruba Mudiyappa is a copper-plate inscription which he refuses to lend for examination. It is dated \$.\$. 1109 (A.D. 1187), and records a grant made by "Vijaya Bukka Rāja." I think the date must be wrongly copied. There are four old temples in the village; one is said to have been built by a Chola king, and the others by other sovereigns of remote date.

KALYĀNA DURGAM;—32 miles west by north of Dharmavaram. (Callian Droog.) A hill fortress of considerable size, but regarding which I have no information.

KANAGĀNAPALLE;—14 miles west of Dharmavaram. (Cunnagaunpully.) There is an old fort ditch on the north side of the village, by the side of which are two fallen stones having inscriptions. One is illegible. The other bears date S.S. 1455 (A.D. 1533), and records a private grant in the reign of Achyutadeva of Vijayanagar. In the temple of Anjaneya are two more "illegible" inscriptions.

KANUMUKKULA;—8 miles south by east of Dharmavaram. (Kunnymokala.) North-east of this village is a stone with an inscription, said to be old and illegible.

Könapuran;—12 miles west of Dharmavaram. (Conapoor.) In the temple of $\bar{A}\bar{n}janeya$ is an inscription, undated, which records the erection of the temple by a private party.

Kundarpi Durgam;—47 miles west by south of Dharmavaram. (Conderpee Droog.) There is a Polegar hill-fort here. Near a house is an inscription on a stone, dated S.S. 1574 (A.D. 1652). It relates that a Mussulman ruler received from Könēti Nāvudu the villages of Pennakonda, &c., and gave him, in return, part of the country of Kundarpi. Five of the temples in the town are said to be very old.

LAKSHMAMPALLE;—23 miles west by north of Dharmavaram. (Letchampully.) In the possession of Narisi Reddi of this village is a copper-plate inscription of S.S. 1429 (A.D. 1507) (?), recording the endowment of the office of Karanam of the village by Praudhadeva of Vijayanagar. Either the date or the king's name has been wrongly copied.

MALLĪNĀYANIPALLE;—4 miles north-east of Dharmavaram. (Mūtlainputly.) On the south of the village, on a stone called Hanumanta banda, is an inscription dated S.S. 1455 (A.D. 1533), recording a grant by "Śrīman mahāmandaleśvara Salaka Rāja Chinna Tirumalayyadeva Mahārāja," in the reign of Achyutadeva Rāya of Vijayanagar.

MARALEHALLI;—38 miles west by north of Dharmavaram, 6 miles south-west of the bungalow at Gölla, on the high road. (Murlahully.) In the possession of Karanam Šīnappa is a copper-plate inscription dated S.S. 1658 (A.D. 1736), recording the settlement of the office of village Karanam.

Nagasamudran; —8 miles south by west of Dharmavaram. (Nagasamodra.) An "illegible" inscription in the temple of Ranganāthasvāmi, north of the village.

NARASĀPURAM;—47 miles west by north of Dharmavaram, 10 miles in the same direction from the bungalow at Gölla, on the high road. (Nursypoor.) In the possession of Karanam Hanumanta Rāu is a manuscript Sthala Purāna in Telugu, very short, but giving a short history of the foundation of some villages, commencing in S.S. 1109 (A.D. 1187), in the reign of Bukka Rāya. The date is probably only guessed at. At any rate it is wrong by about 200 years. There is an "illegible" inscription on stone at the temple of Rāmalingasvāmi.

NASANAKŌTA;—19 miles west by south of Dharmavaram. (Nussankota.) Close to the north of the village is a stone inscription.

Pālūru;—40 miles west of Dharmavaram, 8 miles north-west of Pērūru Bungalow. There is an "illegible" inscription close to the south-east of the temple of Ānjaneyasvāmi, which is east of the village.

Rāvulacheruvu;—4 miles east of Dharmavaram. (Rauvulcherroo.) There is a copper-plate inscription here in the possession of Madanapalle Krishnappa. It records a grant in S.S. 1109 (A.D. 1187) (?), in the reign of "Śrī Vīra Pratāpa Vijaya Bukka Rāja." (See Kambadūru of this taluk.)

Tograkunta;—18 miles west by north of Dharmavaram. (Togaracoonta.) In the possession of the Karanam is a copper-plate inscription dated in S.S. 1688 (A.D. 1766), recording private charities.

PENNAKONDA TALUK.

Bukkapatnam;—16 miles east-north-east of Pennakonda. (Bookapatam.) A hill fort of the Polegars, in ruins. There is an inscription on the tank bund, said to be illegible. In the town is an old palace, now in ruins.

Dupperanda;—7 miles north of Pennakonda. (Doodabunda.) In the hamlet of Chandragiri are some bastions and gates, in good order, date not known. Some lands are held by ryots subject to the obligation to keep the fort in repair and watch the gates.

GUITURU; -8 miles north by east of Pennakonda. (Gootoor.) On a hill, here, are two temples of Iśvara and Rāmasvāmi, and some remains of massive fortifications.

KALIPI;-121 miles south-west of Pennakonda. (Cullapee.) Three deserted temples and an old fort.

KAPPALIBANDA; -12 miles east of Pennakonda. A temple of Nrisimhasvāmi on the top of a high hill south of the village, said to be of great age.

MUNIMADUGU; -8 miles north-east of Pennakonda. (Moonymuddagoo.) In the middle of the village is an old deserted temple of Chennakesava. There is another north of the village. An old Polegar fort is to be seen near the tank, under the hill to the north. To the west of the village is an old temple of Snayambhreśvara, in the southern prākāra of which is an "illegible" inscription on a stone.

NALLŪRU;-11 miles west by south of Pennakonda. In a small reservoir is a stone bearing an inscription dated S.S. 1475 (A.D. 1553), recording the settlement of a water dispute by "Rāma Rāzu Konappadeva Maharazu," in the reign of Sadasiva of Vijayanagar.

NELAKOTA; -25 miles north-east of Pennakonda. (Nallakota.) Near this village is an old fort.

probably dating from the times of the Polegars.

Pamudurti ;-12 miles east-north-east of Bukkapatnam, 28 miles in the same direction from Pennakonda. There is a ruined Polegar fort here.

PEDDAHALLI;-7 miles west of Pennakonda. (Peddahully.) A temple dedicated to Rangasvāmi

in the middle of a river. It is said to be of great antiquity.

Pennakonda.—Head-quarters of the taluk. There is a fine hill-fort here, of great historical importance, being that to which the sovereigns of Vijayanagar fled after their defeat by the Mussulmans. The surviving members of the family took up their abode here, and for many years it was a royal residence. The remains of the fort and palace are extensive. "Musjids, minarets, choultries, tombs, towers, stone pillars, and other architectural remains on every side manifest its former consequence." (Congreve, in the Madras Journal for 1878, p. 166.) An old palace called the "Ganga Mahal," contains some beautiful specimens of sculpture, and is interesting from its mixture of styles. There is a "beautiful Saracenic screen carved in white marble," greatly disfigured by some miserable representations of dragons and other grotesque monsters." (District Manual, p. 63.) There are two Jaina temples in the town, in one of which worship is still performed. In the court of the latter are two "defaced inscriptions." Colonel Congreve states that the sculptures on the two large temples inside the fort are very beautiful, indeed the finest he has seen in India. "In a recess at the north gateway of the fort is a colossal figure of Hanuman."

The following list of inscriptions has been sent me :-

(1.) On a stone of the fort wall near the eastern gate, "close to the present Revenue Survey Office." S.S. 1276 (A.D. 1354). It commemorates the construction of the fort by the minister of "Vîrupanna Udayar," son of "Janema Devi," to whom Pennakonda had been made over by "Śrī Vira Bukkanna Udayar." This is, I presume, Bukka I of the Vijayanagar dynasty. The inscription is in Canarese.

(2.) Close to No. 1. Canarese; S.S. 1286 (A.D. 1364); only partly legible; mentions Virupanna

(3.) On the same wall, a little further on. Canarese; only partly legible; seems to mention "Harihara."

(4.) On a stone of the bastion east of the temple of Gopālascāmi. Canarese; Ś.Ś. 1466 (A.D. 1544). An inscription regarding certain village offices made by "Vittalesvaradeva Maharaja," under the instructions of the sovereign, Sadasivadeva of Vijayanagar.

(5.) On the wall of the temple of Anjancya. Canarese; S.S. 1499 (A.D. 1577); states that Chinnappa Nayudu, minister of Tirumaladeva of Vijayanagar, repaired the fort, and

defeated the Mussulmans on three occasions.

(6.) Close to No. 5. Telugu; S.S. 1489 (A.D. 1567). Recording repairs to the fort by the same man, in the same reign.

(7.) On the west wall of the same temple. Canarese and Sanskrit; S.S. 1314 (A.D. 1392); commemorates the construction of a gopura at a temple now no longer in existence. by a certain Mailappa in the reign of Harihara of Vijayanagar.

(8.) At the "Gorantla gate," on a wall. Telugu; a sloka in praise of Kali.

(9.) On the same wall. Telugu; S.S. 1468 (A.D. 1546); a grant by "Rāma Rāja Timmayyadeva Mahārāja," in the reign of Sadāsiva of Vijayanagar.

(10.) Close to No. 9. Telugu; S.S. 1469 (A.D. 1547); grant by Konappayya, son of Tirumaladeva

Mahārāja.

(11.) South of No. 10. Telugu; Ś.Ś. 1484 (A.D. 1562); mentions Tirumala and Sadāśiva. (12.) On a stone "south of the rampart." Canarese; an undated private grant.

(13.) Close to No. 12. Telugu; S.S. 1487 (A.D. 1565); grant by Rama Raya, son of Tirumaladeva, in the reign of Sadāśiva. This must have been very shortly before the great battle of Telikōta.

(14.) On a rock near a well called the Nagarabhāvi. Twelve lines of an inscription, said to be in

Devanāgarī characters; purport unknown.

(15.) On the top of the hill under the uppermost fort. Canarese; S.S. 1314 (A.D. 1392). Records

the construction of the well by a private person in the reign of Harihara.

(16.) On the pillar of a mandapam on the top of the hill. S.S. 1183 (A.D. 1261). Records the first celebration of the car festival of the Vishnu temple in the reign of "Jagadeva Mahārāja." This inscription should be carefully examined. It may be of considerable historical value.

(17.) At the temple of Rāmasvāmi, on the wall near the eastern gate. Telugu; S.S. 1104 (A.D.

1182). A private grant.

(18.) On a stone near the ruins of the temple of Keśavasvāmi. Telugu; S.S. 1502 (A.D. 1580); the consecration of a temple in the reign of Rangadeva of Vijayanagar.

(19.) On the wall of Abdul Hussain's mosque. Persian; Hijra 1077, A.D. 1666; purport

unknown.

(20.) On a stone west of the math of Satyahhodarāyalasvāmi. Canarese; no date; records the construction of the math by Rama Raja, son of Tirumala Raja.

(21.) On the southern wall of the Arimukteśvarasvāmi temple. Canarese; illegible.

(22.) On pillars of the same. Sanskrit purport unknown.
(23.) Below the wall of the temple of Anjaneya. Canarese; S.S. 1266 (A.D. 1344); recording

repairs made by Virupanna Udayar (Compare Nos. 1, 2.)

(24.) On the floor of Shīr Sāheb's mosque. Telugu; S.S. 1486 (A.D. 1564); records the grant of the village of Venkatāp uram as a Sobriyam by Sadāsivadeva of Vijayanagar. The slab was evidently brought from elsewhere, and let into the floor of the mosque by the Mussulman conquerors.

(25.) On a pillar, north of the ' Yerramanon gate." Telugu; illegible.

(26.) On a stone in front of the same gate. Telugu; apparently a grant by private parties.

Roddam; -10 miles west of Pennakonda. (Ruddum.) An old temple close to the Pennaru river, built over a stone which contains what the people call a Rudra-pādam, or foot-impression of Siva.

YERRAMAÑCHI; -7 miles north of Pennakonda. There are several "illegible" inscriptions here and there about this village; and the remains of fortifications and buildings raised by a person whom the people call "Rāyalu Appāji."

MADAKASIRA TALIIK

Agali ;-171 miles south-west of Madakaśirā. (Uggallee.) An "illegible" inscription in ar old temple of Sankaresvara, below the tank-bund. Close by this, to the west, at the village of Ramapuram, is an "illegible" inscription at the old temple of Rāmasvāmi.

AMARAPURAM; -23 miles north-west of Madakasira. (Amrapoor.) Inside the tank-bund of this village is a stone inscription, and north-east of the village is another, near the site of an old temple. Both are "illegible."

Dopper: ;-20 miles south-east of Madakasira. (Dodairee.) There is an "illegible" inscription on a boulder north of the village.

HEMĀVATĪ;—20 miles west-north-west of Madakasirā. (Hemawutty.) There are three inscriptions here, all at the temple of Siddheśvarasvāmi ;-

(1.) Undated. Mention is made of "Śrīman mahāmandalēsvara Tribhuvanamalla Mallideva.

Choda Maharaja."

(2.) §.S. 1090 (A.D. 1168). Records a grant by the same king.

(3.) S.S. 1127 (A.D. 1205). Records a grant by Vīra Ballaladeva of the Hoyisala Ballala dynasty.

There is a fourth inscription, "illegible," in a shrine called Basavanna-gudi in the eastern street.

At the Siva temple are two other inscriptions, both "illegible."

MADAKASIRĀ.—Head-quarters of the taluk. (Madaksira.) A correspondent tells me that this town was built, on a forest clearing, in A.D. 1520 by a chief called Ratnagiri Sarjippa Rāyappa Rāja, who also built the temple of Anjaneya. In A.D. 1728 it fell under the Mahrattas, and Morari Rau built a fort and palace here. In A.D. 1762 the Mussulmans seized the place, but were ejected two years later. Regaining possession in A.D. 1774 they held it till 1799 A.D., when the country fell under the English on the defeat of Tipu Sultān. There are three illegible" inscriptions here; one in the "Chola Rāja" temple, one in a tope north of that temple, and a third to the west of the tope. (If the temple were built by a Chola Raja the town must be much older than A.D. 1520!)

Mарнорг;—18½ miles south-west of Madakasira. (Muddody.) An "illegible" inscription in the

temple of Malleśvara, west of the village.

PAILABANDA; -17 miles north-north-west of Madakasira, 1 mile west of Sivaru. On the top of a hill near here is a temple of Rangasvāmi, in the prākāra of which are three inscriptions, all said to be illegible.

SIVARU; -16 miles west-north-west of Madakasira. (Shevaru.) An "illegible" inscription on a

stone near the dhvaja stambha of the Mailaresvara temple.

Tummadihalli; -24 miles north-west of Madakasira. (Tumlyhully.) An inscription on a stone on the tank-bund, south of the village. It is dated S.S. 1463 (A.D. 1541), and records a grant by a private person in the reign of Achyutadeva.

HINDUPUR TALUK.

Bīchagānapalle; -7 miles north of Hindupur. (Beechaganhully.) An "illegible" inscription on the wall of a temple of Anjaneya.

Chavuluru; -9 miles south of Hindupur. (Cholloor.) Two "illegible" inscriptions on the temple

of Anjaneya, south-east of the village.

CHILAMATURU;—16 miles east of Hindupur. (Chillmutoor.) An inscription on the bund of a tank

dated S.S. 1289 (A.D. 1367), mentioning Bukka of Vijayanagar.

Снодавамиркам; -5 miles east of Hindupur. (Choatsundra.) An "illegible" inscription on a stone in the temple of Chandisvari Devata, on the tank-bund. In the village is a temple of Anjaneya, said to have been built by a Chola king.

Gollapoor.) A temple of Israra said to have

been built by a Chola king.

Goravanahalli; -4 miles west of Hindupur. Some illegible inscriptions on the shrine of Lakshmi

in the village.

GUDIPALLE;-16 miles north-east of Hindupur, 4 miles north-west of Palasamudram Bungalow on the high road. (Goodypully.) In the middle of the village is a stone with an "illegible" inscription, south of the temple of Venkataramanasvāmi.

KAGGALLU; -21 miles east of Hindupur. (Cuggull.) An "illegible" inscription on a stone stand-

ing north of the Anjaneya temple west of the village.

KAMMAVARIPALLE; -26 miles east-north-east of Hindupur. (Cummapully.) A ruined and deserted temple of Nārāyanasvāmi, in the hamlet of Yemukalaguttapalle.

KIRTKERA;-4 miles south of Hindupur. (Kirkaree.) Two "illegible" inscriptions in a ruined temple of Siva.

Kodigipalle; -3 miles north-north-west of Hindupur. (Codyganhully.) Several "illegible"

inscriptions at the temples of Siva and Anjaneya.

KODIPALLE; -5 miles east by south of Hindupur. (Codyhully.) A temple of Chandisvari Devata, constructed by Krishnadeva Raya, or Achyuta, in which is an "illegible" inscription.

Konduru; -9 miles east of Hindupur. (Condoor.) A Polegar fort. In the temple of Mallikarjuna is an inscription said to be "illegible."

Kornuru; -21 miles north-east of Hindupur. (Cotanoor.) An "illegible" inscription at the temple of Chandisvari.

LĒPĀKSHA; -8 miles east of Hindupur. (Lapautchy.) At the Tirumalasvāmi temple, said to have been built by a Chola king, are some inscriptions in Canarese. At the Siva temple are several others, four of which are dated.

(1.) S.S. 1459 (A.D. 1537). A deed of sale in the reign of Achyutadeva of Vijayanagar.

Do. A grant by the same sovereign.

(2.) (3.) Do. A private grant.

(4.) S.S. 1456 (A.D. 1534). A grant in the reign of Achyutadeva Raya.

At the choultry close to the above temple is an inscription dated S.S. 1460 (A.D. 1538), a grant by private persons in the reign of Achyutadeva.

Close by is the hamlet of Sadasivapuram, in which is an inscription dated S.S. 1460 (A.D. 1538),

evidencing a grant by private persons.

At the Siva temple at Lepaksha is a mandapam of 40 pillars, two of which, it is asserted, do not touch the ground, but are suspended from the roof. Mr. Kelsall, however, states that one corner of each rests on the ground. The space between the rest of the pillar and the ground is about half an inch. (District Manual, p. 292-3.)

MAIDUGŌLAMU;—11 miles south-east of Hindupur. (Mydagola.) A temple of Gopālasvāmi, said to have been built by a Chola king.

MALAGURU; -6 miles north-east of Hindupur. (Mullagoor.) In a shrine of Chundamma is an "illegible" inscription.

MALLĀPALLE; -19 miles north-east of Hindupur. (Mullapully.) East of the village is an inscription at the shrine of Anjaneya.

Manepalle; -61 miles south-east of Hindupur. (Mannahully.) An "illegible" inscription at the shrine of Ramesvara in the tank.

MANNESAMUDRAM ;-5 miles north by east of Hindupur. (Munnasamoodra.) An "illegible" inscription in front of the temple of Anjaneya.

Moda :- 3 miles west of Hindupur. (Modapee.) Some "illegible" inscriptions on the temple of Siva, south of the village. The temple is said to have been built by a Chola king.

Mödireddipully.) Near a well in the hamlet of Mandalapalle is an inscribed stone. North of the village, near a road, is another.

MORSALAPALLE; -20 miles east of Hindupur. (Morseppully.) There is a copper-plate grant in this village, in the possession of Sukha Reddi and Hanumanta Reddi, residents. It is dated S. S. 1276 (A.D. 1354), and records a grant by Vijaya Bukka Rāya, Narasa Rāya, and Šrī Krishna Rāya.

Parigi; -5 miles north-west of Hindupur. (Purrygee.) An "illegible" inscription on a stone, north-east of the shrine of a goddess, in the village. An old mosque.

Somaghatti; -22 miles east of Hindupur. (Somgutta.) There is a copper-plate inscription, here, in possession of the temple priest, Pujari Appayya, but I have no particulars as to its contents.

SRIKANTHAPURAM; -2 miles east of Hindupur. An inscribed stone on the tank bund. The inscription is reported "illegible."

TSALUVINDALA; -91 miles east-north-east of Hindupur. (Sallavinjala.) An inscription on a stone at the temple of Gavi Rangasvāmi, said to be "illegible."

Vadigepalle;—17 miles east-north-east of Hindupur. (Wuddyganpully.) There are two inscriptions here, both said to be "illegible." One is on a stone near the temple of Chennakeśava, the other near the village tsāvadi.

VÜLIKUNTA;-3 miles north by east of Hindupur. (Callakoont.) An inscription on a stone near the dhraja stambha of the Anjaneya temple. It is "illegible."

YERRAGUNTA; - 7 miles north of Hindupar. An "illegible" inscription on a stone south of the village.

THE CUDDAPAH DISTRICT.

So little seems to be known about this district previous to the time of the Vijayanagar kings that it would be useless to go into any lengthened speculation. The inscriptions require study. From the information sent to me I am led to think that few of the residents of this district have given any attention to the decipherment of the sasanams about the country. My correspondents have not even taken the trouble to look at the date in most cases. The district was undoubtedly under the sovereigns of Vijayanagar till the fall of that dynasty, when a number of small lordlings acquired power, built themselves forts, and became Polegars. The Mussulmans seem rather to have encouraged than repressed the lawless spirit of the country, and the Polegars became more and more independent. They gave considerable trouble to the English in the early part of the present century. These Zemindars and Polegars seem to have acknowledged the fugitive Vijayanagar kings ruling from Pennakonda and Chandragiri, as their paramount sovereigns, but probably the Mussulmans really governed the country. After the fall of Vijayanagar in A.D. 1565 the Maisur Rajas extended their possessions eastwards, and in 1580 one of them resided at a village in the Madanapalle Taluk.

Colonel Yule identifies the Penneru (Pinākā) river, which flows through this district, with the Tynna of Ptolemy, TYNNA being an easy error for HYNNA. He thinks that Cuddapah itself (Kadapā, properly Karipā, from Kripā, "pity") may be the Karige of Ptolemy, by a similar error, KAPITH for

КАРІПН.

JAMMALAMADUGU TALUK.

BONDALAKUNTA; -11 miles south of Jammalamadugu. (Bondulcoonta.) Two inscriptions, one near a choultry east of the village, the other at the temple of Gangamma. The first is "illegible."

CHINNA KOMERLA; -5 miles north by west of Jammalamadugu. (Chinna Koomerla.) An inscription Centre for the Art

on stones standing in the temple of Vishnu.

Diguva Kalavatālā;—13 miles north of Jammalamadugu. (Cullavatall.) Near a well in the village is an inscription on a stone broken in two.

Dommara Nandyāla; -2 miles west of Jammalamadugu (Domer Nundyall) Two inscriptions,

one at the temple of Chandisvari, the other at the Vishnu temple.

Gandikōta;—6 miles west of Jammalamadugu. (Gundycotta.) A strong hill fortress of considerable importance. "It was the key to the valley of the Pennair, and its name frequently occurs in the account of ancient struggles." (Manual, 41.) There are a number of temples, buildings, and bastions, on the summit of a scarped rock 300 feet high, approached by very difficult steps. There are four inscriptions here ;-

(1.) On the south wall of the ruined temple of Ranganāyakasvāmi in the town. It is partly

(2.) On a stone at the palace called the "Rangini Mahal," east of the town; also only partly legible.

(3.) Outside the fort, on a stone; partly legible.

(4.) On a stone near the river a mile east of the town. Persian. (5.) A copper-plate document in the possession of D. Subbanna, a resident of the town. It is

noted by Mr. Gribble in the District Manual, p. 300.

There is a Sthala Purāņa of the ruined temple of Mādhavasvāmi in the possession of the village

Tradition asserts that the fort was first built by a chief called Kāpa Mahārāja, who preceded the Karanam, Nārāyana Rāu. Vijayanagar kings. The Vijayanagar sovereign Harihara is credited with having constructed the fort as it now stands, and having founded a temple of Vishnu, Kāpa Mahārāja having constructed the fort as it now stands, and having founded a temple of Ranganāyakasvāmi. (See Newbold's Paper in J.A.S.B., XIV, 410.)

Goriganoor.) Two inscriptions, one on a bastion, another, "illegible," on a dhvaja stambha standing in the waste land of the old village.

Gundlacoonta.) Two inscriptions, only partly legible, one in the Vishnu temple, and another near a Mussulman building called the Dastagiri Dargah.

Jammalamapugu.—Head-quarters of the taluk, 36 miles north-west of Cuddapah. (Jummulmudgoo.) There is a notice of this place by Captain Newbold in J.A.S.B., XIV, 410.

Kodor.) Two "illegible" inscriptions in the Vishru temple.

Kondasunkesula;—16 miles north by west of Jammalamadugu. (Conda Soonkasala.) An old fort in which is a temple and an inscribed stone. The inscription is "illegible."

NALLAPALLE;—13 miles south of Jammalamadugu. (Nullapully.) Two inscriptions, one in the temple of Anjaneya, and one in that of Chennakesava.

PEDDA KOMERIA; -5 miles north by west of Jammalamadugu. (Pedda Koomerla.) An inscription in the Vishnu temple, "illegible."

PEDDANDLŪRU, or PEDDA DANPALŪRU;—6 miles south by east of Jammalamadugu. (Pedda Dundloor.) Three inscriptions, one at a well, one at the temple of $\bar{A}\tilde{n}janeya$, and one at the entrance of the village. The first is said to be "illegible."

Penikelapāņu;—16 miles south of Jammalamadugu. An "illegible" inscription in the Siva temple.

Pottipāpu;—18 miles west by south of Jammalamadugu. (Potypaud.) An "illegible" inscription at the Vishņu temple in the village.

Тіммарикам ;—15 miles west of Jammalamadugu. West of the village is an inscription, "illegible." Türpu Sugamanchipalle ;—18 miles west of Jammalamadugu. An "illegible" inscription in the temple of Vishnu.

UPPALŪRU;—12 miles north of Jammalamadugu. An "illegible" inscription at the temple of Anjaneya.

Velupucharia;—14 miles south of Jammalamadugu. (Vaupcherla.) East of the village is an inscription on a stone, partly legible.

YĀMAVARAM;—10 miles south by east of Jammalamadugu. (Yamawaram.) An "illegible" inscription near the temple of Hanuman.

YANUMULACHINTALA; -21 miles west by south of Jammalamadugu. (Yennamalchintla.) Two "illegible" inscriptions at the temple of Anjaneya, south of the village.

PRODDUŢŪRU TALUK.

ALLĀDUPALLE; —9 miles east by south of Proddutūr. (Alladpully.) Outside the garbhālayam of the temple of Vīrabhadra, which is half a mile north of the village, is an "illegible" inscription.

ABAKATAVĒMULA;—11 miles north of Prodduţūr. (Arracutta Vaimla.) Two temples 300 years old. In the temple of Gopālasvāmi is an "illegible" inscription. East of the temple of Someśvara is another.

Bollavaram; —1 mile west of Proddutūr. An inscription in the temple of *Venugopālasvāmi*, north of the village. It records a grant of a village to the temple by "Pāpa Timmayyadeva Mahārāja, son of Rāma Rāja Timma Rāja," in the reign of Sadāsivadeva at Vijayanagar. The inscription is undated.

Chillamakuru;—4½ miles west of Yerragunta Railway Station, 9 miles south by west of Proddutur. (Chillumkoor.) Two inscriptions; one at a deserted temple of Siva, the other in the temple of Anjaneya. Besides the Siva temple, there are two other temples, deserted and in ruins. One of the inscriptions at the Siva temple states that the shrine was endowed by Harihara of Vijayanagar in S.S. 1305 (A.D. 1383).

Сніучарари;—8 miles east of Prodduţūr. (Cheyapaud.) An "illegible" inscription in the temple of Vishņu, east of the village.

Duvvūru;—10 miles north-east of Proddutūr. (Dhoor.) An old fort, dismantled, with a fine ditch. Some temples and a mosque. This place was formerly of much greater importance than it is now.

West of the village is a temple dedicated to $R\bar{a}masv\bar{a}mi$, in the prakara of which is an inscription on a slab. It is dated S.S. 1531 (A.D. 1619), and records a private grant. The Kodanda-Rāmasvāmi temple is said to be an old one. It contains an inscription said to be "illegible" near a well. East of the town, in a garden, is another "illegible" inscription.

Gopavaram; -3 miles north of Proddutur. (Gopawaram.) Four inscriptions; three at the shrine

of Anjaneya, and one near a choultry close by.

JILLELLA;—11 miles north-west of Proddutur. (Jillalla.) An "illegible" inscription on a large stone close to the canal bank.

Kamanuru; -5 miles east-north-east of Proddutur. (Commanoor.) Two temples 500 years old.

Korrapāpu;—5 miles north by east of Proddutūr. (Corapared.) The remains of a fort. A temple of Vishņu 200 years old, with two inscriptions.

Kottapalle; -21 miles east of Prodduţur. An inscription in the Siva temple.

Kutsupāpa;—9 miles east-south-east of Proddutūr. (Coochapoppa.) In the temple of Vishņu in the village are some inscriptions, said to be "illegible."

Machanapalle; -6 miles north of Proddutur. West of the village, near a well, is a stone bearing

an "illegible" inscription.

Mālēpāpu;—4 miles south-west of Proddutūr. (Mallpawd.) Three "illegible" inscriptions; one at the entrance to the Siva temple, another at the temple of Gopālasvāmi, and the third in the fields bearing Demarcation Nos. 260 and 261, west of the village.

Nerravāpa; -9 miles east of Proddutur. (Nerrawady.) South of the village are some Naga

stones, and close to them a stone with an "illegible" inscription.

Nidujuvvi;—2½ miles south-west of Yerragunta Railway Station, 10 miles south-south-west of Proddutūr. Four inscriptions; one in the temple of Vighneśvarasvāmi, one in the temple of Chandeśvarasvāmi, and two in the temple of Bhairaveśvarasvāmi. One of the latter is "illegible." The first is dated S.S. 1467 (A.D. 1545), and records a grant by "Rāma Rāja Chinna Timmayyadeva Mahārāja," in the reign of Sadāśiva of Vijayanagar. The second is dated S.S. 1128 (A.D. 1206), and is of a private nature. The third is dated S.S. 1470 (A.D. 1548), a grant by "Chinna Timmayyadeva Mahārāja, son of Rāma Rāja," in the reign of Sadāśiva.

Nīlāpuram;—12 miles north-west of Proddutūr, 2½ miles in the same direction from Duvvūru (Dhoor, Neelapoor.) Amongst the hills and jungle east of the village is a deserted temple of Ānjaneya,

and a cave with a statue of "Vallabharāyasvāmi" and an "illegible" inscription.

Pallavolu; -6 miles east by south of Prodduţur. (Pullavole.) An "illegible" inscription at the shrine of Hanumantarāya.

PAYIDELA;—12 miles north of Prodduţūr. (Poydall.) An "illegible" inscription at the Siva temple.

PEDDA ŚETTIPALLE;—3 miles west by north of Proddutūr. (Pedda Shettypully.) Two old temples of Keśavasvāmi and Īśvara. At the former are two "illegible" inscriptions.

PRODDUTŪR.—Head-quarters of the taluk, 27 miles north-west of Cuddapah. (Podatoor.) A fort and temple of Añjaneya. Besides this there are two old temples, in one of which is an inscription on a small stone said to be "illegible."

Rāmeśvaram;—2 miles west of Prodduţūr. (Ramaishwar Pagoda.) Two very ancient temples, one of Rāmalingasvāmi, the other of Ānjaneya. In the former are six inscriptions, all "illegible." The natives assert that the lingam here was established by Rāma himself. In a mandapam east of this temple is an inscription. There is said to be an inscription on a large stone, which is now completely buried in the sand, at a mandapam close to the temple of Mūlasvāmi east of the main temple,

Tallamarpoor.) East of the village is a Siva temple with two inscriptions, one "illegible," the other undated and of a private character. Near this, in a field, is a third inscription "illegible;" and at a deserted temple of Kirabhadra is a fourth.

Tangatūru;—10 miles north by east of Proddutūr. (Tungatoor.) Two inscriptions, one ontside the temple of Madana Gopālascāmi, the other east of the temple of Vishnu a mile north of the village, on the bank of the Kumudvatī river. Both are "illegible."

32

Tondaldinne; —9 miles north-north-east of Proddutur. Two "illegible" inscriptions at the gate of the temple of $\tilde{A}\tilde{n}janeya$.

Chandur: —5 miles west by north of Proddutur. (Soudoor.) Three inscriptions, one in the temple of Añjaneya, one in the temple of Janārdanasvāmi, one on a stone south of the shrine of the village goldess Māremma.

BADVEL TALUK.

Badvēlu).—The taluk head-quarters, 24 miles north-east of Cuddapah. (Budvail.) In the hamlet of Lakshmīpālem is a temple of Prasanna Venkaṭeśvarasvāmi, 400 years old. In the principal town are two old temples.

Снеммамайваривай;—2 miles south-west of Badvēl. (Chennumpully.) The remains of a temple of Vishnu, built 400 years ago by a Zemindar. It was destroyed by the Mahrattas.

JANGAMRĀJAPALLE;—10 miles west of Badvēl, in the Lankamalla Hills. There are the remains here of an old fort. (Jungumrajpully Pass.)

KATTERAGANDIA; -20 miles north-west of Badvel. Four inscriptions, the first three at the Vishnu temple, the last at the temple of Siva.

(1.) S.S. 1448 (A.D. 1526). Grant by a private party in the reign of Krishnadeva Rāya of

Vijayanagar.

- (2.) Ś.Ś. 1452 (A.D. 1530). Grant by a local chief in the reign of "Vīra Pratāpa Mahādeva Rāya" at Vijayanagar. This inscription should be examined. The year given is the year of Krishnadeva Rāya's death. It should be ascertained whether the name given in the inscription was an appellation of the latter sovereign or of his successor, Achyutadeva.
- (3.) S.S. 1448 (A.D. 1526). Grant by a private party in the reign of Krishnadeva of Vijayanagar.
 (4.) S.S. 1469 (A.D. 1547). Grant by "Nandyała Timma Rajayya" in the reign of Sadasivadeva of Vijayanagar.

PALUGURĀLIAPALLE;—12 miles north-west of Badvēl. (Pulagooralpilly.) Three inscriptions;—
(1.) At the temple of Durgā. Š.Ś. 1475 (A.D. 1552). Grant in the reign of Sadāsiva of Vijaya-

(2.) At the temple of Vishnu. Undated.

(3.) On the top of a hill near the temple of *Bhairava*, 2 miles east of the village. S.S. 1318 (A.D. 1396). It records repairs to the temple in the reign of "Śrī Vīradeva Rāya Vadayulu" at Udayagiri, by "Lakkadeva Mahārāja."

Porumāmilla;—18 miles north by west of Badvēl. (Porellaumla.) This town was once the residence of a Polegar of some importance, who had a fort here, the ruins of which are to be seen north of the town. There is an inscription on stone in front of the temple of Bhairava, on an eminence close to the tank-bund. It is dated S.S. 1291 (A.D. 1369), and records that Bukka Bhūpati's son Bhāskara Bhūpati, who reigned at Udayagiri, constructed the tank. The date corresponds with that of the reign of Bukka I of Vijayanagar, and if this is the chief mentioned, the inscription is of importance. There is a very old temple of Lakshmīkāntasvāmi in the village said to have been built by Janamejaya, and repaired by the above-mentioned Bhāskara Bhūpati. On the north side of this temple is an inscription dated S.S. 1477 (A.D. 1555), commemorating a grant to a private person in the reign of Sadāšiva of Vijayanagar by "Varadarājayyadeva Mahārāja, son of Ranga Rāja, and grandson of Nandyāla Varada Rāja." Besides this there are five other old temples.

Šankhavaram; —21 miles north of Badvēl, 3 miles north of Porumāmilla. (Sunkawaram.) South of this village is a mound with the remains of a small fort.

SIDDHAVARAM; -13 miles north of Badvel. (Shiddhawaram). An old ruined and deserted temple of Siva.

TSALLAGIRIGELA;—12 miles north of Badvēl. (Sullagirgulla.) An old temple of Kodanda-Rāma-srāmi, north-east of the village.

Varikunta;—26 miles north by west of Badvēl, 5 miles west of Narasapuram. (Wurrycoonta, Nursapoor.) An inscription at a temple of Rāmasrāmi, in the village. It is dated Ś.Ś. 1525 (A.D. 1603), and records a grant to a private party by Hanuma Rājayyadeva Mahārāja in the reign of Venkatapati of Vijayanagar at Chandragiri.

PULIVENDLA TALUK.

CHINNA KŪDĀLA; -5 miles west by north of Pulivendla. (Chinna Coodala.) Dolmens.

Komannūtala;—15 miles north-west of Pulivendla. (Comanootla.) An old temple of Tiruvenkatanāthasvāmi. It is alleged by the villagers that the image of the deity sprung into existence by itself in S.S. 856 (A.D. 934), and that a merchant thereupon built the present temple over it. There is a copperplate grant here in possession of Pūjāri Chennappa, a resident of the village.

LOPALANUTALA; -11 miles north-west of Pulivendla. (Loputnootla.) An old fort.

MADDULAPĀDU;—15 miles north of Pulivendla. (Muddulpoy.) Three miles north of the village is an old temple of Bhānu Kōṭa Someśvarasvāmi, fabled to have been built by the Rākshasa, Bāṇāsura.

MARELLAMADAKA; -22 miles south-east of Pulivendla. An old temple of Anjaneya, 2 miles north

of the village, with inscriptions.

Morury;—11 miles east-north-east of Pulivendla. (Mopoor Pag.) An old temple. It possesses "the additional interest of being the only monastery of ascetic jogis, who there sit wrapped in contemplation and with little danger of distraction in the barren rock on which they sit and the yellow sands on which they look down." (Manual, 67.)

NALLACHERUVUPALLE;—9 miles east-north-east of Pulivendla. (Nalcherroopully.) An old temple of Bhairava containing inscriptions. It was enlarged and beautified by the Vijayanagar sovereign in

S.S. 1466 (A.D. 1544).

Parmapalle, or Parmapalle;—20 miles west-north-west of Pulivendla. (Parmapully.) Two miles south-east of this village is a place in the hills called the "hermitage of Kanva," where are two very old temples of Vishnu and Siva, said to have been built by that sage in a previous Yuga. The place is marked "Pagoda" on the Ordnance map. An old Polegar fort, partly in ruins. An inscription dated in S.S. 1398 (A.D. 1476), in the reign of Praudhadeva of Vijayanagar. There is a copper-plate copy of this at Goddamarri, in the Tadpatri Taluk of the Bellary District, in the possession of Narayana Reddi.

Pulivendla (Poolavaindla).—The taluk head-quarters, 39 miles west of Cuddapah. One and a half miles west of the town is an old temple of Ranganathasvāmi. The image of the deity is declared to have been self-created in another Yuga. Near this is an "illegible" inscription on a stone. The Sthala Purānas and Māhātmyas of the temple are in the possession of Kīnigi Rāghavendrāchāri of Pulivendlas There was a Polegar hill-fort here. It is now in ruins.

Vempalle;—15 miles east by south of Pulivendla. (Vaimpully.) An old temple dedicated to Vrishabhāchaleśvarasvāmi, fabled to have been built by Janamejaya. It contains some inscribed stones.

VEMULA; -7 miles south-east of Pulivendla. (Vaimla.) An old Polegar fort.

YERRABALLA;—3 miles south-west of Pulivendla. (Yerrabulla.) In an open plain north-east of the village are, according to the residents of the village, ten dolmens (Pāndara gullu), now buried about a yard underground. The site is known.

CUDDAPAH TALUK.

Animelu;—20 miles west of Caddapah. (Annamalla.) An ancient temple of Sangameśrara at the junction of the Mogaműreru river with the Pāpaghnā. (Sungum Eshvar Pag.) It is said to be 1500 years old. Near it is an inscription dated Ś.Ś. 1465 (A.D. 1543), recording a grant by one of the Vijayanagar kings. The name, as given in Telugu, is "Guru Mahādēva Rāyaluvāru." Sadāšiva, then an infant, was the sovereign in that year, which was the first of his reign. There are four other old temples here. One of my correspondents mentions inscriptions dated Ś.Ś. 1400 (A.D. 1478) and Ś.Ś. 1500 (A.D. 1578) as existing here.

BHĀKARĀPĒŢA;-6 miles south by west of Cud tapah Railway Station. A Siva temple 300 years

old.

BUGGULAPALLE;—4½ miles south of Cuddapah. (Boogulpully.) On the slope of the Palkonda hill 4 miles east of this village, and at a point 5 miles south-east of Cuddapah is a temple at some springs. It is held very sacred. There is an inscription there.

CHENNÜRU;—6 miles north of Cuddapah, on the Pennëru river. (Chennoor.) Two very old temples, fabled to have been built by the sage Narada. A temple of a village goddess 400 years old. Some inscriptions, said to be "illegible," on stones in the temple of Siva. This temple is 200 years old.

CHINTAKOMMADINNE;—4 miles south by west of Cuddapah. (Chintakonadinna.) A temple 300 years old.

CHINTALAPATTŪRU; -see PATTŪRU.

CUDDAPAH.—Head-quarters of the district. The present town was built by the Mussulman rulers about the year A.D. 1570. It was captured by Haidar 'Ali in 1779, and passed into the hands of the English in 1800. There are four mosques here about 300 years old. One, in the fort street, bears an inscription said to be illegible. Near the north of the east sluice of the Pāta Cuddapah Tank is an inscribed stone. Four buildings now used as a cutcherry formerly belonged to the Navāb of Cuddapah.

HANGMANAGUTTI; -22 miles north-west of Cuddapah. (Annamallagooty.) Three old temples.

INDUKŪRU;—23 miles west of Cuddapah. (Indkoor.) In front of the temple dedicated to three goddesses is a stone bearing an "illegible" inscription.

IPPAPĒŢA; -6 miles south of Cuddapah. (Ippapett.) Two temples 300 years old.

Kāmalāpuram.—A Railway Station, 12½ miles north-west of Cuddapah. (Camulapoor.) Two temples, 300 years old, without inscriptions. Some "illegible" inscriptions on the wall and pillars of a mandapam at the temple of Pātāla-Someśrarasrāmi.

Kopuru; -20 miles west-north-west of Cuddapah. (Codoor.) Two "illegible" inscriptions, one at the Vishan temple and one in the temple of Siva.

Kokatam;—18 miles north-west of Cuddapah, 6 miles north-west of Kāmalāpuram. (Cokatum.) There are three "illegible" inscriptions here, two at the Vishnu temple. and one in the temple of Ānjaneya.

Kommaddi;—26 miles west of Cuddapah. (*Comadee.) An "illegible" inscription close to the temple of Vishnu, which is 600 years. There are three other temples, two 600 years, and one 400 years old. Also an old stone fort of small size.

Koppōlu;—9 miles north-west of Cuddapah. (Copool.) Close to an earthen bastion are three stones bearing inscriptions said to be "illegible."

Nandimandalam;—20 miles west by south of Cuddapah. (Nundymundla.) Two old temples of Vishnu and Visvanatha, the latter on the bank of the Pāpaghnā.

Pachikelapāņu;—14½ miles west-north-west of Cuddapah. (Pauchcullpaud.) An "illegible" inscription at the temple of Vishņu.

Pālagiri;—25 miles west of Cuddapah. (*Pollagerry*.) Two inscriptions; one, "illegible," at the temple of *Bhīmeśvara*; the other, at the Vishnu temple, recording a grant by Narasimha Rāya of Vijayanagar, in Ś.Ś. 1424 (A.D. 1502), *Dundubhi*. Both the temples are said to be old.

PANDELLAPALLE;—16 miles west-north-west of Cuddapah. (Pundellapully.) An "illegible" inscription at the temple of Prasanna-Venkateśvara.

Pattūru;—11 miles north of Cuddapah. (Puttoor.) An old temple of Indranāthasvāmi, fabled to have been placed here by Indra in the commencement of the Kaliyuga. It is said to be mentioned in the Brahmānda Purāna. There is an inscription west of the gopura. Two of the other temples are said to be very ancient. The Chola kings are said to have built six shrines and a mandapam south of the temple of Gadādharasvāmi.

PAVIDIKĀLVA; —9 miles west by north of Cuddapah. (Puggadeecalica.) An old temple of Vishnu; near it is an "illegible" inscription. Two temples 400 years old.

Pedda Chepalle;—12 miles west-north-west of Cuddapah. (Chinna Chepalle is marked on the map, Chinnachapully.) There is a Vishnu temple here, 500 years old.

PEDDANAPADU; -20 miles west-north-west of Cuddapah. (Peddanapaud.) An inscription at the temple of Virabhadra, relating its construction.

POTLADURTI;—5 miles north of Yerraguntla Railway Station, 24 miles north-west of Cuddapah. Two "illegible" inscriptions, one in the Vishnu temple, and one in the temple of Siva. Three of the temples are said to be of ancient date.

Pusheagiri;—8 miles north of Cuddapah. A hill on the north bank of the Pennēru. (Poospagerry.) Several "illegible" inscriptions, one at the old Vishnu temple, two on stones near the temple of Vaidyanāthasrāmi, and some on the pillars of a ruined temple of the same deity. The latter inscrip-

tions are said to be written in Sanskrit, Telugu, and Tamil characters. There are said to be eight old temples here.

Sambatūru;—16 miles north-west of Cuddapah. (Sumpatoor.) Some "illegible" inscriptions at the Vishņu temple.

SANKATIPALLE;—10 miles west of Cuddapah. (Sunkedpully.) An "illegible" inscription in the mandapam of the Vishnu temple.

SIDDHĀREDDI BHĀKARĀPĒTA; - see BHĀKARĀPĒTA.

ŚIVĀLAPALLE;—8 miles north-north-west of Cuddapah, on the south bank of the Pennēru, 3 miles west of the Kurnool road. An old ruined and deserted temple of Kāśi-Viśvanāthasvāmi.

TALAPANŪRU;—20 miles west by north of Cuddapah. (Tallapanoor.) An "illegible" inscription on a stone at the temple of Gopālānjaneya.

TAPPETLA; -9 miles north-west of Cuddapah. (Taputla.) An old temple of Siva.

TSADIPIRĀLA;—12 miles north-west of Cuddapah, 2 miles west of Kāmalāpuram Railway Station. (Suddapooralla.) Two "illegible" inscriptions, one at the temple of Venugopālasvāmi, the other at the shrine of a village goddess.

UPPALÜRU;—30 miles west by north of Cuddapah. (Ooploor.) Three temples, two 500, and the other 400, years old. No inscriptions.

Vallüru;—8 miles north-west of Cuddapah. (Wulloor.) A large number of mosques, and an old fort. Three "illegible" inscriptions, one at the Vishnu temple, one at the temple of Virabhadra, the third on a brass-plate at the temple of Kanakamma. The temple of Malleśvara is an old one. At the shrine of Janamanna is an "illegible" inscription on a pillar.

Vedurēru;—15 miles north-west of Cuddapah. (Veddaroor.) A temple of Sangameśvarasvāmi, at the junction of the Pennēru and Pāpaghnā rivers. It is said to be 1000 years old.

VELUDURTI;—25 miles west by north of Cuddapah. (Yeldoorty.) Two "illegible" inscriptions, one at the Vishnu and one at the Siva temple. The Siva temple is said to be nearly 700 years old, the Vishnu temple about 400 years.

VURATŪRU;—22 miles west by north of Cuddapah. (Oortoor.) An inscription, undated, on the Garuda stambha of the temple of Venkateśvarasvāmi, recording the erection of the pillar. This temple and another are said to be about 400 years old.

VŪTUKŪRU;—2 miles south of Cuddapah, half a mile west of the Railway Station. (Ootkoor.) Two old temples, fabled to have been built by Janamejaya. In the hamlet of Nalīgōtu is a ruined mosque, and some tombs of the Navābs. There is another old mosque in the hamlet of Puttūmiy-yapēta.

YALLAŢŪRU;—10½ miles west of Cuddapah. (Yellatoor.) An inscription on a stone near a well, said to be "illegible."

Yerragoodpaud.) Two inscriptions at the Vishnu temple; one is "illegible," the other is dated S.S. 1473 (A.D. 1551). It records a grant to the temple by "Timma Rāja, son of Timmayadeva Mahārāja." (See No. 7 of the inscriptions at Vijayanagar, Hospet Taluk, Bellary District, and others.)

YĒTŪRU;—13 miles north-west of Cuddapah. (Yaitoor.) West of the village is an old and deserted temple of Ranganāyakasvāmi, with an inscription said to be "illegible."

УІРРАРЕŅŢА ;—800 ІРРАРЕŢА.

SIDDHAVATTAM TALUK.

GANGA PĒRŪRU;—4 miles east-south-east of Siddhavaṭṭaɪh. (Gungapairoor.) On a stone at the north-east of the village is an inscription, dated Ś.Ś. 1081 (A.D. 1159), recording a grant of the revenue of a village to the temple of Rāmasvāmi at Vanṭimiṭṭa. The donor's name is not given. South-east of the village, in a field near a tank, is a stone with an inscription, undated, commemorating a charity in the reign of "Narasingayyadeva Mahārāja" of Vijayanagar. There is a copper-plate document in the possession of a Mussulman who is trustee of a mosque in the town. It is dated Ś.Ś. 1699 (A.D. 1777), and records a grant to the mosque by the Navāb of Cuddapah.

GUNDLAMADA;—14 miles east by south of Siddhavattam. (Goondlamudda.) There is an old temple of Mukti Koţiśvarasvāmi, said to have been built over an image placed there by Nārada. There is an "illegible" inscription near the temple.

Jyōri;—4 miles west of Siddhavattam, 6 miles east of Cuddapah. (Joty.) An old temple of Siddheśvarasvāmi. "There is a subterranean passage in front of this temple that leads no one knows where." (Manual, 49.) A mile west of the village are two rumed Vishņu temples.

PAÑCHALINGAKŌNA;—30 miles east by south of Siddhavattam, amongst the Mallamakonda Hills, on the borders of the Nellore District. There is a cave here, where it is said five lingams were discovered. The place is resorted to for worship.

Penna Pērūru;—4 miles east by south of Siddhavattam. (Pennapairoor.) Two rock-cut caves in a hill a mile and a half east of the village. One contains an image of the Narasimha, the other that of a goddess.

SIDDHAVATTAM.—Head-quarters of the taluk, 9 miles east of Cuddapah. (Sidhout.) Originally a dependency of the Chitvel Rāja, a member of the Matli family. The fort in the town was built by Ananta Rāja in Ś.S. 1225 (A.D. 1303). Under the Mussulmans this place was the residence of a Navab, and was joined to the fiefship of Cuddapah. The fort was destroyed by Haidar 'Ali of Maisūr. (Manual, '48.) There are several buildings in the fort said to be worth inspection.

Vantimitta;—6 miles south-east of Siddhavattam. (Ontimitta.) There is a finely sculptured temple of Kodanda Rāmasvāmi. Near the gate are inscriptions on two stones; one dated S.S. 1480 (A.D. 1558), in the reign of Sadāsivadeva of Vijayanagar, the other in the same reign dated in S.S. 1477 (A.D. 1555). The grantor in the case of the latter is "Tirumalayyadeva Mahārāja, son of Ranga Rāja and grandson of Āra Vijaya Rāma Rāja." There is an ancient mandapam close to a tank west of the village. North of this are two caves in the hill. There is a finely sculptured old temple of Gopālasvāmi, with an inscription on the prākāra-wall, undated. Under a tree east of the village are a number of Nāgakals, &c. Near the Railway Station is a stone with a number of figures of warriors, said to have been erected in memory of a great battle between the Hindus and Mussulmans.

THE VENUGOPĀLASVĀMI TEMPLE;—7 miles north of Siddhavaṭṭam. (Gopalswamy Pagoda.) A sacred and ancient temple.

Vobalam;—16 miles east of Siddhavattam. (Hoblum.) Four miles north-east of this village, amongst the hills and forest known as "Mallam Konda" (Pedda Mallam Conda) is a temple dedicated to Mallam-kondesvarasvāmi; near it is an inscription, said to be illegible, on a stone.

Voguru;—20 miles east of Siddhavattam. (Ogoor.) There is an "illegible" inscription in a field near a temple of a goddess east of the village.

KADIRI TALUK.

DORAGALLU; -23 miles north by west of Kadiri, 14 miles north by west of the bungalow on the high road at Patnam. (Dorragull.) East of the village, on the hills, is an old fort.

Kadiri;—52 miles south-west of Cuddapah. (Cuddree.) An important Vishnu temple of large size, said to be old. A number of Mussulman mosques and tombs.

PATNAM;—10 miles north by west of Kadiri. (Puttanum.) (There is a bungalow here. The village is situated on the high road.) Five miles north of the village, on the hills, is a very fine old fort.

RĀYACHŌŢI TALUK.

GADIKŌŢA;—16 miles east-north-east of Rāyachōṭi. (Guddicotta.) On the bank of the river here is a stone with an inscription "not very legible."

HASANPURAM;—8 miles north-north-east of Rayachōti. (Hustnapoor.) East of this village, on the boundary between it and Vangimalla (Wungymully) is an inscribed stone on the boundary line, to which is supposed to relate.

Rāyachōrī;—28 miles south by west of Cuddapah. (Rachootee.) An important temple dedicated to be abhadrascāmi, said to be very old. There is a large upright stone at the west end of the village, having an inscription said to be dated S.S. 1155 (A.D. 1233), mentioning the conquest of the east of

'Chōlamandalam'' by a sovereign named "Pratāpa Rāyadeva Mahārāja." Probably either the date or the name has not been correctly read by my informant.

Vangimalla;—12 miles north-east of Rayachōṭi. (Wungymully.) On a rock overhanging the Muṇḍavēru river is a temple of Hanumān over a cave.

PULLAMPET TALUK.

Attirāla;—4 miles north-north-east of Rājampett Railway Station, 10 miles north-west of Pullampet, on the right bank of the Cheyyēru (Chey Air) river. The ruins of an ancient deserted temple dedicated to Paraśu Rāma, with inscriptions on stones near the entrance, stated to be in Grantha characters. On an elevated ground close to the village are two old temples, the Sthala Purānas of which are in the possession of the Zemindar of Kārvēṭinagaram in North Arcot. Vellāla Šēshayya, a resident, is in possession of a copper-plate inscription. The place is considered one of great sanctity, as being the locality where Paraśu Rāma was freed from the sin of matricide by the virtue of the river-water. An aureus of Trajan in fine preservation was, in June 1838, picked up at this place, on the side of a rocky hill, by a woman gathering sticks. (Madras Journal of Literature and Science, XIII, 214. Indian Antiquary, II, 242. I presume the two coins mentioned in these places are identical.)

Guṇplūru;—5 miles north-north-west of Pullampet. (Goondloor.) An old Vishau temple, with inscriptions on two stones in Grantha and Telugu characters. At the temple of Agastyeśvara, on the southern wall, are some Grantha inscriptions almost "illegible" from whitewash. At the temple of Virabhadrasvāmi, close by, are some inscriptions in Grantha and Telugu, two of which are dated in S.S. 1477 (A.D. 1555) and 1480 (A.D. 1558). The natives assert that, once in every four or five years, the lingam in the Siva temple is bathed with water from the Ganges which falls from the temple roof.

LEPARA;—8 miles north by east of Pullampet, on the left bank of the Cheyyeru, 4 miles east of Nundaloor Railway Station. (*Lebocka*.) An old Vishnu temple, partly ruined, with several inscriptions in Grantha and Telugu. One of these bears date S.S. 1424 (A.D. 1502), and records a grant of lands to the temple. There is a temple in the village, in present use, where some inscriptions exist in Grantha characters.

Mandapalle;—7 miles north-west of Pullampet: (Mundapully.) An old temple of Siva with Grantha inscriptions.

Nandalūru;—6 miles north by west of Pullampet. (Nundaloor.) An old temple, on the inner walls of which are some inscriptions, in Grantha and Telugu, illegible from whitewash. One of the inscriptions is said to be dated S.S. 1141 (A.D. 1229). Close to the inner gopura of the temple are four slabs bearing inscriptions. One of these is dated S.S. 1456 (A.D. 1534), and records a grant of lands to the temple by Achyutadeva of Vijayanagar. Another, dated S.S. 1353 (A.D. 1431), records a grant by Deva Rāya of the same dynasty. On the wall behind this are several inscriptions illegible from whitewash. At the east entrance are five other stones with inscriptions, three of which are dated respectively in S.S. 1231 (A.D. 1309), 1408 (A.D. 1486), and 1423 (A.D. 1501). There is also an inscription on a stone planted in front of the temple.

ŌBALI;—8 miles north-east of Pullampet, on the right bank of the Cheyyeru. (Hobly.) Two old temples with inscriptions in each, some said to be "illegible," some in Grantha characters, some Telugu. An old mosque, close to which are two stone inscriptions, one "illegible," the other recording a grant to the mosque in S.S. 1658 (A.D. 1736).

Penagalūru;—11 miles north-east of Pullampet. (Penagaloor.) A very ancient temple, with inscriptions. Two residents of this village, Pidatala Chellambhatlu and Bhatlacheruvu Venkaṭarāmabhatlu, are said to be in possession of copper-plate inscriptions.

Tungaturu;—9 miles north-east of Pullampet, on the left bank of the Cheyyeru. (Tungatoor.) An old and ruined Siva temple.

MADANAPALLE TALUK.

Badikāvalapalle; —15 miles west by north of Madanapalle. An inscription on a rock near the temple of Rāmasvāmi, "illegible."

BARRAKĀYALAKŌŢA;—16 miles north-west of Madanapalle. (Boarcallcotta.) An inscription on a rock close to the calingula of a tank, dated S.S. 1618 (A.D. 1696). It has been much injured.

Basinikonda; —2 miles east of Madanapalle. Three inscriptions. One is on a boulder east of the tank. It is dated S.S. 1613 (A.D. 1691), and records a grant by and to private persons. Another is on a rock north of the tank called "Sanicheruvu." It is dated in the same year, and is equally private in character.

BATTULANTTIGODDA; —A hamlet to the east of Madanapalle town. An inscription on a rock sand to be "illegible."

Bīrangi;—18 miles west by north of Madanapalle. (Beeringee.) Two illegible inscriptions: one south-east of the village, on a stone close to a temple, the other on a stone north-east of the hamlet of Gudipalle.

Chadum;—28 miles west by north of Madanapalle. (Suddum.) An old temple of Sangameśvara at the junction of two rivers. Only the garbhālayam is really old, the rest having been erected 150 years ago. Paraśu Rāma is credited with the foundation of the first temple. On a small hill west of the village is a stone statue which is said to have fallen from the top of the hill. The hill is called "Vīranna gundu." Close to the hamlet of Chennarayanipalle is a stone with two figures and an "illegible" inscription. An old temple of Chandīśvarī, a quarter of a mile north of the same hamlet. Three other temples are said to be ancient.

CHINNA TIPPASAMUDRAM;—8 miles north-north-east of Madanapalle. (Chinna Tipsundrum.) Two "illegible" inscriptions; one on a rock in the tank south of the village, the other on a stone in a tope south of the hamlet of Reddivaripalle.

CHIPPILI: -2 miles west of Madanapalle. Three inscriptions on stones, all illegible.

(1.) On the bank of the Kotta Kālva.

(2.) Near the Nagavūtī Kālva.

(3.) Near the Siva temple.

Ghattu;—14 miles west-north-west of Madanapalle. (Gutt Droog.) A fine hill-fort, the owner of which, a Polegar, was at one time possessed of considerable power and gave great trouble to Sir Thomas Munto. There are two ruined temples here and several inscriptions.

(1.) On a stone in the temple of Venkatarnmanasvāmi.

(2.) On a black slab in a field under the Mallinayani tank.
(3.) On a rock near the sluice of the Obalinayani tank.

(4.) On black stones near the Kāśireddi tank.

Mondi Venkatigadu, a resident, is in possession of a copper-plate inscription.

GOLLAPALLE; -12 miles north-west of Madanapalle. (Golapully.) An inscription, said to be "illegible," on a rock close to the village.

GUTLASTHALAM; —24 miles west by north of Madanapalle. (Gootlastullum.) This village was formerly the residence of a chief between whom and the Mussulmans a very bloody engagement was fought at this place, to commemorate which a mound in the village is called Netturu Gutta, or the "hill of blood."

Kadinādhunikota;—25 miles north-west of Madanapalle. A copper-plate grant in possession of Rāja Pantulu, a śrotriyamdār, dated Ś.Ś. 1681 (A.D. 1759), in all respects a private document.

Kalicharla;—23 miles north of Madanapalle. (Culchurla.) An old Siva temple on the bank of the Kusavati river, north-west of the village, with three inscriptions. One is "illegible," one is dated in S.S. 1658 (A.D. 1736); the other is undated. Both the latter record private charities.

Kandukūru;—27 miles west-north-west of Madanapalle. (Cundkoor.) Two very old temples of Vishau. West of the hamlet of Morusupalle is an inscription said to be "illegible" close to a Siva temple. There are five other inscriptions;—one, "illegible," near the Vyāsasamudram tank; the second in a field south-west of the hamlet of Kammacheruvu, dated S.S. 1683 (A.D. 1761), recording a grant to and by private persons; a third, "illegible," in a field a short distance north-east of this last; the fourth close to the road to Madanapalle, "illegible;" and the fifth, south of the village and close to the "Tirumaladevara canal," dated S.S. 1489 (?) (A.D. 1567), Prabhava, recording a grant in the reign of Tirumaladeva of Vijayanagar. There is a copper-plate grant here in peasession of Vuddi Venkata Nrisimhāchāryulu, a resident. It is dated S.S. 1442 (A.D. 1520), and records a grant by "Vīra Krishna Rāya, son of Vijayanagar Vīra Šrī Narasimha Rāya." This is the celebrated Krishnadeva Rāya. A merchant named Vellalūru Rāmayya is said to be in possession of some valuable old coins, a Rāma Tanka, a

Hanumanta Varāha, a Venkateśvara māḍa, and a Rāma māḍa, which he worships. There is said to be an inscription in a field south of the hamlet of Bāgēpalle.

Kōkanti;—31 miles north by west of Madanapalle. (Cokuntee.) A small but old fort said to have been erected 800 years ago by the elder of two brothers, the younger of whom built the village and fort of Kāsikōta at Sōmpalle in this taluk. (Madras Journal, XXII, 107.)

Kōsuvāripalle;—14 miles north by west of Madanapalle. (Cossawarpully.) Two "illegible" inscriptions at the temple of Venkateśvarasvāmi. There is another, in Persian, on a stone close to the village tsāvadi.

Kottakōta;—18 miles west-north-west of Madanapalle. (Cotoo Cotta.) Three very old temples, two said to have been founded by Janamejaya, and the third by a Chola king. A mosque south of the village, bearing a Persian inscription. There are three other inscriptions, all "illegible."

(1.) At the hamlet of Basanapalle.

(2.) At Dēgānapalle.

(3.) At Aletipalle. South-east of this hamlet is a virakal, and near it an "illegible" inscription.

Kottāla;—26 miles north by west of Madanapalle. An "illegible" inscription on a rock in the inam land of the temple of Śringerisvāmi, north of the old village.

MADANAPALLE.—Head-quarters of the taluk, 66 miles south by west of Cuddapah. (Muddumpully.) There are two inscriptions on stones in the Karanam's inam land in Gundlapalle, a hamlet, both "illegible." The remains of an old fort are to be seen here. Two temples, apparently not very important. On the hill called Basanikonda is a small but ancient temple.

Māreļļagappa;—22 miles west of Madanapalle. An undated inscription near a well and tope in the hamlet of Pokanāṭivānḍlapalle. It records grants of land to "Chennama Rāja."

MUDIVEDU; -10 miles north of Madanapalle. (Moodyvaid.) Four inscriptions on stone. Three are on stones in a field under the tank-bund, and are "illegible." The fourth is below the bund of another tank. It is undated, and records a grant by the Jillella Mahārāja.

MULKALACHERUVU;—24 miles north-west of Madanapalle. (Moolcallcherroo.) Three miles southeast of this village is a temple on a hill called Kanugonda (Congoondo H.) It is dedicated to Tiruvenkatanāthasvāmi, i.e., Vishņu, but there is a Sivalingam by the side of the image of the deity, who is therefore also called Harihara, i.e., the conjoint deity, Vishņu and Šiva. The place is thence named Hariharakshetra. The temple is said to have been founded by "Nandana Chakravarti Rāya," and to have been subsequently enlarged. Two illegible inscriptions, one on the garuḍa stambha, the other above a tank on the east of the steps up to the temple. A copy of another inscription has been sent, but no account as to where it is to be found. It records that in S.S. 1128 (A.D. 1206), King Nandana Chakravarti established the temple, and that in the reign of Virūpāksha, in S.S. 1395 (A.D. 1473), further improvements were effected. This date does not fall in with that given by Burnell for the reign of Virūpāksha of Vijayanagar. (For Nandana, see under Paṇavēṇu, Pōlūr Taluk, North Arcot.)

Nadicoppa;—3 miles north-west of Madanapalle. Two "illegible" inscriptions; one on a rock to the east of Silamvaripalle, a hamlet (Suorumearpully), and the other on the boundary of this village with Mudimadugu of Maisūr.

PEDDA TIPPASAMUDRAM;—22 miles west-north-west of Madanapalle. (*Tippasamoodra*.) Some old temples and forts. Near the hamlet of Pullaguttavaripalle, in a field, is an inscription on a large stone, said to be "illegible"; another on a rock called *Boyabanda*, south-west of the village; others on boulders near the *tsāvadi*; some more at a temple on the road from Pullaguttavaripalle to this village; and more, again, in the forts. The description of these "forts" leads me to think that they can be hardly more than separate bastions.

Pāpēpalle;—28 miles north of Madanapalle, 12 miles north by west of Gurramkonda. (Papapully.) An old Vishņu temple.

SOMPALLE; —25 miles north-west of Madanapalle. (Soampully.) An old sculptured Vishnu temple, containing three inscriptions;—

(1.) On the dhraja stambha; illegible.

(2.) On the wall of a room; undated; private.

(3.) On the pillar of a mandapam; undated; private.

Two "illegible" inscriptions outside the village, one in a field east of Pātakōta village, the other near a tamarind tope south of the hamlet of Bissanavāripalle; and an inscription at the temple of

Chaudeśvara. One and a half miles east of the village is the fort of Kāśinikōta, said to be 800 years old. (See Kōkanti of this taluk.) (Madras Journal, XXII, 108. Captain Hemery's letter to Colonel Lawford, No. 237, of June 22nd, 1859, published with Public Works Department Consultation, G.O., No. 84 of April 19th, 1860.)

TAMBALLAPALLE;—18 miles north by west of Madanapalle. (Tumblapully.) There is an old temple of Mallesvara on the top of a hill called Mallayyakonda, north-east of the village. The front of the temple bears two inscriptions. There is an inscription by the side of the road south-east of the village

Tavalam; —11½ miles east of Madanapalle. (Tuvvalum.) A number of dolmens on a flat granite rock

Veligally;—18 miles north of Madanapalle. (Yellagull.) An "illegible" inscription on a rock to the north of Kottavandlapalle, a hamlet.

VEMPALLE;—3 miles west-south-west of Madanapalle. (Vaimpully.) Two inscriptions; one dated S.S. 1676 (A.D. 1754), the other "illegible."

VĀYALPĀD TALUK.

Devalarable;—14 miles north-north-east of Vayalpad. (Devalpully.) There is a copper-plate inscription here in three leaves, in the possession of some Brahman residents, dated S.S. 1227 (A.D. 1305) It records a grant of a village to some Brahmans by "Immadi Śrī Nrisimhendra." His genealogy is given as follows:—

Gundadeva, of the Lunar Race, succeeded by several kings, after whom came Sāluva Mangideva.

Gaura Kshamapati.

Gunda Kshitīśa.

Nṛisimha Rāya.

Immadi Śrī Nrisimhendra (the grantor).

Gundloor.) An old temple of Vishnu. There is an inscription here dated S.S. 1521 (A.D. 1599), recording a grant made by a local chief in the reign of Venkatapatideva of Vijayanagar at Pennakonda.

Gurrankonpa;—10 miles north of Vāyalpād. (Goorumconda.) An important hill fortress, placed in a commanding position on an isolated rock. It was built by a Patān Navāb after the fall of Vijayanagar, and remained one of the principal Mussulman strongholds till the fall of Seringapatam (Srinagapatam) in 1799. Its governors coined rupees. Mr. Gribble describes the legend connected with it and gives a sketch of its history, with an illustrative photograph, in the District Manual (pp. 88 to 92). Near the fort is the tomb of Mīr Rajā 'Ali Khān, uncle of Tīpu Sultān, with several carved Mussulman buildings. There is a Persian inscription at the tomb of Rajā 'Ali Khān, consisting of an epitaph with the date of his death, A.D. 1780.

KALAKADA:—17 miles north-east of Vāyalpād. (Cullcudda.) An old temple of Siddhesvarasvāmi. There are some "illegible" inscriptions here.

MEDIKURTI;—10 miles north-east of Vayalpad. (Maidcoortee.) An old Vishau temple. On a stone fixed in the temple is an inscription, dated S.S. 1530 (A.D. 1606), recording a grant made to the temple by some local chiefs and inhabitants.

Rāmāpuram;—4 mues north of Vāyalpād. An old temple dedicated to Paṭṭābhi Rāmasvāmī with some "illegible inscriptions.

TARIKONDA; -4 miles north of Vāyalpād. (Tergonda.) An old Vishnu temple with some "illegible" inscriptions.

VAYALPAD (Vāyalpādu).—Head-quarters of the taluk, 60 miles south of Cuddapah. (Woilpaad.) An old temple of Patļābhi Rāmasvāmi, with some "illegible" inscriptions.

THE NELLORE DISTRICT.

"At Nellore the earliest Hindu sovereign, or chieftain, whose name is known is Mukunti. He is supposed to have ruled at Nellore about the eleventh century, and to have been tributary to the Chola Rajas, who appear to have long held the sovereignty of the southern part of the district." (Manual, 437.) In all probability the tract for the most part was uninhabited till a comparatively recent period, and like the Cuddapah, Bellary, Anantapur, and Kurnool Districts, formed part of the great wilderness of Dandaka. Hence the absence of any connected history, or tradition, earlier than the Cholas. If, as seems possible, "Mukkanti Rāja" be the same person as "Trinetra Pallava," a clue may be obtained as to his date by the Pitṭāpuram Inscripțion in the Godāvarī District (see p. 24). He would have flourished in the early part of the eleventh century. But this is purely conjectural. The name "Mukkanti Mahārāja" is well known throughout the Northern Sarkars, and the construction of the Amaravati Tope was attributed to him. (See Mr. Fergusson's Tree and Serpent Worship, p. 171; Asiatic Journal, XV, 469.) Mr. Boswell states that the next chief whose name is known is Siddhi Raja in the twelfth century. But it would seem that he must have been a tributary of the Cholas, whose power at that time extended far north, and apparently embraced the whole of Kalinga and Vengi. "About this period the northern parts of the district were under various petty princes of obscure origin of the Yadava or shepherd caste. The principal members of the family, whose exploits form the subject of legendary tales, are the following :-

Annala Valla Raj. Simhadri Raj. Peddi Raj. Yerramuka Raj. Nallamuka Raj. Pula Raj. Karearala Raj. Kantam Raj." (Manual, 437.)

The Cholas were subverted by the Orangal Ganapatis, who held the north of the district till the Reddi chiefs came into power (A.D. 1328 to 1427), with their capital at Kondavidu; and after them the country was under the Mussulmans and local chiefs till Krishnadeva Raya of Vijayanagar subdued the whole about the year A.D. 1513. But meanwhile it would seem that the Gajapatis of Orissa held at least part of the country for some period, though their exact date is as yet difficult to fix. After the subversion of the Vijayanagar kingdom in A.D. 1565, the history of the district is clearly given in the Manual, pp. 439-495. An outline of the history of the family of Venkatagiri, with genealogical table, will be found in Volume II.

A brief account of the Yanadis, Yerukalas, Lambadis, Chentsus and other half-wild tribes, from the

pen of Mr. H. E. Stokes (M.C.S.), is to be found in the District Manual, p. 149.

DARSI DIVISION.

BHĪMAVARAMA,-17 miles north-east of Darsi. (Komawarum Becmawar") An "illegible" inscription on the wall of the temple of Venugopālasvāmi.

Bodanastrapu;-7 miles north-west of Darsi. (Bodenumpaud Agrm) North of the village, on a tank, bun 1, is an "illegible" inscription.

Bondi Kürapānu; -9 miles south by east of Darsi. (Bodakoorpand.) South of the village is a temple of Madhavasvami, with an inscription on a stone sculptured with a figure of the garuda. The inscription is "illegible."

Darst.-Head-quarters of the division, 96 miles north by west of Nellore. (Darishee.) There are three inscriptions here;-

(1.) Near the temple of Anjaneya. Dated S.S. 1235 (A.D. 1313), Pramadicha, recording a grant in the reign of Pratapa Rudra II of Orangal.

(2.) On a stone in the Siva temple. A grant by a local chief in the reign of the same sovereign. (3.) On a stone on the "Achanna" tank-bund, "illegible."

Donakonda;—12 miles north-west of Darsi. (Donacondah.) In the temple of Gongamma are five "illegible" inscriptions. There is a deserted temple of Vishnu west of the village.

GANGAVARAM; -9 miles west-north-west of Darsi. (Gungawarum.) West of the village, near a tankbund, is an "illegible" inscription.

Kallūru;—18 miles north-west of Darsi. (Kulloor Kundreea.) An inscription on a stone on the tank-bund south of the village, dated S.S. 1594 (A.D. 1672), recording the construction of the tank by a private person.

Kocharlakora;—23 miles west of Darsi. (Kocherlacotah.) There is an old fort here. According to tradition it was founded by Gajapati Mahārāja, son of Mallikārjuna Caṇapati, who afterwards "retired to Kalinga." His son Mukkaṇṭi ruled from Kalinga, but l t the fort of Kocharlakoṭa on being besieged by the soldiers of Pratāpa Rudra of Orangal. It remained in possession of the Orangal sovereign for 24 years. He was succeeded by his son Haripālaka, who reigned 8 years. The country then again fell under a Gajapati, who reigned 38 years, and was succeeded by the 100 years Reddi dynasty of Kondavīdu. The place subsequently fell under the Vijayanagar sovereigns. As we know the date of the commencement of the Reddi dynasty, we can give dates for part of this traditional history for subsequent comparison. The story gives us the names of a Mallikārjuna of Kalinga, who had a son Gajapati, who built the fort. His son Mukkaṇṭi lost the fort to the Orangal kings in A.D. 1258, the year subsequent to the supposed date of the death of Pratāpa Rudra I. The latter's son Haripālaka, whom we have not previously made acquaintance with, ruled from A.D. 1282 to 1290, the fort having been previously under his father. In A.D. 1290 the place was taken by the Orissa sovereigns, and it remained in their possession till it fell under the Reddis of Konḍavīdu, presumably in A.D. 1328. This story differs from those of other places about this part of the country, and does not fall in with our account of the dynasties either of the Orangal or Orissa kings.

There are four inscriptions here:—

(1.) Near a well north of the village. S.S. 1232 (A.D. 1310). A grant in the reign of Pratāpa Rudra II of Orangal. This seems to falsify the traditional story.

(2.) On a pillar of the mukha mandapam of the temple of Varadarājasvāmi. Ś.Ś. 1455 (A.D. 1533). An inscription of a private nature.

(3.) S.S. 1057 (A.D. 1135). A private act of piety.

(4.) "Illegible."

Kottapalle;—7 miles south of Darsi. (Cothapulla.) A mile south of the village is a ruined temple of Someśvara, in front of which is an inscription having the name "Śrīman mahāmaṇḍaleśvara Vijaya Mahārāja" legible, but nothing else.

Kurichēpu;—11 miles north-north-west of Darši. (Koorchaid.) East of the village is a temple of Kālahastīšvara, said to have been built by the Chola kings. There is a fort also.

MARELLA;—17 miles east-north-east of Darsi. (Manralla.) There is a temple of Venugopālasvāmi in the middle of the village, and, in front of it, an inscription on a stone, dated S.S. 1450 (A.D. 1528). It records the erection of the temple by a local chief.

MULLAMÜRU;—11 miles east by north of Darsi. (Moolamuru.) A stone, south of the village, with a peculiar design that my informant is at a loss to explain. He describes it as having "cross lines," something like figures of people, and some characters of an inscription he cannot read. There is another inscription west of the temple of Venugopālasvāmi on a stone. It is "illegible."

NAVUDUPĀLEM;—17 miles north-west of Darsi. (Noydopolliam.) An inscription on the top of a hill east of the village, dated S.S. 1519 (A.D. 1597), recerds a grant by a private person to the temple

Polavaram;—14 miles east of Darsi. (_olavarum.) East of the village is a temple, near which is an inscription, undated and "illegible."

Polepalle;—18 miles west-north-west of Darsi. (Polapully.) A copper-plate, dated S.S 1458 (A.D. 1536), recording a grant by Achyutadeva of Vijayanagar, is said to be in the possession of a resident of this village.

POTAKAMÜRU, -6 miles east by south of Darsi, (Poothkamoor.) East of the village is an old stone fort. Near the Vishnu temple is an "illegible" inscription.

POŢLAPĀDU;—12 miles north-west of Darsi. (Potlpaud.) East of the village is a ruined temple of Virabhadra, in front of which, on a pillar, is an "illegible" inscription.

REJAMPALLE;—5 miles south of Darsi. An inscription dated S.S. 1651 (A.D. 1729), of a private nature, on a temple dedicated to *Gopālasvāmi*, east of the village.

Sămantapūpi;—4 miles south-east of Darsi. (Shamunthapoody.) Two inscriptions, one near the Vishņu temple, the other near that of Ānjaneya. The former is dated S.S. 1450 (A.D. 1528), and records a grant by a private person; the latter is dated S.S. 1490 (A.D. 1568), and is also of a private character.

SIVARAMPURAM;—15 miles east by south of Darsi. (Shevarampoorum.) Two "illegible" inscriptions. One on a fallen stone in front of the temple of Isvara, the other near a temple west of the village.

Sōmavarapāpu;—12 miles eest by south of Darsi. (Somarapaud.) South of the village, near a shrine of Gangamma, is an "illegible" inscription.

Tāllūru;—14 miles east of Darsi. (Thaloor.) An inscription near the temple of Ānjaneya, dated Ś.Ś. 1501 (A.D. 1579), recording a grant by a local chief in the reign of Śrī Rangadeva Mahārāja of Vijayanagar at Pennakonda.

TAMMALÜRU;—10 miles east of Darsi. West of the village, near a ruined Siva temple, is an inscription on four sides of a stone. Three sides are "illegible"; the fourth has 17 lines of an inscription, of which only the date, S.S. 1018 (A.D. 1096), is legible.

Tsalivendra;—3 miles north-west of Darsi. (Sulleevaindlah.) An inscription on a stone near the shrine of Gangamma at the foot of a hill, dated S.S. 1106 (A.D. 1184), recording the establishment and endowment of the shrine by a private person.

Tsandalūru; —5½ miles west by north of Darsi. (Chendaloor.) West of the village, on a tank-bund, is an "illegible" inscription.

Tummidelapādu;—7 miles west-north-west of Darsi. (Toomedellapaud Agran) An "illegible" inscription near a shrine of Rāmasvāmi.

PODILE DIVISION.

BADUGULERU; -10 miles from Podile. Near a temple of Gangamma is an "illegible" inscription.

BUDAMAKĀVALAPĀDU;—13 miles west by south of Podile. (Boodum Coylapaud.) Under a margosa tree a mile north-west of this village is a stone having an "illegible" inscription in ancient characters.

Donpaleru;—5 miles west by north of Podile. (Dondolaroo.) Near a ruined temple north of this village, and west of the road to Salakanūtala are three inscriptions on stones, two "illegible," the other legible but unimportant.

Gărladinne;—15½ miles west by north of Podile. (Gorladinna.) Two inscriptions, one on a stone bearing the figure of the garuda, in the street of the village, the other on a stone in the temple of Tiruvenkațanātha, at Velugonda, 2½ miles south of Gărladinne. Both bear the same date, Š.Ś. 1443 (A.D. 1521), and record grants in the reign of Krishnadeva Rāya of Vijayanagar, who is said to have built the temple at Gărladinne. An inscription at Kandala-gudipādu in the Darsi Division records a grant of villages to the Velugonda temple in Ś.Ś. 1458 (A.D. 1536) by "Rāyasam Kondama Narasayyangāru," with the consent of Krishnadeva Rāya. Either the date or the name of the sovereign has been probably wrongly copied by my informant, as Krishnadeva's reign ended in A.D. 1530.

Gurralamadogoo.) An "illegible" inscription, near the ruined temple of Anjaneya west of the village.

IGALAPĀDU;—9 miles north of Podile. (Eagelàpaud.) An inscription on a stone near the temple of Sangameśvarasvāmi in the village, dated Ś.Ś. 1445 (A.D 1523), recording a grant by "Tirumala Nāyaningāru" in the reign of "Mahā Rāya" at Vijayanagar. This is a title applied to Krishnadeva Raya, who was then reigning.

KALUJUVVALAPADU;—20 miles west of Podile. (Kuljoolapaud.) North of this village is a ruined Siva temple said to have been built by a Chola king. Near an image of the nandi is a stone bearing an "illegible" inscription. East of the village in a field, is an inscription dated S.S. 1400 (A.D. 1478). recording a grant to a temple by "Malla Razu Kondama Nayudu."

35

Kellampalle;—6 miles south-east of Podile. (Kalumpulla.) An ancient Siva temple, in ruips. (District Manual, p. 434.)

Kunchepalle; -5 miles north by east of Podile. (Coonchapully.) In front of the temple of

Anjaneya is an illegible inscription on a stone.

MANGALAKUNTLA; -20 miles west of Podile. (Mungalagoontah.) Forty-five dolmens near the temple of Viranna, a mile north of the village.

Pāmulapāpu;—8 miles north of Podile. (Paumoolapaud.) An inscription dated Ś.Ś. 1473 (A.D. 1551), recording a grant by a local chief of Jillella, in the reign of Sadāsiva of Vijayanagar. Two "illegible" inscriptions, also, just outside of the village.

Pāta Gārlapēta;—13 miles south of Podile. (Patha Garlapetta.) A mile and a half south of the village is a stone bearing an "illegible" inscription.

PEDDĀRIKAŢLA;—8 miles south-west of Podile. (Pedda Auricutlah.) In the middle of the village is an old temple fabled to have been built by Janamejaya. Other temples, old, but date unknown.

Podle.—Head-quarters of the division, 84 miles north by west of Nellore. (Poudellah.) Two inscriptions; one in the temple of \$\bar{A}\tilde{n}janeya\$, close to the temple of \$Gop\tilde{a}lasv\tilde{a}mi\$, dated \$\tilde{S}\$.\$ 1469 (A.D. 1547), recording a grant by a local chief with the consent of "Aliya Rama Razayyad\tilde{v}a Mah\tilde{a}r\tilde{a}zu," in the reign of Sad\tilde{a}siva at Vijayanagar, the other near a \$dargah\$ north-east of the divisional cutcherry, dated \$\tilde{S}\$.\$ 1505 (A.D. 1583), recording a grant by "Chinna Timma N\tilde{a}yaning\tilde{a}ru." There is also an "illegible" inscription in front of the temple of \$Nirmale\tilde{s}varasv\tilde{a}mi\$.

Rāmulavīpu;—6 miles north-east of Podile. (Ramaladoo.) An old temple of Venugopālasvāmi, said to have been built by a Chola Rāja. (District Manual, p. 433, where the place is called "Ramavedu.")

TARLAPADU;—26 miles west of Podile. (Tarloopaud.) Four old temples, fabled to have been built by Janamejaya. In the fields are some dolmens.

Vaginapugu;—13 miles west-north-west of Podile. (Nagamuddoogoo.) Several large groups of dolmens, 100 altogether.

VEDURRĀLĻAPĀDU;—11 miles west by north of Podile. (Yaderrallapaud.) North of this village, and east of the road to Gadipalle is an inscription on a stone standing erect, said to be in old characters and unreadable.

ONGOLE TALUK.

ADDANKI;—21 miles north by west of Ongole. (Addunky.) An old fort in ruins, said to have been built by Haripālaka, son of Pratāpa Rudra of Orangal. (District Manual, 431.) Compare the account given above of the fort at Kocharlakōta.

Kanuparti;—12 miles north-east of Ongole, on the sea. (Canoopurty.) Half hidden in the sand are several sculptured lingams and nandis, said to be of great antiquity. It is believed that many such remains lie buried in the sand. The village is not far from the Buckingham Canal. The Siva temple of Yeleśvarasvāmi is said to have been of great antiquity, but being in ruins it was re-built 120 years ago. At the gate of the temple is an "illegible" inscription. At the Vishnu temple of Sītā-Rāmasvāmi is a similar inscription. The villagers declare that opposite to the temple of Yeleśvarasvāmi there lies buried in the sand a very large bell-metal chariot at the site of a still older temple. (District Manual, 431.)

Ongole (Ongōlu, Vangōlu, Vangavōlu).—The taluk head-quarters, 72 miles north of Nellore. A fort about 150 years old. (District Manual, 431.)

Pelluru;—3 miles south of Ongole. (Pelloor.) A village belonging to the Venkatagiri Zemindar. An old stone fort.

KANIGIRI TALUK.

Kanigiri.—The taluk head-quarters, 72 miles north-north-west of Nellore. (Kunnigherry.) A fine hill fort on a lofty hill. On the top of the hill is a tableland about a square mile in area, where, according to tradition, a town once stood. The hill was strongly fortified. Tradition states that the place was captured by Kakatiya Pratapa Rudra of Orangal. (Mr. Boswell says that this king belonged to

"the Gazapatti family, who had the seat of their government at Cuttack," but the only king of that name died in A.D. 1532, according to Hunter, and this would seem too late for the tradition. The second Orangal sovereign of that name lost his kingdom to the Mussulmans in A.D. 1323; and the first is believed to have died in A.D. 1257. It was the members of this family who specially styled themselves "Kākatīya Kings"; and the whole story points to them as the sovereigns intended.) According to this story Purushottama Rudra, son of Pratāpa Rudra II, governed this country, and after him, his son Vīra Rudra. The latter is said to have plotted against the life of, and to have been defeated by, Krishnadeva Rāya of Vijayanagar, described as "Rāja of Chandragiri." But the interval from A.D. 1323 to A.D. 1509, the earliest possible date for Krishnadeva's conquest, is far too great to be bridged by two generations. The place was subsequently seized by the Golkonda Mussulmans. For the subsequent history the District Manual may be consulted (pp. 331, 433).

There is an ancient temple here, dedicated to Siva under the title of Martandeśvarasrāmi.

KANDUKŪR TALUK.

Anantasāgaram;—3 miles west of Kandukur. In the centre of the village are several stone statues under trees, and about 20 yards from the south of the village are two virakals.

Chund ;—14 miles west by south of Kandukur. (Soondy.) A ruined fort west of the village. North of the tank, on a hill, is an old ruined temple. On a stone on the boundary of the village of Lingapalem, 2½ miles north-east of Chundi, is an inscription dated S.S. 1535 (A.D. 1613), recording the pious actions of Ayyappa Nāyaka. Two and a half miles east of Chundi, at Old Chundi, are three old temples, in one of which is an inscription dated S.S. 1352 (A.D. 1430), relating a private grant. In another is an "illegible" inscription east of the dhvaja stambha. South of the dhvaja stambha of the other temple is an inscription dated S.S. 1330 (A.D. 1408), recording a grant by Mallayya Reddi. There is an old fort near Pāta Chundi, said to have been built by the Reddi chiefs of that place. There are some other old temples built by the same chiefs.

GUNDLAPĀLEN; —7 miles south by west of Kandukūr. (Goondlapalem.) Three old temples on the top of a hill, and one below. In one of the former, that dedicated to Bhramareśvarasvāmi, are two inscriptions. One, near the dhvaja stambha, is dated Ś.Ś. 1436 (A.D. 1514), and is not fully legible. The other, on a fallen stone to the south of the temple, is wholly unreadable. The two Siva temples are said to have been founded by one of the Chola kings; they are almost buried in river sand. (District Manual, p. 430, where the place is erroneously called "Gollapalem.")

JILLELLAMÜDI;—5 miles north of Kandukür. (Jillamoody.) Near the north of the village is a temple of Janārdanaśvami, and another of Ānjaneya close by. Both are very old.

Kandukūru.—The taluk head-quarters, 53 miles north of Nellore. (Cundacoor.) Two very old temples of Someśvara and Janārdana. On a stone in the bazaar is an inscription "in Devanāgarī," said to be "illegible." North of the town is a fort. Four old mosques.

Konpamupusurālem;—1½ miles south-west of Kandukūr. (Condamootsapalem.) An old Vishnu temple. It is sculptured. There is an inscription below the large sluice of the Mopādu tank. It is "illegible," but is said to be dated in S.S. 1222 (A.D. 1300). Some stone images in the village and at the tank.

Lingasamudbam;—15½ miles south-west of Kandukūr, 6 miles south by east of Chundi (Soondy, Lingasamoodrum.) A resident of this village, Mālyakonda Anantāchāri, the chief priest of the temple on Mālyakonda hill (q.v.), is in possession of a copper-plate śasanam dated S.S. 1328 (A.D. 1406), recording a grant of four villages to the temple by Mallayya Reddi, son of Śrīgiri Reddi and grandson of Pina Komati Reddi.

Mālyakonda, or Mālyādri, Hill;—18 miles west-south-west of Kandukūr. (Mallcondapoor.) At the top of a high hill are two caves, in each of which is a temple dedicated to Vishnu as Narasimha. In each is a statue. There are a number of tanks and cells. There are five ascents to this hill, the steps up to which are said to have been made by Lāngūla Gajapati (? of Orissa, A.D. 1237-1282, he who built the great temple at Kanārak on the sea, known as the "Black Pagoda"). The kalyāna mandapam of the principal temple was built by Malla Reddi, son of Śrīgiri Reddi of Dharanikōta on the Krishnā (vid: Lingasamudram of this taluk). There are several inscriptions narrating charities and pious works, but no particulars as to their localities have reached me. The Sthala Purāna of the temple is in the possession of the chief-priest of the temple, who resides at Lingasamudram. In the upper temple are a number

of stone sculptures and statues. An inscription states that the temple was endowed by Venkatādri, a subordinate governor of the province, under Rāmabhatļu, the first governor of Udayagiri under the Vijayanagar dynasty, in the reign of Achyutadeva, in S.S. 1458 (A.D. 1536). (District Manual, 429.)

Mātsavaram;—6 miles south of Kandukūr. (Masawarum.) There is an old temple of Mallikārjuna in the village, and four inscriptions. Three are "illegible." The fourth, in front of a temple of Pērantālu on the tank-bund, is dated Ś.Ś. 1573 (A.D. 1651), and records an order by a Mahratta. The three former are respectively;—(1) on the roof of the Pērantālu temple before mentioned; (2) on a stone on the top of a hill; and (3) on a stone west of the temple of Siddheśvara. There are some stone statues here and there.

Rāmapatnam;—16 miles south-south-east of Kandukur, on the coast. (Rannapuinum.) An old temple of Rāmalingesvara, fabled to have been founded by Rāma himself.

Sānampēdi ;—5 miles east of Kandukūr. (Sanumpoody.) In the east of the village, on the river-bank, is an old temple of Someśvarasvāmi. In a field on the east of the village are three stone images. There is another on a low hill to the west, and a fifth in a field west of the village.

Singarāyakonņa;—8 miles east of Kandukūr. (Singaroyaconda.) An ancient Vishnu temple, said to have been founded by the Rishi Agastya. An inscription on a stone states that some villages were granted for its support by Krishnadeva Rāya of Vijayanagar. There is a cave-temple on the hill with a passage said to lead to the Vishnu temple, but the entrance is blocked by a large stone which the temple Dharmakarta objects to having moved. (District Manual, 428.)

UDAYAGIRI TALUK.

ALAMELU MANGĀPURAM; —7 miles north-east of Udayagiri. There are some inscriptions, all said to be "illegible," on stones close to an image of Ānjaneya, south of the village.

Dasarpalle;—3 miles east of Udayagiri. (Dassurpulla.) On the top of a hill, half a mile west of the village, is a temple dedicated to Krishnamūrti. It is in ruins. At the same place is a cave with eight inscriptions at its entrance, all "illegible." This may be a place of importance. It should be examined. In the village, west of a garden, are some naga stones. In the District Manual (427) the cave is described as "a cave carved out of the solid rock in the form of a half moon."

Devammacheruvu;—12 miles west-north-west of Udayagiri. (Davummasheroovoo.) The remains of an old fort, in a place now covered with forest and infested with wild animals. (District Manual, 427.)

MASĀHEBPĒTA;—2 miles north-east of Udayagiri. (Masaibpetta.) A mile east of the village is a very old temple of Viśveśvarasvāmi, deserted and in ruins.

Māśīdupalle;—6 miles north-east of Udayagiri. (Mausheedpulla.) An old and ruined temple of Ahobila Narasimha on the top of a hill north of the village.

Nallagonda;—14 miles south-east of Udayagiri. (Nullagonlah.) A temple of Vishnu on the top of a hill, very ancient and held in great repute. There is a cave on the hill containing a lingam, called Gandi Malleśvarasvāmi. Some temples in the village below the hill. (District Manual, 425.)

Nandipādu;—6 miles south by east of Udayagiri. (Nundepaud.) On a stone carved with a naga is an "illegible" inscription; and another on a stone in the village.

UDAYAGIRI.—Head-quarters of the taluk, 52 miles north-west of Nellore. A very fine hill-fort of considerable historical importance. The hill is 3,079 feet above the sea, and the ascent is about 5 miles long. Tradition states that the fort was first built by Längüla Gajapati, that he was succeeded by some "Vadiya" kings, who were followed by the Aśvapatis and Gajapatis; that the names of three kings of this last dynasty were Gajapati, Achyuta, and Ananta; and that this last king was conquered by Krishnadeva Rāya of Vijayanagar. It goes on to name Timmarasu, a successor of Krishnadeva, and Muvvani Nāyanagāru, who was defeated by Mīr Jumla. There was a Längüla Gajapati reigning in Orissa, according to Hunter's Table, in A.D. 1237 to 1282. The name is well known throughout the Sarkārs, and native tradition at Kondavīdu makes the last of the Reddi dynasty of that place in A.D. 1427 to have given place to a "Längüla Gajapati," who reigned for 11 years (i.e., 1427 to 1438). But as regards

¹ Two inscriptions at Udayagiri, in the fort on the hill, state that Krishnadeva Raya made certain grants after having celeated "Pratapa Rudra Gajapati" and taken prisoner the latter's uncle Tirumalappa Raya, in S.S. 1436 (A.D. 1614).

Udayagiri we seem only to get on to real historical ground when we come to Krishnadeva Raya. The "Vadiya" Rājā is credited with having built the fort known as the Bāra Khilla, and thus to have strengthened the place, which was further strengthened by Mir Jumla, who built the Pattikonda fort. After some time the Muhammadan government appointed Zūpalli Venkata Rau to be Polegar of Udayagiri, but he became recalcitrant and refused payment of tribute, on which he was attacked by the Navab of Arcot, who defeated and slew him. Since then the place remained under Mussulman governors till 1839. when it passed into the hands of the English.

The position was a very strong and commanding one. It consisted of thirteen fortresses, eight on the hill and five below. Inside the fort walls are the remains of palaces, temples, and tombs. Ninetenths of the hill is inaccessible owing to vertical precipices, and the path up to the upper forts is a

marvel of engineering skill. (Madras Journal, XXII, 106.)

On the top of the "Droog" is a mosque supposed to have been founded by Mir Jumla, on which are two Persian inscriptions relating the establishment of a garden on the hill in Hijra 1070 (A.D. 1659), and of the mosque in question in Hijra 1071 (A.D. 1660) by Sheik Hussain in the reign of Abdulla Shah of the Golkonda Kutb Shahi dynasty. The builder of the mosque states that he pulled down a Hindu temple for the purpose.

There are ten other inscriptions at Udayagiri.

(1.) In the Bara Khilla, north of the reservoir called Yenugula Gunta, near a tree. S.S. 1382 (A.D. 1460). It records the erection of a temple of Kāśi-Viśveśvara, and its endowment by Dantama Rāya, son of "Kuntama Rāzu Vallabhayya."

(2.) Close to No. I. Same date. It records the erection of a temple of Göpāla Krishna by

Tamma Rāya, son of "Kuntama Rāzu Vallabhayya."

(3.) In front of the small mosque, among some tombs. Undated. It records the erection of a pillar by a Mussulman.

(4.) On another side of the same stone is an inscription in Persian, said to be "illegible."

(5.) In the same small mosque. A Persian inscription, said to be "illegible."

(6.) In front of the upper postern-gate. An "illegible" Telugu inscription on a stone.

(7.) Near No. 6. An inscription in Telugu of which the translation is as follows: "The day of the fight on the Droog was Monday, the 3rd Pushya, in the year Vikāri."

(8.) Near the "Madaru postern-gate." An "illegible" Telugu inscription.
(9.) In the temple of Lakshmanma on the hill. "Illegible."
(10.) "On a rock where the salt was measured." An "illegible" inscription in Telugu.

In the village below the hill are several old temples, and five inscriptions, three in the temple of Ranganayaka, the fourth in the temple of Nallagonda Sri Lakshminarasimha, and the fifth north of the old road from "Madaru Sudi" to Udayagiri. These are as follows :-

(11.) Undated. Records a charity by Timma Rāja, son of Kōnēti Rāma Rāya.

(12.) S.S. 1468 (A.D. 1546). Grant by a chief in the reign of Sadasiva of Vijayanagar.

(13.) Illegible.

(14.) Undated. A private grant.

(15.) S.S. 1465 (A.D. 1543). Sadāśiva of Vijayanagar.

There are said to be a number of old coins procurable in the town. A copper-plate grant relating to the place is in the possession of the Darimella family of Singareddipalle, 15 miles west of Udayagiri.

There are a number of naga stones, &c., near the Police station.

Udayagiri must be considered as one of the most important military centres on the Eastern Coast, and there are not wanting indications to show that before very long its complete history may be successfully worked out. For mention of the citadel in days before the Muhammadan invasion we must look to inscriptions (and there are frequent mentions made of the place). After that, Ferishta and other authors may be our guide almost down to the European period. Unfortunately the early history is very vague and uncertain as yet. Krishnadeva Raya's conquest appears to have been about A.D. 1512, as an inscription at Vijayanagar of A.D. 1513 states that he returned thither and erected a temple in that year over an image of Krishna which he brought from Udayagiri after conquering the king of that place.

The natives state that the lower town of Udayagiri formerly contained 360 temples, all of which were destroyed by the Muhammadans. Of these, two in the village and one on the hill were the most important. (District Manual, 426.) The old Vishnu temple of Ranganayakalasvāmi is said to have been restored by Koneti Timmarasu, the Vijayanagar Prime Minister. It is now in ruins. There is another ruined temple of Venkatescarasvami, and one at the foot of the hill dedicated to Vallabha Rau. "The stones of these old pagodas have, in recent times, been used largely for demarkation purposes." (Id., 427.)

KĀVALI TALUK.

ĀNAMADUGU; -3 miles north-east of Kāvali. (Annamudgoo.) On a hill to the north-east of the

village is a stone bearing an "illegible" inscription.

BITTRAGUNTA;—7 miles south by west of Kāvali. (Bittragoonta.) A very old Vishnu temple, fabled to have been originally built by the Rishi Nārada, and improved and enlarged by Gauramāmbā, a princess of the family of Lāngūla Gajapati. (See under Udavagiri.) South of the temple is a cavetemple on a hill. (District Manual, 427.)

Brāhmana Krāka; -8 miles south-west of Kāvali. (Bramanacrauca.) Two old temples. Some

copper-plate documents belonging to this village are said to be in the possession of the Collector.

CHENTSUVĀRIPĀLEM, OF CHENTSUGĀNIPĀLEM; -31 miles south of Kāvali. (Chenchoogadoopalem.) An

old temple of Vishnu in ruins. (District Manual, 428.)

CHINNA KRĀKA;—11 miles west-south-west of Kāvali. (Chinnacrauca.) North-east of the village is an old ruined temple of Siva; south-west of the village is a temple of Gopālasvāmi, in present use. Near the gate of the latter are two "illegible" inscriptions.

CHINTALAPĀLEM; —8 miles west-north-west of Kāvali. (Chintalapolliam.) In the middle of the village, and outside both on the east and west, are stones bearing "illegible" inscriptions.

GUTTUPALLE; -81 miles west of Kāvali. (Guttoopalle.) In the bed of the large tank on the west of the village is a stone bearing an inscription in "indistinct Telugu characters."

JALADANKI; —6 miles west-south-west of Kāvali. (Jaladunky.) West of the village is an old temple of Vishnu fabled to have been founded by Parasu Rāma. On the pillars of a mandapam in the temple are some "illegible" inscriptions. There are also the remains of an old fort. (District Manual, 428.)

Kāvall.—The taluk head-quarters, 32 miles north of Nellore. (Cauvely.) The remains of an ancient temple of Vīrabhadra, in ruins.

Musunur:—3 miles south of Kavali. (Mossomoor.) An old deserted temple of Venugopalasvāmi, east of the village. In front of it is a white stone with an "illegible" inscription. In a garden to the south-east of the village, belonging to Rēnūri Lakshmayya, is an inscription said to be "illegible," on a stone. There are stone images in several parts of the village.

Timmasamudram;—13\frac{1}{2} miles west of Kāvali. (Timmasamoodrum.) An inscription on a stone, east of the statue of Anjaneya, east of the village. It is "illegible."

TUMMALAPENTA; -5 miles east by south of Kāvali. (Toomalapentah.) An old Vishnu temple of Keśava Perumāl, in ruins. (District Manual, 428.)

ĀTMAKŪR TALUK.

Anantasāgaram;—15½ miles west by south of Ātmakūr. A granite pillar about 7 feet high, with some "illegible" inscriptions on it, stands on the tank bund, about 2 miles from the village. On the same bund is another inscribed stone, 10 feet high, commemorating the construction of the tank in S.S. 1443 (A.D. 1521), in the reign of Krishnadeva Rāya of Vijayanagar, by Konda Narasayya, who also made the tank at Kaluvāya, 4 miles away on the opposite side of the river. (Madras Journal, XXII, 104-5. See also Madras G.O., Public Works Consultation of 12th October 1858 and 19th April 1859; and the District Manual, 422. Compare the inscriptions at Gārladinne and Kalujuvvalapāpu in the Podile Division of this district.)

Annasamudram;—6 miles north-north-east of Atmakur. (Unasundrumpettah.) On the summit of a low hill near a ruined fort is the tomb of a fakir in good preservation and said to be beautifully ornamented. It is resorted to annually by a number of Mussulmans. The tomb is covered with a dome and five minarets, having brazen crowns and crescents above them. The place is known as "Hazrat Rahmat 'Ulla's tomb," but no one seems to know who he was. Some say a holy fakir, others a person of importance under the Nizām of Haidarābād. An inscription on the mosque states that it was erected in Hijra 1172 (A.D. 1758). There is a deserted temple north of the village containing ten or twelve stone statues. (District Manual, 421.)

ATMAKÜR.—The taluk head-quarters, 25½ miles west-north-west of Nellore, 8 miles west of Sangam. (Athmacoor.) On the tank-bund is an inscription stating that the tank was constructed by Könēti Timma-

rasayya in Ś.Ś. 1471 (A.D. 1549). This is probably the chief of that name who figures conspicuously in Vijayanagar history of that date. There is an old ruined temple in the town, dedicated to Alaganāthasvāmi, with an injured and "illegible" inscription on its northern wall. West of the town on a hill is a stone statue, which is said to represent one of the Jaina Tirthankaras.

CHEZARLA;—8 miles south-west of Atmakur. (Chayjerla.) An inscription, said to be "illegible," at a temple of Vishnu north of the village, which is said to be of great antiquity. (District Manual, 420.)

CHIRAMĀNA;—8 miles north-east of Ātmakur. (Sermanah.) An old Šiva temple not remarkable in any way.

Gollapalle;—6 miles south of Atmakur. (Golapully.) South of the village are "three stones standing upright, having the form of a wheel inscribed on them."

Kaluvāva;—16 miles west-south-west of Ātmakūr. (Kalavoy.) On the tank-bund is an inscription on a stone commemorating the construction of the tank in S.S. 1441 (A.D. 1519), in the reign of Krishnadeva Rāya of Vijayanagar by Konda Narasayya, the same who made the large tank at Anantasāgaram. (Madras Journal, XXII, 104-5. See also Madras G.O., Public Works Consultation of 12th October 1858 and 19th April 1859, and the District Manual, 419.)

Kōlagotla;—4 miles east by south of Atmakur. A stone in the middle of the village having an "illegible" inscription.

Koṛттīктнам;—10½ miles west-south-west of Ātmakur, on the south bank of the Pennēru. (Koty Theathum.) An old temple of Koṭīśvarasvāmi, with an inscription in Nāgarī on the northern prākāra wall. It is said to be "illegible."

Kullūru;—20 miles west-south-west of Ātmakūr. (Cooloor.) Near the sluice of the tank is a stone bearing an inscription in "unknown" characters.

MAHIMALŪRU;—8 miles west of Ātmakūr. (Mimaloor.) There is an old Vishņu temple here, in the front of which is a stone bearing an "illegible" inscription. South of the village is an old village site, called "Buddhapāḍu," which was once, according to tradition, inhabited by Rākshasas, or Jains; probably an old Buddhist or Jain village. An old ruined temple of Chennakeśava is to be seen south of the village. Near the Pariah hamlet is a ruined and deserted temple that the people call the temple of Rāvaṇa. On the bund of the small tank is an inscription in "illegible" characters. (Manual, 420.)

MANGAMPALLE;—19\(\frac{1}{2}\) miles west by south of Atmakur. (Mungoopilly.) There is an "illegible" inscription at the temple of \$\(\text{Sr}\bar{i}\) R\(\text{ama}\).

Māvūru;—9 miles south of Ātmakūr. (Mavoor.) An "illegible" inscription on a stone at the east of the temple of Nāgeśvara. A ruined temple of Vīrabhadra.

NEDURUPALLE; -9 miles south-east of Atmakur. (Naidoroopilly.) A ruined temple north of the village.

Pātapāņu;—6 miles south of Ātmakūr. (Patapaud.) In the northern portion of the village is a stone with an inscription, "illegible."

Pelleru;—7 miles south of Ātmakūr. (Pellazoo.) At the entrance of the Vishnu temple is an "illegible" Telugu inscription. The temple is said to have been built by a Chola Rāja. There are some "illegible" Telugu inscriptions, also, at the temple of Sītā Devī. There is a vīrakal in the village, and another near a tank-bund. (Manual, 420.)

Peramāna;—5 miles east of Ātmakūr. (Peramanah.) Some inscribed stones in the centre and to the north of the village, with "illegible" inscriptions.

PRABHACIRIPATNAM;—13½ miles south-east of Atmakur. (Parabergherryputtum.) On a stone in front of the temple of Virumallu is an "illegible" inscription; and there is another at the temple of Timmappa. Several deserted temples in ruins, and an old fort.

Punucopu; -5 miles north of Atmakur. (Poongoor.) Near the village tsaradi is a stone with inscriptions, "illegible."

Somasili; —22½ miles west by south of Atmakur. (Somesarum Salindra.) There is a celebrated temple here dedicated to Somesara, highly venerated and much resorted to. Newbold mentions it in the J.A.S.B., XV, 393. The festival here in May is generally resorted to by crowds of people. (Manual, 419.)

SRĪKOLANU;—11 miles east-north-east of Ātmakūr. (Streecullah.) A ruined temple of Chennarāya. An "illegible" inscription near a well east of the village. A vīrakal in the eastern street of the village, and a figure of Bhairava in the southern street.

Vasili;—3 miles east of Ātmakūr. (Vasselly.) An old temple dedicated to Varadarājasvāmi, said to have been founded by the Cholas. There is an "illegible" inscription there on a stone, and several carved figures near a tank. West of the old mud fort is a stone carved with a figure of Bhairava and having some characters of an inscription on it. (District Manual, 421.)

Vīrlagupipāpu;—4 miles east by south of Ātmakūr, close to Kōlagotla. At the west of the village is a stone with an inscription in "illegible" characters. At the north of the village two vīrakals, which the people call "Somati Vīra" and "Ayya Vīra." It is from them that the village obtained its name.

NELLORE TALUK.

GAUNDLAPĀĻEM, OF GAVUNDLAPĀĻEM; — see PONNAPŪDI.

Koratūru;—12 miles east by north of Nellore, on the coast. (Korootoor.) A small but very old temple. Some inscriptions at the north-east corner of the temple, said to be "illegible." On the walls inside are some unimportant inscriptions.

Nellore.—The district head-quarters. Mr. Boswell, in the District Manual (p. 687), gives an account of the supposed origin of this town, and the legends relating to it. The present European quarter was once, it is said, a town called "Simbapuram" (Simbapura) in the forest of Dandakā. The temple of Mūlasthāneśvara was founded by Trinetra alias Mukkanti. Mr. Boswell calls him "Mukkanti Reddi," but I think it is possible that the individual meant is the sovereign known commonly in the Telugu country as Mukkanti Mahārāja; and it may be considered an open question whether this was not a Telugu translation of the name of the Kañchi king Trinetra Pallava, whom we hear of. The fort was built in the time of the Mussulmans. It was ineffectually besieged by Colonel Forde in A.D. 1757. "When the anieut across the Pennair was being built, a large amount of laterite had to be quarried in the neighbourhood, and in this deposit were found several coffins, made apparently of burnt clay, embedded in quartz. Some of the coffins contained each more than one body, and the bodies were found, when the coffins were opened, in a perfect state of preservation; but, on exposure to the air, they quickly crumbled to dust. There were also found with them some spear-heads and other implements."

An extract from a letter written by Mr. Alexander Davidson, Governor of Madras from 18th June 1785 to 6th April 1786, and published in the Asiatic Researches, Vol. II, p. 332, is not too long to be

inserted here.

"As a peasant near Nelor, about 100 miles north-west of Madras, was ploughing on the side of a stony craggy hill, his plough was obstructed by some brickwork: he dug, and discovered the remains of a small Hindu temple, under which a little pot was found with Roman coins and medals of the second century.

"HE sold them as old gold; and many, no doubt, were melted; but the Nawāb, ĀMĪRUL UMARĀ, recovered upwards of thirty of them. This happened while I was Governor; and I had the choice of two out of the

whole. I chose an Adrian and a Faustina.

"Some of the Trajans were in good preservation. Many of the coins could not have been in circulation: they were all of the purest gold, and many of them as fresh and beautiful as if they had come from the mint but yesterday: some were much defaced and perforated, and had probably been worn as ornaments on the arm, and others pending from the neck."

An engraving is given of these two aurei. Mention is made of these in Ind. Ant. II, 241, in a note by "W. E.," and in Ind. Ant. VI, 215, though in both instances the date of the find is wrongly given.

Ponnapoody.) One and a half miles southwest of this village is the hamlet of Gaundlapālem, or Gaundlapālem, otherwise called Rāmatīrtham. Here there is an old and dilapidated Siva temple, at the entrance of which is an "illegible inscription" on a stone. The characters are not known to the residents. The Sthala Purāna of the temple is in the possession of Šeshādri Reddi of Vutukūru. The temple is a mile from the Buckingham canal.

RAMATIRTHAM ;- see PONNAPŪDI.:

SANGAM.—On the north bank of the Penneru, 17 miles west-north-west of Nellore. (Sungum.) An old temple, in front of which is a handsome dhvaja stambha, richly sculptured. Near it is a stone with an "illegible" inscription. The temple stands at the junction of the Biraperu river with the Penneru, and consists of a high wall surrounding a group of shrines. It is dedicated to Abobila Narasimhasvāmi.

Mr. Boswell (Manual, 419) mentions a Sasanam, possibly the one noted above, dated S.S. 1357 (A.D 1435).

VUTUKŪRU;—14 miles north-east of Nellore, on the left bank of the Pennēru river, 4 miles from the sea. (Wootoocoor.) Two old temples, fabled to have been erected by Sagara Chakravarti.

RĀPŪR TALUK.

ĀLTURTI;—18 miles north-north-east of Rāpūr. (Aultoorby.) An "illegible" inscription on a stone near the tank-bund.

Chāganam;—10½ miles east of Rāpūr. (Shaganum.) An old ruined temple of Kodanda Rāmasvāmi on a rock 2 miles west of the village. The walls and gopuram are still standing, but no worship is performed. Three inscriptions;—one in the centre of the village, one at the south, and one below a small hill north of the village.

CHĪKAVŌLU;—10 miles south-east of Rāpūr. Two inscribed stones on the tank-bund. The inscriptions are said to be in Devanāgarī characters.

Dāchūru;—11 miles north by east of Rāpūr. (Dassoor.) An old Vishnu temple. Three "illegible" inscriptions;—two on stones close to the Police station, and one at the eastern entrance to the village.

Duggunta;—16 miles north-east of Rāpūr. An inscription on a stone below the tank-bund, "illegible."

GILAKAPĀDU;—5 miles east-north-east of Rāpūr. (Gelacapaud.) Two "illegible" inscriptions;—one on the bund of the tank called "Boyalacheruvu," the other on that of the "Kādacheruvu."

GÖNUPALLE;—11½ miles north-north-west of Rāpūr. (Goneypully.) An old Vishņu temple. Close to this village is the temple of "Piñchalakōna" on a hill. It is dedicated to Vishņu, and is said to be very old. It is largely attended at the annual festival in May or June. Two miles east of the temple are the remains of an old fort in the jungle. (District Manual, 423.)

GRIDDALŪRU;—20 miles east of Rāpūr. Two inscribed stones, in "illegible" Telugu characters, in the centre of the village.

Gunpavolu;—6 miles north of Rāpūr. Near the sluice of the tank south of the village is an inscribed stone pillar, characters Telugu, but defaced. At the south sluice of the same tank is a similar inscription in defaced Tamil. An old village site, long deserted. The villagers assert that this place was, in old days, the residence of a Rāja.

INUKURTI;—16 miles north-east of Rapur. An inscription on a stone east of the ruined tank, "illegible."

KALICHĒDU;—16 miles east-north-east of Rāpūr. (Kulchadoor.) On the tank-bund are two stones. The characters on one are "illegible." The other records an act of charity by a Rāja of Venkatagiri. An old temple dedicated to Siddheśvara on a rock called "Siddayyakonda." (District Manual, 43.)

Kommipāpu;—6 miles east of Rāpūr. Three "illegible" inscriptions;—one on the tank-bund west of the village, one in the centre of the village, and one in an Inam land half a mile south of the village.

MARUPŪRU; —22 miles north-east of Rāpūr, 8 miles north-north-east of Tummalatalpūru. (Murpoor, Toomulthulpoor.) Two inscribed stones;—one on the bund of a small tank, the other on that of the large tank. Both are "illegible."

Mogall. Üru; -18 miles north-east of Rapur. Two inscribed stones in the centre of the village, with "illegible" characters.

NERNURU; -16 miles north-east of Rapur. Three miles east of the village is a stone pillar with an inscription partly legible.

Palicharlapadu;—22 miles north-east of Rāpūr, 6 miles north-east of Tummalatalpūru (Toomul-thulpoor, Parchellapaudoo). In the middle of the village is a stone with an inscription in "illegible" Telugu characters.

PATAGUNTA; -8 miles east by south of Rapur. (Pothagoonta.) Near the tank-bund 300 yards east

of the village is an inscription on a stone. It is said to be "illegible" with the exception of the name "Velugonti Venkatapati Nayudu," probably one of the Venkatagiri family.

Penubarti;—10 miles north of Rāpūr. (Panoomurthy.) On a stone in the Siva temple is an inscription of S.S. 1559 (A.D. 1637), of a private character. There is an "illegible" inscription on the bund of the tank. The Village Mūnsif is in possession of two copper-plate documents.

Perumāļļapāņu;—15 miles north-east of Rāpūr. An inscription, half-defaced, in Telugu characters, on a stone in the centre of the village.

Podalakūru;—17 miles north-west of Rāpūr. (Puddulcoor.) An old Ganeśa temple, and the remains of an old earthen fort. Near a well, close to a temple under a tank-hund, are two stones. The characters on one are "illegible." The other records a charity by a Rāja of Venkaṭagiri. (District Manual.)

Rāpūr (Rāpūru).—The head-quarters of the taluk, 35 miles west-south-west of Nellore. (Raupoor.) An old fort, said to have been built by one of the early Rājas of Venkatagiri, and to have been afterwards held by Krishnadeva Rāya of Vijayanagar. It passed under the Mussulmans of the Golkonda dynasty. The fort-walls are massive, and there is a fine ditch round it. Inside are the remains of the old palace and other buildings.

Saidapurani;—18 miles east by south of Rāpūr. (Sydapoorum.) An old temple of Siddhesvarasvāmi on a hill. The villagers connect this place with the story of Śārangadhara, a prince whose limbs were mutilated, and who it is said recovered the use of them at this place. There is a book extant, called the Śārangadhara Charitra, or Śārangadhara Dvipada, defined by Brown (Dictionary, p. xiii) as "a very popular poem in the rustic dialect."

TANAMCHARLA; —8 miles north-north-east of Rapur. (Tamulcherla.) An "illegible" Telugu inscription on a stone on the tank-bund.

TURIMARLA;—15 miles east by north of Rapur. (Theoremulla.) An inscription, said to be "illegible," on a stone on the tank-bund west of the village.

Vaplapupi;—20 miles east by north of Rapur. (Wodlapoody.) An old mud fort. In front of the temple of a village goddess is an "illegible" inscription on a stone. There is another in a field half a mile south of the village.

VÜTUKÜRU;—14 miles east by north of Rāpūr. (Hootcoor.) Three inscriptions;—one in the centre of the village, and two about 100 yards north of the village. One of these is in Telugu, the others in Tamil characters. The letters are said to be much obliterated.

VUYYĀLAPALLE;—"23 miles north-west of Rāpūr." (? Oorlapully Agrarum, 18½ miles north-north-west of Rāpūr.) An inscription on a stone on the tank-bund, dated S.S. 1039 (A.D. 1117), only the date legible.

YĒPŪRU;—4 miles north of Rāpūr. (Yapoor.) A stone pillar on the tank-bund a mile west of the village, with an inscription in Telugu, "illegible."

YĒTŪRU;—17 miles north-east of Rāpūr. (Yaloor.) Three miles west of this village is a stone pillar with an "illegible" inscription.

GUDUR TALUK.

ĀRUMUGAM;—see Duggarājapatnam. This place was called "Armegaum" by the early English settlers. Mr. Boswell (District Manual, 24) calls it "Armeghon."

Duggarājapatņam;—23 miles east-south-east of Gūdūr, 9 miles south of the embouchure of the Suvarṇamukhī river on the sea. (Soornamookey. Droorajapatam.) This small seaport was one of the earliest English possessions on the Eastern Coast. It was obtained for them from the then Rāja of Venkatagiri in A.D. 1625, by the Karaṇam of the village, whose name, Ārumuyam, the new settlers gave in gratitude to their factory. In 1641 the factory was removed to Madras, then called Chenakuppam, where a new factory had been established two years previously on land granted by the Rāja of Kālahasti, under permission of his sovereign, the expatriated king of Vijayanagar, resident at Chandragiri.

MANĀPĀĻEM ;—see DUGGARĀJAPAŢŅAM.

ŚRĪHARIKŌTA.—An island between the "Pulicat Lake" and the sea. The town of this name is not marked on the Ordnance map. It lies about Latitude 14° 41', Longitude 80° 16', and is the head-quarters of a Deputy Tahsildar. Tradition states that an old city here, which was founded by Tri-sanku, of the Solar race, has been submerged and that its ruins are still to be seen under water. (Capt. Newbold in J.A.S.B., X, 105.)

VENKATAGIRI ZEMINDARI.

(No information.)

PÕLŪR TALUK.

(No information.)

NORTH ARCOT DISTRICT

North Arcot lies on the border line which divides not only the Telugu and Tamil speaking races, but also the Dekhan country and the south of the peninsula, and its history differs considerably from that of the districts that have been already noted. The Western Ghāts, the Nīlgiri Hills, the Maisūr Plateau, the Tirupati Hills, and the mountainous and forest-covered tract to the north of it, with the hills of the Kālahastī Zemindari, form a distinct barrier across the whole South-Indian Peninsula, which was in early days far more marked than it is now. Whereas with the northern districts we looked for early history to the Andhras, the kings of Vengī, the Chalukyas, and the kings of Orissa, we now find ourselves amongst the kings of the Kongu and Chola countries, and the Pallavas of Kanchī.

In the second century A.D., according to Ptolemy, the country was inhabited by nomads. These were doubtless the Vēdars, or their conquerors the Kurumbars. In the fifth century the Pallavas of Kañchi were established as a nation, and were attacked and defeated by the Kadambas of Vanavāšī (Indian Antiquary, VI, 25), as well as by the kings of Kongu-deeśa (see the Kongudeśa Rājākkal). The latter family claim to have conquered and exacted tribute from the Pallavas, whom they style the "Dravidas of Kanchi," in the sixth, eighth, and the middle of the ninth century. But the Pallavas of the end of the fifth or beginning of the sixth century seem to have been strong enough to defeat the early Chalukyan chief Jayasimha, if we are to believe the story told in the later Chalukyan grants. The kings of Kanchi were repeatedly attacked by the Western Chalukyas. It appears that the Chola kings in the year A.D. 894 conquered the sovereign of Kongu-deśa, but we have yet to learn what then became of the Pallavas. Dr. Burnell (South-Indian Palæography, 36) mentions, on the authority of Ellis, a conquest of the Pallavas about the eighth or ninth century by the Cholas, "who had revived again after a long eclipse." But native tradition and chronicles are positive as to the Kurumbars having been a savage but powerful race till their complete subversion by Adondai, son of Kulottunga Chola, and we know that the latter sovereign reigned in the eleventh century. Mr. Crole in the Chingleput District Manual (438) gives a list of the "Kottams" and "Nadus" into which the Pallava country was found divided by Adondai. the twenty-four larger divisions were situated in the North Arcot District.

The Hoyisala Ballala sovereign Bittideva claims to have conquered Kañchī and resided there. This was at the beginning of the twelfth century. But it does not seem that the country was really wrested from the Cholas. Both the latter power and the Ballalas were overthrown by the Muhammadans in A.D. 1310. Then ensues a period of which we know little or nothing till the conquest of Kañchī by the Orissan king Purushottamadeva, which seems to have taken place in the middle of the fifteenth century. The country had fallen under the Vijayanagar kings in the early period of their supremacy, but their authority was not very firmly established; for not only was Kañchī sacked by the king of Orissa about the year A.D. 1450, but Muhammad Shāh Bāhmanī II is said to have captured it in A.D. 1477. A few years later, however, the powerful Vijayanagar king Narasinha laid a strong hand on the country, and until the subversion of Vijayanagar in A.D. 1564 Kañchī was a province of that kingdom. After their defeat the Vijayanagar chiefs retired to Chandragiri and resided there till the family became extinct in the last century. Colonel Mackenzie's Paper (in J.A.S.B., XIII, 421) on the "Political Events in the Carnatic from the fall of Vijayanagar in 1564 to the establishment of the Mogul Government in 1637," gives us great assistance for this period. The later Muhammadan, Mahratta, and early

English periods are well known and need not be here considered.

The district boasts of many objects of archæological interest of all ages; and in the matter of inscriptions there is a great deal to be done, for, though they are very numerous, few people seem to have taken any trouble to decipher them. The only document that I can hear of in the whole district that professes the slightest historical character is a kadjan book in the possession of Karanam Appāvu, of the village of Mangāpuram in Chandragiri Taluk. It contains, so it is said, "certain entries regarding the old sovereigns," but I do not anticipate that it will prove of much value. Remains of "prehistoric" date, dolmens, stone circles, and the like, appear to be confined to the Gudiyātam and Chittoor Taluks and the tract above the ghats to the west of the district. They seem to have something

of a distinctive character, and are reasonably suspected of being, at least in many cases, of no great antiquity. For many centuries Jainism largely prevailed as the popular cult, and there are several ancient rock-cut memorials of that faith in the district. The predominant Brahmanical religion, supported by the influence of the teachings of Sankarāchārya (650-700 A.D.), was that of Siva till the time of Rāmānujāchārya, who, in the eleventh century, converted a large proportion of the inhabitants to the Vaishnava faith.

Stone sculptures of warriors (Virakals), of snakes and village goddesses abound throughout the district. There are some few tribes whose customs and language would be worth studying. The Kurumbars of the Palmanēr plateau are exceptionally interesting, of course, as they are believed to be the lineal descendants of the old Dravidian lords of the soil. The Sugālis in Punganūr seem to have some curious customs. The language and habits of the Irulas and Yānādis are the same as in other districts. (See under the Nellore District.) The latter are gradually becoming more settled in their habits. The Deputy Tahsildar of Mādarapākkam has sent an interesting note on the practice called "Rangampettadi" amongst the Yānādis. It appears to be a species of incantation. There are a few Malayālis resident on the Javādi Hills in the Pōlūr Taluk. They are a very rude class, and their customs are in some respects peculiar.

KĀLAHASTI ZEMINDARI.

AKKURTI;—4 miles north-west of Kālahasti. (Acortee.) An old temple.

Amarambādu; -see Mādarapākkam.

ERPĒDU ;—see YERPĒDU.

GUDIMALLAM; -13 miles south-west of Kalahasti. (Goodymallum.) An old temple.

INGAVĀRIPĀLEM ; - 800 MĀDARAPĀKKAM.

Kālahastī.—Residence of the Rāja of that name; 55 miles north-east of Chittoor, 15 miles eastnorth-east of Tirupati Railway Station. (Calastry.) A temple fabled to have been erected by Brahma,
and said to have been extended and improved by the Cholas, and by Krishnadeva Rāya of Vijayanagar.
It is dedicated to Siva and is one of the five Lingams of the Elements, this one being the "air-lingam."
"To the south-east of the Siva temple is a peculiar rock-cut mantappam with some sculptures......
The big temple cannot be entered by Europeans, but it is said to contain good sculptures." (District
Manual, 221-2.) There are several other old temples in and about the town. The chief priest of the
temple is in possession of the Sthala Purāna of the Agastyeśvara temple at Tondavāda in Chandragiri
Taluk. Venkaṭarāya Pillai, son of the late Dharmakarta, is in possession of the Sthala Purānas of Mogili
and Ārugonda in Chittoor Taluk. The Rāja of Kālahasti preserves the Sthala Purānas of his own temple,
and one is with the Gurukkal. There are several "illegible" inscriptions on the Kālahasti temple, and
in the Rāja's palace are several copper-plate deeds belonging to it.

Kallivēpu;—11 miles west by north of Mādarapākkam. (Coryvale.) An old hill-fort in ruins. It is close to the fort at Tripurantakapuram, and is called the "Sakili Kōṭṭa." On the "Sakili Durgam" hill is a fine natural spring.

KANNALI ;-2 miles east of Kālahasti. (Canale.) An old temple.

Kannambākkam;—4 miles north-east of Māc arapākkam. (Cunnumbacum.) Mr. Bruce Foote, of the Geological Survey, found here some rude stone implements. (Madras Journal, XXIII, Part II, App. iv.)

Kuchūru;—12 miles south-south-west of Madarapakkam, 12 miles due north of "Trivellore" Railway Station. (Cutchoor, Maderapaucum.) An old Jaina basti, with some inscriptions said to be in Grantha characters. At the sluice of the tank are some inscriptions said to be "illegible."

Mādarapākkam;—At this place—at Santāpēta (Santapettah), 1 mile north-east; at Amaram-bādu (Amerumbardoo), 3 miles south by east; at Ingavāripālem (Ingavarpollium), 4 miles east, on the high grounds of the village; and at Pullūr (Pulloor), 4 miles south by east—Mr. Bruce Foote found some rude stone implements. (Madras Journal, XXIII, Part II, App. iv.)

¹ In the Madras Journal for 1879 (p. 40), "M.C.S.," writing of these dolmens, remarks: "It is a curious coincidence that the Kuruba shepherds, who are found in large numbers on the plateau..... still erect dolmens upon a small scale.... The Kurambers are identical with the Kurumbars of the plain country, the home language of each being the Canarese; and Conjeveram being known to have been the capital of the Pallava Rajas, who were Kurumbars, it is perhaps not unlikely that the dolmens were the work of that people."

Moderimbedo; —24 miles east-north-east of Nagarī, 3 miles south-west of Satyavēdu in the Tiruvallūr Taluk of the Chingleput District. (Moderimbedo, Sattavade.) Mr. Bruce Foote found here some rude stone implements. (Madras Journal, XXIII, Part II, App. iv.)

Nambākkam;—17 miles south-south-west of Mādarapākkam, 9 miles north-north-west of "Trivellore" Railway Station. (Numbaucum.) An old temple, said to have been originally built by the Jains but subsequently converted into a Brahmanical temple. It is now dedicated to Mandeśvarasvāmi. There are several inscriptions on the walls in Tamil and Telugu, "tolerably legible."

PENUBĀKA; -7 miles east-north-east of Kālahasti. (Poonumbak.) An old temple

PILLAKŪRU; -9 miles north-east of Kālahasti. (Balcoor.) An old temple.

PULLUR ;-see MADARAPAKKAM.

SANTAPĒTA ;— see Mādarapākkam.

Singamala; -31 miles north-east of Kālahasti. (Singmulla.) An old temple.

Suratifialle:—13 miles south-west of Mādarapākkam. (Sirgutpilly.) An old temple with inscriptions. It is considered very sacred. In the ravine here Mr. Bruce Foote, of the Geological Survey, found some rude stone implements. (Madras Journal, XXIII, Part II, Appendix iv.)

TONDAMANĀDU; -5 miles south-west of Kālahasti. (Tonedanamardee.) There are several "illegible" inscriptions at the temple here.

TRIPURĀNTAKAPURAM;—11 miles west by north of Mādarapākkam. (Tipporandaporum.) An old hill-fort in ruins.

Vельаттикотты;—14 miles south-west of Mādarapākkam. An inscription on a stone at the sluice of the tank.

Vīrarāghavapuram; —15 (?) miles north-west of Kālahasti. An old temple

VURANDŪRU; -3 miles south-west of Kālahasti. (Whorandoor.) An old temple.

YERPEDU;—8 miles east of Kalahasti. An old temple, with some "illegible" inscriptions on the walls.

CHANDRAGIRI TALUK.

ALAMĒLU MANGĀPURAM ;-see TIRUCHĀNŪRŪ.

ATTŪRU;—8 miles south-east of Tirupati. The Ināmdār of this village is in possession of five copper-plate documents.

CHANDRAGIPI; - Head-quarters of the taluk, 29 miles north-north-east of Chittoor. There are several very interesting remains here, the place having been the residence for many years of the expatriated kings of Vijayanagar. On a hill rising about 600 feet above the valley is an old stone fort, said to have been built or improved by the kings of that dynasty. There was probably a fort and residence here before the subversion of the kingdom, but how long previous it is impossible to say. The lower fort encloses two palaces or mahals, the lower portion of which is substantially built in stone, the upper part being of brick. Mr. Chisholm is of opinion that the smaller, or ladies' mahal, was built subsequently to the principal one. Inside the fort on the hill are the remains of some temples and other buildings. A palm-leaf book in the possession of one of the village officers of Chandragiri states that the fort was originally built in S.S. 922 (A.D. 1000) by a Yādava Rāja named Immadi Narasimha, but I know of nothing as yet corroborative of this assertion. Ten Rājas of that dynasty are asserted to have reigned till the Vijayanagar dynasty succeeded, of whom Krishnadeva Rāya (1508-1530 A.D.) is credited with the reduction of the place. The erection of the Ladies' Mahal has been attributed to Achyutadeva, his successor. After the battle of Telikota, Pennakonda was the Vijayanagar capital till 1592 A.D., in which year King Venkatapati retired hither from Pennakonda. In A.D. 1639 Sri Ranga Raya of Vijayanagar signed, in this palace, the treaty by which the site of the Presidency town was made over to the English settlers. (District Manual, 144. Madras Journal for 1880, under Dr. Oppert's Historical Tables.) Close to the main building are the remains of a Muhammadan building in mud, decorated with plaster in the usual style.

About a mile east of Chandragiri, on the north of the road leading to Tirupati is a ruined temple once of considerable size and grandeur. The ruins are exceedingly picturesque. The stone sculptures are extensive and well-executed, and the gopuram must have been of great height judging from the height of

its lower member. Two miles south of Chandragiri is a ruined temple called "Jangamvārigudi" below the "Addakonda" hill, on which are the remains of a small fort and some buildings, said to belong to the Yādava Rāja who first built the fort at Chandragiri. Two miles south-west of Chandragiri is the Malleśvara ruined temple on a hill. Inside the walls of the Chandragiri fort are some ruined temples, in four of which are said to be inscriptions. In the old village, or Pātapēṭa, is a ruined temple of Krishṇā. In the hamlet of Reddivāripalle, a mile north-west of the town, is a ruined temple; and there is another, with inscriptions, in Mangāpuram. Near Gopālapuram, another hamlet, is a deserted temple of Āŋjaneya, with an inscribed stone close to it on the north. In the village of Tondavāda, close by, is a ruined temple of Vināyaka and one of Agastyeśvarasvāmi. The temple of Kodanda Rāmasvāmi, between the old and new villages of Chandragiri, is said to be ancient. It bears some inscriptions on the front walls. There is an "illegible" inscription on a rock, a quarter of a mile north-west of the old village (Pātapēṭa).

An old Telugu document exists, in the possession of Karanam Appāvu of Mangapuram, which gives an account of Chandragiri, and the sovereigns who resided there. Puranam Subbayya, a resident, is in

possession of a Sthala Purāna relating to the Suvarnamukhī river and certain temples.

Chennayyagunta;—4 miles east of Lower Tirupati, one mile from the road from the town to the Railway Station. Half a mile east of the village, near the Mondavāni Banda is an "illegible" inscription.

Chiguruvāṇa;—5 miles east of Chandragiri. Half a mile from the southern Khandrika of this village, east of a new tope, is a stone with an "illegible" inscription. There is another in the centre of the village.

Dāmalcheruvu;—19 miles west-south-west of Chandragiri, on the Chittoor boundary. (Damaracherla.) There is a large earthen embankment here, continuing over the hills or either side of the road. "It is said to extend to Tirupati on the one side and to Yelagiri in Salem on the other, and to have been built long ago by two neighbouring kings to mark the boundaries of their estates." (Manual, 154.) A battle was fought here in A.D. 1740 between the Mahrattas and Navāb Dōst 'Ali.

Dāminēpu;—4 miles south-east of Tirupati. The Inamdar of this village is in possession of four copper-plate sāsanams.

DHARMARĀJAPURAM KHANDRIKA;—10 miles east of Lower Tirupati. On a stone, a quarter of a mile west of the village, is an "illegible" inscription.

KARAKAMBĀDI;—3 miles north of Tirupati Railway Station, 7½ miles east-north-east of Lower Tirupati. (Curcumbode.) Mr. W. R. Robinson, C.E., found here some rude stone implements. (Madras Journal, XXIII, Part II, Appendix iv.) There is a deserted temple of Hanuman in the town.

Kömärapalle;—10 miles east of Lower Tirupati. On a stone at the eastern entrance of the village is an "illegible" inscription.

Mallavaram; —10 miles east by north of Lower Tirupati, 4 miles east-north-east of "Tripetty" Railway Station. (Mallaram.) On two stones north-east of the village are some "illegible" inscriptious.

Mangalam;—2 miles north-east of Tirupati. The Inamdar of this village is in possession of seven copper-plate documents.

Mangāpuram;—1½ miles north of Chandragiri, near the road to Upper Tirupati. There is an "illegible" inscription on a stone close to the gopura of the temple of Kalyāna Venkateśvarasvām. Karaṇam Appāvu is in possession of a kadjan book which is said to be of a historical character, and to treat of the sovereigns that have ruled at Chandragiri.

Mundlapungi;—11 miles east of Chandragiri, near Alamelu Mangapuram. West of the village is a ruined temple with inscriptions.

NALLAPPAREDDIGĀRIPALLE;—25 miles west of Chandragiri, in the Kallūru Pālaiyam. Fifty yards west of the village on the path to a well is a stone with an "illegible" inscription. It is said also to have representations of "wheels."

PALLAPĀLEM; —8 miles east of Tirupati, 2 miles from the Tirupati Railway Station. A deserted temple of Janardanasvāmi.

PĒRŪRU;—5 miles east by north of Chandragiri, between Chandragiri and Tirupati. (Peroo.) On some large rocks is a small ruined temple.

Raghavapuram; —9 miles east of Lower Tirupati. On a stone at the eastern entrance of the village is an "illegible" inscription.

SETTIPALLE; -10 miles east by north of Chandragiri, 1 mile from the road from Lower Tirupati to the Railway Station. A hundred yards west of the village, close to the temple of Mutyālamma is an "illegible" inscription.

TIRUCHĀNŪRU, or ALAMĒLU MANGAPURAM; -3 miles south-east of Lower Tirupati. (Allimailmungoperum.) A temple of Lakshmi, large and much frequented. There is a ruined temple of Varadarājasvāmi close to the village. The Sthala Purana of the place is in the possession of Archakam Ramasvamayya, a resident. At the temples of Krishnasvāmi and Ammavāru are several inscriptions, all "illegible." The inscribed slabs are said to be greatly scattered in different places.

TIRUPATI (LOWER); -7 miles east-north-east of Chandragiri. The Railway Station is 6 miles east of the town. (Tripetty.) A very old town with some interesting temples, supported mainly by pilgrims to the sacred hills. There are several deserted and ruined temples and mandapams. A festival takes place here in September. In "Robinson's Park" are a number of stone images taken from the ruined shrines in the neighbourhood. A mile north of the town is the Kapila Tirtham, or bathing-pool, where pilgrims bathe before ascending the hill. It consists of a revetted pool under the cliff, fed by a waterfall; and surrounded by mandapams and shrines. It is a picturesque spot. In the western wall of the colonnade round the pool is a rock-cut cave a few yards deep. The ascent to the sacred hills from Lower Tirupati commences from a large gopuram at the foot of the hill, called "Alipiri," and carries the pilgrim up a long flight of broad stone steps to the "Gali-gopuram" at the summit. From this, a walk of five miles on a rough granite pavement, with resting-places and mandapams at intervals, leads through the forest to the town and temple of Upper Tirupati. The view from the "Gali-gopuram" is magnificent. (District Manual, 142, 149.)

The Mahant of the Tirumalai temple, who resides in Lower Tirupati, is in possession of a large number of old coins. There are a number of inscriptions at Tirupati, all reported "illegible." The

localities of some of these are here given.

(1.) On a stone in the temple of Nammāļvāru, 2 miles north of Lower Tirupati, east of the road to the Kapila Tirtham.

(2.) North-east of the temple at the Kapila Tirtham.

(3.) South-east of the mandapam, east of the Kapila Tirtham.

(4.) South-west of a mandapam, west of the same. Two inscriptions.

(5.) West of a mandapam, north-west of the same.

(6.) On the eastern wall of the Alipiri temple, at the foot of the ascent to the sacred hill, a mile from the town.

(7.) At the northern entrance of the gopuram of the temple of Adhipati Narasimhasvāmi.

- (8.) On the northern wall of the gopuram at the temple of Kodanda Rāmasvāmi in the centre of
- (9.) On both sides of the entrance gopuram of the temple of Govindarājasvāmi in the centre of
- (10.) To the east of the room in the temple of Govindarājasvāmi in which the vehicles of the deity are kept.

(11.) On both sides of the entrance to the temple of the goddess, at the same temple. (12.) On a sannidhi mandapam at the same temple.

(13.) On both sides of the entrance of the old cooking mandapam of the same temple.

(14.) On both sides of the wall close to the sannidhi mandapam of Kūrattālvār, at the same temple. (15.) On both sides of the wall near the sannidhi gopuram of Bhāshyakārlavāru, at the same

(16.) Several, on the second, or dvitiya, gopuram of the same temple.

(17.) On the north wall of the new cooking mandapam in the same temple. (18.) On three sides of the inside walls of the garbhalayam of the same temple.

(19.) On the prakara walls of the same temple.

(20.) On the eastern paiyal of the Vyasarayasvami matham in the same temple.

(21.) On a stone west of the village, close to the Narasimha Tirtham, at the Samadhi Tota, or tope of the burial-ground.

(22.) On a stone north-west of the fountain which is east of the gopuram of the temple of Govindarājasvāmi, in the centre of the village.

(23.) On a stone a quarter of a mile north-east of the town, and east of the Tatayya gunta.

TIRUPATI (UPPER), OF TIRUMALAI, the "SACRED HILLS."-There are several ascents to the hills, the most frequented being one from Lower Tirupati, 7 miles from Chandragiri, and one from Chandra-

giri itself. The town and principal temple are 61 miles north by east of Chandragiri. The temple was originally dedicated to Siva, but is now a temple of Vishnu. Ramanujacharya is credited with having effected this change. The principal temple was formerly larger than it now is, the main street of the modern town being the outer prākāra, of which the ruined gopuras remain at the four corners. Adjoining the temple is the principal bathing-pool called the Soamipushkarani, the 1000-pillared mandapam, &c. The whole is very much decayed, and the immense wealth which pours into the temple is systematically embezzled. The Mahant was, with great difficulty, induced some years ago to repair the 1000pillared mandapam, and this has been done. The principal gopuram of the main temple is square and low, and of considerable antiquity. At a corner of a street is a stone car, with the wheels just appearing above the ground. This is said to be the work of a Chola Raja. There are numerous inscriptions on the walls of the temple; and the paving-stones of the roads leading for miles along the main ascents are covered with votive texts, names of pilgrims, and roughly-cut figures. The idol in the temple, which has no consort, is admitted to be a figure of Siva converted into one of Vishnu by the addition of the śankha and chakra in gold. The temple records state that the principal part of the temple was built by "Tondaman Chakravarti," i.e., Adondai, son of Kulottunga Chola, though they mention previous benefactions by Parikshit, Janamejaya, and Vikramarka. About 3 miles from the temple is a bathing-place with buildings round it called the *Pāpavināśam*, held very sacred. In the "Tumbur Kōna" cañon, 5 miles north of the town, is a place where, it is said, the Rishis used to live. It is now infested with wild beasts. There is a rock-cut cave at one spot. (District Manual. 146-154; Ind. Ant. I, 192; Mr. Fergusson's Indian and Eastern Architecture, p. 373 and note.)

The Sthala Purāna of the place is with Archakam Śrīnivāsa Dīkshitulu and Tallapākkam Śēshāchārlu of Tirupati. Another one is with Karanam Appāvu in Narasingapuram. There are said to be "two cart-loads of copper śāsanams" secured in a room in the temple. Application to the Mahant might

possibly lead to their being opened out for examination.

PUNGANŪR ZEMINDARI

Avulapalle;—16 miles a little north of east from Punganur. (Avuepilly.) A deserted palace and temple with carved pillars, of considerable antiquity. Avulapalle Durgam (Avulpilly Drooy) is a fine hill-fort of the Polegars. There are some temples and buildings on the hill, and an inscription in old Tamil characters.

Ballasamudram;—12 miles west by north of Punganur. (Bullasamodra.) On the west of the village, on a rock south-west of a temple, is an "illegible" inscription, said to be in "Nagari" character.

BHĪMAGĀNIPALLE;—4 miles north of Punganūr, near the Madanapalle road. (Beemganpilly.) On a stone in the Bhīmesvarasvāmi temple is an inscription of A.D. 1803, and on a rock 400 yards west of the village is an "illegible" inscription. A resident of this village, named Sītārāmayya, is in possession of a copper-plate sāsanam which he is willing to lend for examination.

Chadalla; -- 3 miles north-east of Punganur. (Chuddala.) · An old temple with an "illegible" inscription.

CHINTAMĀKULAPALLE; — 5 miles north-east of Punganur. (Chintamaklepilly.) On a rock 100 yards west of the village is an inscription.

GUTTAPALLE;—4 miles north-west of Punganur. On a stone about 300 yards from the temple is an inscription and a carved figure.

Kannūru;-18 miles north-east of Punganur. A fortified village with a temple.

Коттакота;—5 miles east of Punganur. (Kotakotah.) A temple said to have been built by the Cholas.

MÖDUGALAPALLE;—4 miles north-west of Punganur. On a rock half a mile west of this village are four inscriptions, and, 300 yards from the village in the same direction, are three inscriptions with carved figures on a rock.

Pedda Kūrapalle;—12 miles west of Punganūr. At the temple of Vālišvarasrāmi is an inscription recording the grant of lands to the temple in the reign of "Śrī Vīra Kodanda Ramadeva Mahārāya" in Ś.Ś. 1502 (A.D. 1580). This may be a Vijayanagar sovereign, but it seems doubtful. The temple is in possession of a copper-plate śāsanam, confirming the above.

Pūjagānipalle;—41 miles north of Punganūr. (Poojeganpilly.) An inscription on a rock 200 yards south-west of the village.

Punganuru);—The residence of the Zemindar of that name, 36 miles west by north of Chittoor. (Punganore.) There is an old fort and palace here, but neither are of any architectural importance. The mosque is said to be old.

There are seven inscriptions here ;-

On a stone west of the large kōnēru, or bathing-pool. Ś.Ś. 1644 (A.D. 1722).
 Round the wall of the temple of Kāśi Viśveśvara. Ś.Ś. 1738 (A.D. 1816).
 On a slab near the north wall of the kōnēru choultry. Ś.Ś. 1739 (A.D. 1817).

(4.) On the east wall of the Someśvara temple to the north of the Zemindar's palace at Punganur. "Illegible."

(5.) On a stone in the temple of Mānikya Varadarāja. "Illegible."

(6.) On the north wall of the temple of Rāmasvāmi, in the middle of the town.

(7.) On a stone in front of the koneru choultry. S.S. 1733 (A.D. 1811).

There are three copper-plate śāsanams in the possession of the Zemindar of Punganur. The temple of Mānikya Varadarājasvāmi is declared to have been built by Janamejaya. At the temple of Someśvara is an old inscription said to be "illegible."

Rāmasamudra;—10 miles west of Punganur. (Ramasamoodra.) A resident of this village named Vālappa is in possession of two copper-plate śāsanams which he is willing to part with temporarily. At the temple of Janārdanasvāmi is an "illegible" inscription. The fort here is said to have been constructed by the Reddis who built the Vellore fort, Bomma Reddi and Timma Reddi.

Sōmala;—14 miles west by north of Punganur. On a rock 294 yards from the village to the east is an inscription in Telugu; and there is another, dated only in the cyclic year, on a stone 1½ miles west of Sōmala and south of the Chinnapatnam tank. A man named Appadu of this village is in possession of a copper-plate inscription, which he is willing to lend for examination.

Tsaupēpalle;—10 miles north-east of Punganūr. (Soudapully.) A sculptured temple of work-manship superior to most on the plateau. (Manual, 240.) In the temple of Abhūshṭa Mrityuñjayasvāmi is an inscription dated Ś.Ś. 1675 (A.D. 1753). In the matham is an inscription dated Ś.Ś. 1670 (A.D. 1748).

YEDAPAÑJŌNE;—10 miles south-east of Punganur. A temple bearing an inscription in old Tamil characters.

CHITTOOR TALUK.

ĀDENAPALLE;—16 miles north by east of Chittoor, on the Chandragiri boundary. (Adumpilly.) There is a gigantic image of Hanuman here on a rock at the source of the Suvarnamukhi river. (Manual, 138.)

AYIRĀLA;—12 miles north-north-west of Chittoor, close to the Punganur border. There is said to be a rock-cave in the hills here. (Manual, 162.)

AMMAVĀRIPALLE;—15 miles south-east of Chittoor, in the Nāraganti Pālaiyam. There are three "illegible" inscriptions in this village;—(1) in the bed of the tank, (2) on a rock at the south-east corner of the "Washerman's Tope," (3) on a rock east of the same and under the tank-bund.

ARATALA; -8 miles east of Chittoor, in the Nāraganti Pālaiyam. On a rock on the edge of the tank is an inscription, said to be "illegible."

ĀRUGONDA;—10 miles west-north-west of Chittoor. (Aragoonda.) One and a half miles west of this village is the temple of Scayambhreśvara. There are some "illegible" inscriptions on the ceiling of the mandapam of four pillars, and in other places. The Sthala Purāna of the place is with Venkataraya Pillai, son of the late Dharmakarta at Kālahasti.

Bālekuppam;—12 miles south-east of Chittoor in the Nāraganti Pāļaiyam. On a garuda stambha south-east of the village, and on a rock south of the village, are "illegible" inscriptions.

Bommasamudram;—5 miles north of Vellore Railway Station. (Bomshandrum.) On the tank-bund of this village is a large stone with an "illegible" inscription.

Chitrook (Chittaru).—Head-quarters of the district, 19 miles north of Vellore Railway Station.

There are the remains of a small stone fort here. The Collector has presented to the Madras Museum a

document on a leaden plate which forms one of a series of 13, all the rest being from Chingleput. (See No. 4 of the List of Copper-plates published in Volume II.) The temple of Agastyeśvarasvāmi, on the banks of the river, is said to be ancient.

Gerigelapalle;—10 miles south-east of Chittoor, in the Nāragaņţi Pāļaiyam. There is an inscription on a rock in this village.

Govindared pully.) Some dolmens, which Colonel Branfill (Ind. Ant. X, 99, 100) states are very like those at Bāpanattam, in the Palmaner Taluk. (q.v.)

IRUVARAM; —2 miles west of Chittoor. A temple said to be 500 years old. It bears some inscriptions "in an unknown character."

Kaluvagunta;—5 miles north of Chittoor, north of Vēlkūru. In a secluded valley hemmed in by rocks are a large number of dolmens, greatly destroyed by excavators. Capt. Newbold describes them in the Journal of the Royal Asiatic Society, O.S., XIII, 90. He calls them "Panduvaram Dewal," and states that they cover more than a square mile in area. On the left of the road the ground "was completely covered with the great unhewn slabs, circles, and mounds of prostrate tombs." Only two or three were left standing. On the ascent of the ridge stood three in good preservation. He gives an illustration of one, a holed dolmen. The tombs are usually surrounded by stone circles. (See also Breeks's "Primitive Tribes of the Nīlagiris," 107, and Mr. Walhouse in Ind. Ant. V, 255, where an illustration is given of one of the large terra-cotta sarcophagi so often found in these tombs.) The temple of Mukkantīścara in this village is said to have been founded by a Chola king. It bears some "illegible" inscriptions on the walls near the Mūlasthānam. Gurukkal Subbayya is in possession of the Sthala Purāna of the place.

Kānipākkam;—6 miles north-west of Chittoor. (Kaunipaukum.) An old temple, said to have been built by Janamejaya. There are some inscriptions on the doorway and on the Mahāmandapam. The temple of Manikantheśrara is said to have been built by a Chola king. There are some "illegible" inscriptions on three sides of the inner walls, and at the side of an image sculptured on a wall south of the temple. At the temple of Vighneścara are some inscriptions on the Mahāmandapam.

KATTAMAÑCHI.—A suburb of Chittoor. There is an old Siva temple here, said to have been built by a Chola king, with "illegible" inscriptions in Tamil and Grantha characters. A mile and a half from this village, north of Chittoor and west of the Cuddapah road, is an "illegible" inscription on a rock. There is also an old Vishnu temple.

Krishnāpuram.—On the seventh mile on the road leading from Chittoor to Sholinghur (Sōlangipuram) in the Nāraganti Pālaiyam. In the bed of the Aratala tank near this place are some dolmens.

MAHĀDĒVAMANGALAM;—12 miles east of Chittoor, in the Nāraganti Pālaiyam. In this village and its hamlets are some temples with a number of inscriptions, all said to be "illegible."

MAHĪMAŅDALAM;—13½ miles south-west of Chittoor. (Mymundalum Droog.) A large fort, built round a high and extensive hill, by, it is said, the Mahrattas, from whom they passed to the Muhammadans. (Manual, 162.) There is a temple here, said to be old.

MĒLPĀDI;—16 miles south-west of Chittoor. (Melpaddy.) An ancient Jain temple, now converted into one of Siva and considered very holy. (Manual, 161.) In the hamlet of Kōṭanattam "without doubt was a large settlement of the Kurrumbas." (Id., 161-2.) North-east of the town is an ancient deserted temple of Choleśvarasvāmi, with several "illegible" inscriptions in various characters. South-west of the village is the old temple of Somanātheśvarasvāmi, with inscriptions in various characters, all "illegible."

Mogili ;—17½ miles west of Chittoor, at the foot of the ghāt leading to the Palmanēr plateau. (Moglee.) An old temple, and, somewhere in the hills, a cave, said to have been the residence of Pārratī. (Manual, 159.) There are some inscriptions on the walls of the temple. The Sthala Purāṇa of the place is with Venkaṭarāya Pillai, son of the late Dharmakarta, at Kālahasti.

Nāragallu;—8 miles east-south-east of Chittoor on the Poyini river. A Polegar fort, much ruined. Haidar 'Ali died near here, and a masonry platform still marks the spot. On two pillars standing at the tank are "illegible" inscriptions in "Nāgarī" characters.

Pālāmtōpu.—On the eighth mile from Chittoor, towards Sholinghur (Śolangipuram). North of the eighth milestone are some dolmens.

PARADARAM; ;-13 miles south-west of Chittoor on the road to Gudiyatam. (Purdaramah.) . In the

jungle west of the village, on a slope of sheet rock on the side of a hill is a group of holed dolmens. The temple of Kāśi-Viśvanāthasvāmi in the village is said to be old.

PUDALPATTU;—9 miles north of Chittoor, on the Cuddapah road. (Pooterput.) The Ayirala and Poyini rivers join here, and there is a temple on the bank built by a Chola king, with some "illegible" inscriptions.

PULIKAL;—10½ miles north-east of Chittoor. (Puligunte.) There are some "illegible" inscriptions in the old temple of Lakshmīnārāyaṇasvāmi.

TALAMBEDU; -6 miles east of Chittoor. Two old temples.

Vallimalai;—17 miles south-east of Chittoor, 1 mile west of Mēlpādi on the Poyini river. (Melpaddy.) An important site of Jaina worship. There is a temple on the hill which has been appropriated by the Śaivas, and converted into a temple of Subrahmanya. There are several Jain figures sculptured on the rocks, and inscriptions which have never been deciphered. The temple is said to have been built by one of the Chola kings. The temple is "built up within a large natural cave, some 40 feet by 20 feet in size, with a height varying from 7 to 10 feet. There are three chambers, all without ornament of any kind..... The Jain sculptures are in two spots, one to the north and the other to the south of the temple, and are very well executed, one being of superhuman dimensions. Above the group on the south, the top of the hill has been levelled, and there are traces of walls, which the villagers say formed part of a small fort occupied by Jains long ago. There are clear signs to the east of the road of a large fort which once stood there." (Manual, 161.)

VĀVILTŌTA;—6 miles north of Chittoor. (Walltotta.) South of the village is a temple of Agasty-eśvarasvāmi with Grantha inscriptions, "illegible."

Velkuru;—5 miles east of Chittoor. (Yailloor.) This small village is once said to have been a large city. An inscription on a stone near the village is said to declare that the Siva temple of Markandeya Maharishi at this place was founded by Janamejaya. Near the village are a number of dolmens and stone circles. (Manual, p. 158-9.) There is an "inscription" in very ancient characters on a stone in the temple mentioned above. There is also an old temple of Vishnu.

VENKATAGIRI;—13 miles west of Chittoor, on the road to Palmaner. (Venkitagherry.) There is a temple here, and a bathing-pool worthy of note. Gandhi National

VĒPAÑJĒRI;—10 miles east of Chittoor. (Vapengerry.) There are Telugu inscriptions on two stones standing on the tank-bund of this village.

YĀDAMARRI;—5 miles south-west of Chittoor. (Yadamurry.) An old temple of Varaaarājasvāmi with inscriptions on the west walls, said to be "illegible." South of the village is the temple of Ekāmbareśvarasvāmi, said to be very old. On a rock on the bank of the river north of the mango tope belonging to Maniyam Krishnayya is an "illegible" Telugu inscription.

KÄRVETNAGAR ZEMINDARI

Arangolam;—7 miles north-east of Tiruttani. (Arrangoolam.) A Jain temple, held in great repute. "There is a remarkable stone in the village bearing unintelligible characters, which is believed to have great power in curing cattle-disease." (Manual, 235.) North-west of the village is an inscription on a large stone recording the grant of the village in inām in S.S. 1477 (A.D. 1555), during the reign of Sadasivadeva Rāya of Vijayanagar.

ARUMBÄKKAM;—10 miles east-north-east of Tiruttani. (Urrumbaucum.) An ancient Jain temple.

Chevarambākkam;—9 miles east by south of Nārāyaṇavanam, 10 miles from "Naggery" Railway Station. At the south-west side of the wall of the prākāra of the temple of Nāgeśvarasvāmi, and on a slab at the end of the northern street of the village, are "illegible" inscriptions.

Chinnamapett "Railway Station Mr. Bruce Foote, of the Geological Survey, found, close to the station, several rude stone implements. (Madras Journal, XXIII, Part II, App. iii.)

Damarapakkam;—12 miles south of Narayanavanam, 4 miles from "Naggery" Railway Station. There are some "illegible" inscriptions on the walls of the two principal temples in this village.

Danodara Maharajapuram; —7 miles south-west of Narayanavanam. There are "illegible" inscriptions on two rocks close to the village.

Існамварі;—20 miles north-west of Tiruttani. Three old temples with inscriptions, "illegible."

Karumbēpu;—13 miles north of Tiruttani, 5 miles from "Naggery" Railway Station. A Siva temple with inscriptions. There are Tamil inscriptions at the temple of Kumārasvāmi, and on a rock; but all are "illegible."

KĀRVĒŢNAGAR (Kārvēṭinagaram);—28 miles east-north-east of Chittoor, 7 miles west of "Puttoor" Railway Station. (Nagrum.) A fortified town, the residence of the Rāja of Kārvēṭnagar. There are some "illegible" inscriptions here, on a mandapam in the temple of Venugopālasvāmi, and on four stones at the corners of the town.

Kемракарацем;—3½ miles north-east of Nārāyanavanam. There is an inscription on the wall of the temple of the village goddess.

Kōcнūru;—13 miles south-south-west of Mādarapākkam. (*Outchoor*.) At the tank-sluice, on a stone, is an inscription in old characters, "illegible." A copper-plate document believed to relate to this village is in the possession of the Rāja of Kālahasti.

Kolattūr ;—16 mileš north-west of Tiruttaņi. Two old temples, in the prākāra of each of which are "illegible" inscriptions.

Kāverīpuram;—11 miles south of Nārāyanavanam, and 3 miles from "Naggery" Railway Station. On a rock in the river, west of the Bugga temple, is a Telugu inscription.

Kupēdu;—17 miles east of Kārvētnagar, 11 miles east by south of "Puttoor" Railway Station. (Cupedo.) Two and a half miles north of this village Mr. W. King, of the Geological Survey, found some rude stone implements. (Madras Journal, XXIII, Part II, App. iv.)

MAKKARĀZADURGAM;—3½ miles east-south-east of Kārvētnagar, 4½ miles south-west of "Puttoor" Railway Station. (Makrs Droog.) A hill-fort, dating from about the beginning of the eighteenth century.

MAMDURU;—6\frac{1}{2} miles east-north-east of Tiruttani. (Maumdoor.) Mr. Bruce Foote found here some rude stone implements. (Madras Journal, XXIII, Part II, App. iv.)

MĒLAPŪNDI;—18 miles north-west of Tiruttani. A temple of Venugopālasvāmi, with an inscription on the dhvaja-stambha, "illegible."

MUDIPALLE;—11 miles south of Narayanavanam, 2 miles south of "Naggery" Railway Station. There is an inscription on a rock in front of the Vishnu temple, said to be "illegible."

Nāgarūņi;—18 miles west of Tiruttani. In the garbhālayam, and in the prākāra of the temple of Nāgešvarasvāmi, are some "illegible" inscriptions. In the bed of the tank is an inscription on a rock.

NAGARI;—12 miles east-south-east of Kārvētnagar, 5 miles south of the curious-shaped hill known to Europeans as the "Nagari Nose." Railway Station. (Naggery.) The town was formerly much larger than it is now. The Siva temple is declared to have been built by Janamejaya. "Upon a large flat rock in the middle of the bed of the river is a long inscription.....but it looks too clear to be very ancient." "Among the hills north of Nagari are some caves, which, by means of rough stone walls, have been turned into habitable chambers, and the people ascribe the work as usual to the five Pāṇḍavas." There is an "illegible" Tamil inscription on the outer wall of the principal temple, at the north-east side. Mr. Bruce Foote found some rude stone implements 4 miles east of the Railway Station at the bend of the river, on the north bank. (Madras Journal, XXIII, Part II, App. iv.)

NĀRĀYANAVANAM;—10 miles east of Kārvētnagar, 3 miles east of "Puttoor" Railway Station. (Narnaveram.) One of the most ancient places in the district. Three miles south of the present town is the site of the town of Ākāśarājapuram, supposed to be still older. It is said to be the capital of a chief called Ākāśa Rāja. The remains of two old forts are to be seen there. Nārāyanavanam was probably one of the Kurumbar strongholds which fell into the possession of the Cholas. Mr. Cox, in the District Manual (p. 229), gives a sketch of the early history of the place from a local Chronicle. The temple at Nārāyanavanam is dedicated to Kalyāna Venkateśvara, because it is asserted that Vishņu here married the daughter of King Ākāśa Rāja. In the temple of Agastyeśvarasvāmi are two important inscriptions. One "records a grant to the temple of the village of Vikramatāngal, alias Chālukya-puram, by Nāgadeva of Vēlūrpākkam, who had received it, with others, in reward for services rendered to the general of the Chalukya forces in an engagement with the enemy then occupying the Pōtappinādu (or Kālastri) country. This was made in S.S. 826, in the eleventh year of the reign of Kulottunga Chōla." (Manual, 229, Note.) This date must be wrong by at least 160 years if the king's name is correct. The other inscription in this temple contains a grant in the sixth year of Tribhuvanamalladeva, "with the titles of Sarvalokāśraya,

the ornament of the Satyaśraya Kula, conspicuous among the Chalukyas, &c., in Ś.Ś. 1078." (Id.) This is A.D. 1156. The inscriptions should be carefully examined. In another temple is an inscription recording a grant "by one Pallava Rāya, who had received it from Nāgadeva, the lord of Pōtappinādu (see above), in the thirteenth year of Uttama Chōla, or Ś.Ś. 1027" (i.e., A.D. 1105). (Id.) The fort of Ākāśarāja is situated in the village of Kempulapālaiyam, where there is a temple, apparently of Durgā from the description given in the Manual (230), of great repute for sanctity. The length of the idol's foot is the standard measurement of length in the zemindari. "The temple is by no means a fine one." (Id.)

The local Chronicle mentioned above gives the following genealogy;-

Adondai.
Sundama Rāja.
Surasira Rāja.
Nārāyaṇa Rāja.

Compare this with the inscription at Tiruttani, in this Zemindari, where Adondai is called "Chakravarti." Nārāyaṇa Rāja is said to have halved his kingdom with a king of Mithila, the latter's half including Nārāyaṇavanam.

The Sthala Purana of the place is with Vangipuram Raghunāthachāri of Nārāyaṇavanam. Two other inscriptions are to be found on the outer and inner sides of the southern prākāra wall of the temple

of Kalyana Venkatesvara.

NAYAKKANPALEM;—13 miles east-south-east of "Naggery" Railway Station, close to the Alikur Hills. (Nakinpollium.) A mile north-west of this village Mr. Bruce Foote found some rude stone implements. (Madras Journal, Part II, App. iv.)

Nedlyam;—14 miles north-west of Tiruttani. Some "illegible" inscriptions;—(1) at a temple on a hill west of the village, (2) on a ruined temple south of the village, (3) on a temple west of the last.

NINDRA;—10 miles west of Nārāyaṇavanam. On the wall of the temple of Bhikshāṭeśvara is an "inscription," said to be "illegible." There is another similar inscription on a stone in the fort north of the village.

Pallipattu;—15 miles south-east of Tiruttani and 3 miles from "Chinamapett" Railway Station. In the house of a priest (gurukkal) are two sets of copper śāsanams.

PAYANŪRU;—3 miles north by east of "Chinamapett" Railway Station. (Pynaoor.) Mr. Bruce Foote, of the Geological Survey, found here several rude stone implements. (Madras Journal, XXIII, Part II, App. iii.)

Perumānellūru;—14 miles north-west of Tiruttam. (Permanaloor.) Three temples with inscriptions, said to be "illegible."

Santāna Venugopālapuram;—7 miles west of Tiruttani. In the inner shrine of the temple of Vishņu are some "illegible" inscriptions, as well as in the prākāra. One, on the wall of the prākāra, is dated Ś.Ś. 1678 (A.D. 1756), and records a grant by the Zemindar.

Tiruttani;—33 miles east of Chittoor. Head-quarters of a Deputy Tahsildar. Railway Station. (Trittany.) A town with a very sacred temple on a hill. The town consists of four villages and is filled with mathams and choultries for the accommodation of pilgrims. The temple is dedicated to Subrahmanya. It is reached by long flights of stone steps up the hill, flanked with mandapams. There are nine sacred pools of water on the hill with stone reverments. Below the hill on the south is a tope and tank with seven temples surrounding them. (Manual, 232-3.)

There are several inscriptions here. Some of these are as follows :-

(1.) On the southern prākāra wall of the old temple of Vijayarāgharasvāmi, on the north of the village. Undated. It records that Nārāyana Rāja of the Solar Race built a town and founded the temple here. His descent is traced from Karikāla Chola. The inscription is in Telugu. The genealogy given is:—

Karikāla Chola Chakravarti. Sudhāmā.
| Ruchira.
| Nārāyaṇa Rāja.

"Chakravarti" is Adondai. (See under Nārāyanavanam in this Zemindari.) But why "Karikāla" as the name of his father? Is this a synonym for "Kulottunga"?

(2.) On the east wall of the same prākāra. An "illegible" Telugu inscription.

There are many other inscriptions on the north-west side, said to be in Tamil and Grantha characters,

and "illegible."

North of this temple, on the south wall of the temple of Subrahmanya or Kumārasvāmi are several Tamil inscriptions, "illegible." There is a Grantha inscription, "illegible," on the outer wall of the prākāra of the Šiva temple, another on the north bank of the Nandinadī river; and several on the walls of the temple of Venkatesvara.

Tiruvālangāpu;—7 miles east-north-east of Arconum Railway Station, 3 miles north of "Chinama-pett" Station. (*Trevatangall.*) A large and much frequented temple of Siva: There are 13 inscriptions in the temple, all "illegible." The temple possesses two copper śāsanams.

Velañjēri;—3 miles east of Tiruttani, 2 miles from the "Tirutany" Railway Station. Some deserted temples, said to be ancient.

Vellāttukōttai;—14 miles south-west of Mādarapākkam, 2 miles south of Pennalūru (Benaloor). Some inscriptions on a stone at the sluice of the tank.

Yīchambādi;—see Īchambādi.

Yōgimallavaram;—14 miles north of Nārāyanavanam, 5 miles from "Poody" Railway Station. There is an "illegible" inscription at the Vāhana mandapam of the temple, in Grantha characters.

PALMANER TALUK.

Bāpanattam, or Irulabanda Bāpanattam;—9 miles south-south-west of Palmanēr. (Yerlabunda.) Chiefly remarkable for its dolmens, which have been several times described and depicted. The most detailed account is given by Col. Branfill, in Ind. Ant. X, 97. The arrangement of the slabs surrounding the kistvaens is most elaborate, far more so than in most instances. Col. Branfill counted 170 dolmens of the largest class, 210 of the second, and 200 of the third or smallest sort, i.e., the simple kist devoid of surrounding slabs. Excavations yielded mostly pottery, and he "many-legged sarcophagus troughs" common in the plain country, but few iron weapons. Some of the pottery was highly ornamented "with a chain pattern in festoons." On one pot was found some writing, "apparently Tamil."

BAVIREDDIPALLE;—11½ miles south-west of Palmaner. (Byreddypully.) On the south side of the temple is an inscription on a rock, said to be "illegible."

Dandapalle;—4 miles west-north-west of Palmaner. An old ruined temple, said to have been built by a Chola. There are five copper-plate §āsanams in the possession of the Monigar Rāmayya.

IRULABANDA BĀPANATTAM; -see BĀPANATTAM.

Караралаттам;—12 miles south-west of Palmaner. The remains of two forts, not of great importance. At the bottom of the hill is an old temple said to have been built by one of the Rishis. On the tank-bund is an inscription on a rock, said to be "illegible."

NELLIPATIA;—10 miles south-south-west of Palmaner. (Nelliput.) This is close to Bapanattam. (q.r.) Towards the north of the village, on the Devarakonda Hill, is a very old ruined temple, outside which is a rock-inscription in characters believed to be Telugu, but unintelligible.

Padigelakuppam;—4 miles south-west of Venkatagiri Kōta. There is a small flat stone in this village, said to bear an inscription in some unknown language.

Palmaner (Palamaneri).—Head-quarters of the taluk, 23 miles west of Chittoor. (Pullamanairee.) An old temple of Hanuman.

PEDDANĀVANIDURGAM;—19 miles south-south-west of Palmaner, 9 miles east by south of Venkatagiri Kota. (Pedanadurgum.) On both sides of the road in the Pass here, are some dolmens and stone circles amongst the jungle. On the summit of the hill is an old Polegar hill-fort. Some of the dolmens resemble those at Bāpanattam. (Col. Branfill in Ind. Ant. X, 99.) This is not far from the village of Nāyakanēri (Naickenairy). (Col. Welsh's "Military Reminiscences," II, 54.)

Venkatagiri Kōta;—22½ miles south-west of Palmaner. (Venkettagherrycotta.) A Polegar fort of no particular importance. There are some carved stones here, but no one seems to know what they signify. (Buchanan, I, 20.)

Vейкатавамидкай;—11 miles south-west of Palmaner. A small temple built by a Polegar, with a copper-plate śāsanam regarding it.

Vibrutivātanagaram;—4 miles south-west of Venkatagiri Kōta, 26 miles south-west of Palmanër. (Boody Yalungrum.) An old temple, said to have been erected by the Cholas. There are some copperplate documents here in the possession of the Inamdars.

VĪRAKALLU;—19 miles south-south-west of Palmaner, 6 miles east by south of Venkatagiri Kōṭa. (Veerakal.) Dolmens in the village.

GUDIYATAM TALUK.

Ambūru Durgam, or Amboor Droog;—4 miles north-west of Amboor Railway Station, 14 miles south-west of Gudiyātam. A hill-fort called Kailāsagiri, built by the Muhammadans, much destroyed. "There is a curious cave, of considerable dimensions, at the south-east corner, formerly used as a magazine." Also a small temple. (Manual, 184.)

BRAHMAPURAM; -6 miles east of Vellore Railway Station. On the wall of a temple are some "illegible" inscriptions.

Îśampaṭṭu;—13 miles south-west of Gudiyātam, 4 miles north of Amboor Railway Station. In the middle of the village is a long inscription on a stone fixed upright.

KĀRAPAŢŢŪ;—20 miles south-west of Gudiyātam, 6½ miles west by south of Amboor Railway Station. (Karraputa.) Near this village, on the road to Malayampaṭṭu (q.v.), is a very extensive hill-eave, with coloured pictures on the rock at the entrance. The people have no tradition regarding these.

Kāvanūru;—8 miles east of Gudiyātam. (Kawinoor.) There are said to be some Jaina remains in this village.

Kemparājapuram;—27 miles east of Gudiyātam, 2 miles south-east of "Thiruvellum" Railway Station. A quarter of a mile south of the village, at a ruined temple, which is said to be very old, are some "illegible" inscriptions in Grantha characters, on the wall of the prākāra.

Kīṛṛṇṇṇu; -5 miles south-west of Guḍiyātam, 2 miles east of "Mailputty" Railway Station. A ruined Vishņu temple.

Komaramangalam;—15 miles south-west of Gudiyātam, 5 miles north-west of "Amboor" Railway Station. On a stone west of the village is an "illegible" inscription.

Kāngayanellūr;—1½ miles south-east of Vellore Railway Station. At the temple of Gangesvare are some "illegible" inscriptions.

Kukainallūr;—3 miles north of "Thiruvellum" Railway Station, 27 miles east of Gudiyātam Some Jaina remains.

Latteri;—14 miles east of Gudiyātam, 3 miles east of "Veeringeepoorum" Railway Station. (Latery.) Some Jaina remains.

MALAYAMPATTU; —22 miles south-west of Guquyatam, 8 miles west by south of "Amboor" Railway Station. Close to the west of this village is a hill with a reservoir of water, near which is a rock with old paintings, which the people declare to have been made by the Pandavas.

MALAYAPATTU;—14 miles east by north of Gudiyātam, 5 miles north-east of "Veerinjeepoorum" Railway Station. On a stone in front of the Vīra temple is an inscription, said to be "illegible."

Pallandipaṭṭu;—10 miles east of Gudiyātam, 1 mile south-west of "Veerinjeepoorum" Railway Station. A ruined and deserted temple of Vishnu.

Paśumāndūr; — 2 miles south-east of Gudiyatam Railway Station. (Pushmaloor.) There are some Jaina remains here.

RAJAKKAL;—11 miles south-west of Gudiyatam, 4 miles in the same direction from "Mailputty"

Railway Station. (Rajancal.) About a quarter of a mile west of the village is a very large stone with an inscription, said to be "illegible."

SATCHAR, or SATCHARI;—10 miles west of Gudiyatam. (Saatghur.) The name is derived from the seven forts on as many hill tops here. They are attributed to the Mahrattas, and contain some Hindu temples. The Muhammadans improved them. (Buchanan I, 16.) The highest of the fortified peaks is 2,367 feet above the sea, the other six being somewhat lower. Some have very precipitous sides, with narrow approaches easily defended. (Manual, 182.)

Sedukkarai.—Close to Gudiyātam. Close to the road between this place and Gudiyātam is a stone with an "illegible" inscription.

Seruvanga.—A suburb of Gudiyātam. There is an inscription in "illegible" characters on a stone about 6 feet high, close to the temple of Ganesa.

Šōramūr;—13 miles east of Gudiyātam, 3 miles south-east of "Veerinjeepoorum" Railway Station. Some Jaina remains.

Tennampattu;—18 miles south-west of Gudiyātam, 5 miles west-south-west of Amboor Railway Station. (Tenambattu.) About 100 yards south of the village is a stone with an image. It is said to have stood formerly at a Jain temple. There is a ruined Siva temple here

Tirumani;—14½ miles east of Gudiyatam, 4 miles east of "Veerinjeepoorum" Railway Station Some Jaina remains.

Tiruvallam;—10 miles éast-north-east of Vellore. Thiruvellum Railway Station. (Tricalum.) On the walls of the temple of Bilvanātheśvarasvāmi are some "niegible" inscriptions. The temple is a large one.

TUTTIPATTU;—15 miles east-south-east of Gudiyātam, 1 mile north of Amboor Railway Station. (Tittyput.) There is a very old Vishnu temple here, said to have been in existence before the days of Janamejaya. The Sthala Purāṇa is in the possession of Krishna Rāu, a Karanam. On two stones at the entrance of the Vishnu temple, and on the walls round the garbhagriham, are "illegible" inscriptions.

UDIVENDIRAM;—1½ miles north of "Vaniembady" Railway Station, 24 miles south-west of Gudiyātam. (Otheentarum.) On the prākāra wall of the temple are some "illegible" inscriptions. Śrīnivāsa Rāghavāchāri, of this village, was lately in possession of a copper-plate sūsanam which was found buried in the ground. It is said to have been sent to the Collector of Salem.

ULLI,—4 miles south-west of Gudiyātam. On a stone close to a temple west of the village is an inscription, said to be "illegible."

VĒPPŪR;—3½ miles south-east of Gudiyātsm. On the slabs below a deserted temple of Gancsa are some "illegible" inscriptions.

WĀLĀJĀPET TALUK.

Arconum;—Railway Station, near the Korttalaiyaru (Corteliar) river. Four miles south-east of the station here, Mr. Bruce Foote, of the Geological Survey, found some stone implements. (Madras Journal XXIII, Part II, App. iii.)

Aval;—12 miles north-east of Wālājāpet, 2½ miles north of Sholinghur Railway Station. Two ruined temples, said to have been built by a Chola king. A set of Vijayanagar copper-plates, evidencing a grant by King Deva Rāya in A.D. 1427, were found here. (See No. 138 of the List of Copper-plate Grants in Volume II.)

Bālāgulam, or Vālārpuram;—26 miles north-east of Walājāpet, 5 miles east of Tiruttani Railway Station. (Valogoolum:) A ruined temple of Tāndavešvara, said to date from Kurumbar days. There are some old Tamil inscrintions on the walls, said to be "illegible." The Vishnu temple in the village is said to have been builf by Achyutadeva Rāya of Vijayanagar.

GÜDUMALLÜR;—3 miles south-south-east of Wālājāpet, on the river. (Cuddanalloor.) There are the remains here of one of the forest-temples (see Kārē, Vannivēdu, &c.) erected by a Chola Rāja in days when all the country was under forest. It was built in honor of Ātreya Maharishi in the bed of the Pālār. "Though the handsome green stones with which it was built were carried off to Arcot and used in raising Sadatulla Khān's tomb, the villagers have repaired the shrine with ordinary granite." (Discrict Manual, 201.)

Kārē;—3 miles west of Wālājāpet. (Corry.) Where the "Naulakh Tope," planted by the Muhammadans, now stands, there formerly stood two of the temples of the Rishis built by a Chola king when all this country was under forest (whence $\bar{A}ru$ -kādu, "six forests," = Arcot). These were the shrines of Gautama and Višvāmitra. "The Mahommedans utterly destroyed the former, and left but little of the latter, when the tope was laid out." (District Manual, 201.)

Karikāla;—14 miles north by east of Walajāpet, close to Sholinghur. Two ruined temples, said to have been built by Narasimha Raya of Vijayanagar. There are several "illegible" inscriptions on the walls. Near the temple of the village goddess (*Ponni Amma*) is a rock with inscriptions in "unknown characters,"

Kāvēripāk (Kāvērippākkam);—6 miles east of Wālājāpet. (Covrepauk.) A place principally remarkable for its fine tank, which has a bund four miles long. "It is said that there used to be a boulder in the middle of the bed, covered with an inscription which is now hidden by the deposit of silt." (Manual, 178.) There is an old temple here, with a Sthala Purāna. On the walls of the temple are some "illegible" inscriptions. There is a stone mosque in the middle of the village, and a ruined stone fort. (Buchanan, I, 11.)

KTRPULAN;—13 miles east of Wālājāpet, and 1 mile from the main road. An old temple of Siva, almost in ruins. It is said to have been built by the Cholas. There are several "illegible" inscriptions on its base.

Kīrvīri;—15 miles east by north of Walajapet. (Keeveety.) An old temple with inscriptions, mostly "illegible."

Kodakkal;—10 miles north by east of Wālājāpet. (Quodekel.) A ruined Vishnu temple, said to have been built by a Chola king. Some pillars at the tank sluice are said to bear the sovereign's emblems. The idol of the temple and a copper-plate śāsanam are said to lie buried underground in the yard of a house belonging to Māyūri Sāmi Reddi, a resident of the village.

.MAHĒNDRAVĀDI;—12 miles east by north of Wālājāpet, 3 miles east-south-east of Sholinghur tailway Station. (Mindravaddy:) "Not far from the tank are the traces of fort walls, and, within the inclosure, a small temple excavated out of a large boulder. It bears an inscription which has not been leciphered. The work may safely be attributed to the Jains or Buddhists, who were the authors of other ock-cuttings in the district, and perhaps Mahēndravādi may have been one of the fortified places of he Kurrumbas." (Manual, 178.)

MINNAL; -16 miles north-east of Walajapet. (Menil.) An old temple of Vishnu.

NANGAMANGALAM;—12½ miles east of Wālājāpet. (Mengamungelum.) Two ruined temples of Šiva, said to date from the days of the Cholas. A copper-plate sāsanam regarding the grant of this village to a Rāja by the Vijayanagar sovereign, Achyutadeva Rāya, in A.D. 1556, is noted as No. 25 of the List of Copper-plate Grants in Volume II.

PULIYAMANGALAM:—1½ miles east of Arconum Railway Station, (Paliamugalum.) Mr. Bruce Foote of the Geological Survey found some rude stone implements here. (Madras Journal, XXIII, Part II, App. iii.)

Panappākkam;—13 miles east of Wālājāpet, 7½ miles south by east of Sholinghur Railway Station. (Panapaucum.) An old temple of Mayūranāthasvāmi, said to have been built by the Cholas. The Sthala Parāna is in the possession of Munesvara Gurukkal of this village. There are some ascriptions on the inner face of the prākāra wall on the wall of the mūlasthānam, and on the shrine of Subrahmanya.

Paranji;—18 miles north-east of Whlaiapet. Two temples, said to be 500 years old.

Perungangi;—9 miles north by east of Walajapet. (Perengungy.) F rmerly a great Jaina tronghold. Jaina images are to be seen lying under the tank-bund and near the cuice, and also under large tree in the village. The old Siva temple was repaired by the Mahrattas. The late Dharmakarta, Ramasyami Setti, took away with him to Madras the copper sasanams belonging to the temple. He as since died, and his son Lakshmana Setti is now in possession of them.

Poyavur: - 15 miles east of Walajapet. Two old temples with a number of inscriptions, all said be "illegible."

POTINI;—15 miles north-north-west of Walajapet, 12 miles east-south-east of Chittoor. (Pointy.) 1 old fort, believed to belong to Kurumbar days; and near it some "very curious examples of

cromlechs and stone circles." (Manual, 162.) Two old temples here are supposed to have been erected by the Cholas. There are some inscriptions on a rock said to be "illegible."

Pulivalam;—12 miles north of Walajapet. An old Siva temple, said to have been erected by a Chola king. There are some inscriptions in old Tamil on the pillars of a mandapam. In the village is a deserted Vishnu temple.

Pulluru;—20 miles east of Walaja pet, 21 miles west of "Pulloor" Railway Station. (Pulloor.) Several ruined temples, but without inscriptions.

Šōlangipuram or Sholfnghur;—1. miles north by east of Wālājāpet. (Sholanghur.) An old temple in the middle of the town, said to have been built by one of the Cholas. Adondai, son of Kulottunga Chola, is said to have here had a vision which encouraged him to persevere in his conquest of the Kurumbars. There is a large but far more modern temple in the town. On the top of a hill is a temple of Vishnu to which the visitor is conducted by a flight of stone steps built by Rāyojī, the Mahratta. Rāyojī's sālagrāmas are kept in a choultry at the foot of the hill. Under the hill is a finely sculptured tuined temple which "deserves a visit." Close to this place is the battle-field where Coote defeated Haidar 'Ali in A.D. 1781, and the tombs of the Muhammadan slain mark the spot. (District Manual, 177-8.) The Sthala Purāna of the place is in the possession of the Bharmakarta. At both the temple on the hill and that in the town, as well as on a rock on the tank-bund, are inscriptions, all said to be "illegible."

SÜRAI;—14 miles north-east of Walajapet. An old Siva temple built by the Choles, restored about 300 years ago

Tekkulam;—25 miles east by north of Wālājāpet, 5 miles north of "Pulloor" Railway Station. (Tukkool.) East of the village is an old Siva temple said to have been built by a dependent of one of the Chola kings. At the temple of Gangādhureśvara is a cleverly managed water-trough, which carries the water of a spring entirely round the garbhālayam and out through the mouth of a stone bull into a pond.

Tirumalapuram;—18 miles east of Wālājāpet, 4 miles west of "Pulloor" Railway Station on the branch line. (Trivapore.) A ruined temple of Vishņu, with "illegible" inscriptions.

TIRUMĀLPŪR;—22 miles east of Wēlājāpet. An old Siva temple with some "illegible" inscriptions.

TIREPPĀRKADAL;—8 miles east-south-east of Wālājāpet. (Tripocodle.) An old Vishnu temple, much revered. It has a Sthala Purāna. There are several inscriptions on the stones, all said to be "illegible." The temple is said to have been originally a Siva temple.

VALARPURAM; -see BALAGULAM.

VANNIVĒDU;—1 mile south of Wālājāpet, on the river. (Vanvadoo.) Here are the remains of one of the forest temples erected by a Chola Raja. This was dedicated to Agastya Rishi. (District Manual, 201.)

Vellüru;—23 miles north-east of Wālāiānet. 6 miles from Arconum Railway Station. An old and ruined Siva temple with inscriptions.

KANGUNDI ZEMINDARI.

KANGUNDI;—54 miles south-west of Chittoor. The residence of a Zemindar. (Kongoondy Dr.) There is a strong hill-fort here, built by the ancestors of the present Zemindar. "Half way ut is a cavafilled with the bones and horos of cattle." (District Manual, 244.)

Tummisi;—7 miles north-north-east of Kangundi, 8½ miles north by west of Kuppam Railway Station. (Toomachy) On a stone on the tank-bund of this village is an "illegible" inscription.

VELLORE TALUK.

AMÜR, or AMBÜR;—28 miles west by south of Vellore Railway Station. (Amboor.) The temple of Nagesvara is an old one (District Manual, 194.) It has no Sthala Purana, but is alluded to in Chapter III of the Kshīranadī Māhātmyam, or the "Chronicle of the Palar River." There are three inscriptions here, all said to be in unknown characters; one near a well south of a mandapam in the

Nāgeśvarasvāmi temple, one on the wall of the garbhagriham of the same temple, the third at the gate of the temple of Periya Hanumantarāyasvāmi.

Kailāsaghar;—6 miles south of Vellore. A hill with a fort 2,743 feet above the sea. Little is known about the fort. At the base of the hill there once stood a large town called Kylāsapatnam, often a royal residence in the time of the Chola kings, but now effaced." (District Manual, 196.)

Pallikonda;—13 miles west of Vellore, close to the Pālār river. (Policondah.) An important temple of Ranganāyakasvāmi, much venerated. The deity is the same as at Śrīrangam, but the temple is said to be older than the one at that place. (District Manual, 193.) Dr. Benza describes the temple and the difficulties of the ascent to it in Madras Journal IV, 17. There is a remarkable dolmen here, which Mr. Walhouse (Ind. Ant VIII, 165) states is "the only true cromlech or free-standing dolmen, with no subterranean or kistvaen character about it, that he has seen or heard of on the plains." (See Mr. Fergusson's Rude Stone Monuments, page 491, for an illustration, and notice taken from Colonel Congreve's paper in the Madras Journal for 1846, p. 771; also Madras Journal XXII, 205.) Mr. Walhouse describes it as partaking more of the character of an altar than of a tomb, as there is nothing sepulchral about it. It stands on a bare granite platform, and the slabs of which it is composed are of huge size. It is surrounded by a double ring of stones. On the centre of the capstone are four cup marks. There is an inscription in "unknown characters" on the west wall of the temple of Ranganāyakasvāmi. (See also Buchanan I, 13.)

Sōravaram; -8 miles south of Vellore. An old Vishnu temple, said to have been built by the Chola king, Karikāla Chola.

VĒLAPĀPI;—2 miles south-east of Vellore fort. A ruined temple on a hill called Bhavāni or Bālakonda, said to have been in existence before the construction of the fort at Vellore. Native tradition asserts that this was the residence of a Chola chief at the time that Bommi Reddi came from the north and built the fort. On two rocks north-east of the *Bhagavatī* temple are "illegible" inscriptions.

VELLORE; -23 miles south of Chittoor. A very picturesque fort in the plain, and several others on hills close by. Inside the fort is a temple in excellent preservation but deserted. It was dedicated to Siva under the title of Jalakantheśvarasvāmi. Some of the sculptures, especially those of the kalyāna mandapam, are very beautiful and elaborate. The legends of the place are given in the District Manual (pages 187-193), and need not be repeated here. Various dates are given for the construction of the temple. Some native traditions make it A.D. 1274, and that of the fort A.D. 1295, a succession of eleven kings being given from Bommi Reddi, the north-country founder, to Krishnadeva Rāya, A.D. 1586. This date, needless to say, is wrong, and we want some proof of the existence of the eleven chiefs. Another account (Madras Journal XX, 274) states that the Reddi built the fort only 25 years before Krishnadeva Rāya of Vijayanagar became possessed of it. This would make its date as late as A.D. 1485, or thereabouts. Krishnadeva Raya is said to have constructed the Süryagunta tank, while his wife, Krishnaji Amma, made a village and two small temples close to the river. Again, one account states that Krishnadeva Raya's dhoby and chuckler were the first holders of the forts on the hills still called by their names; while the other account states that these were built by the Mahrattas. [See the "Legend of Vellur" by Dinsha Ardeshir Taleyarkan, in Ind. Ant. II, 172. Mr. Fergusson's Indian and Eastern Architecture, pp. 370 to 373, with engraving. Buchanan's Journey, etc., I, 13; II, 527.]

Coming to Muhammadan times we are, as usual, on safer ground. The historical account of the place compiled in A.D. 1815 states that about the middle of the seventeenth century the Bijapur Sultan seized Vellore and appointed as its first Governor one Khāna Khān, who made Muhammad Khān Killadār of Vellore: Muhammad Khān's son murdered one of the temple dancing-women, and then worship in the temple ceased. His younger brother Abdullā Khān was besieged by the Mahrattas in A.D. 1676. The fortunes of the Muhammadans and Mahrattas varied for some years, but the former finally gained the day in A.D. 1708 (? or 1705). Then the Navāb, Sādat 'Ullā Khān, made his brother Gulām 'Ali Khān Governor of Vellore, and the latter was succeeded by his son Bakr 'Ali Khān. His second son, Gulām Murtāzā Khān, was the next Killadār. He was defeated and ousted by Navāb Muhammad 'Ali assisted

by Lord Clive, in A.D. 1755, and died in confinement at Trichinopoly.

The Sthala Purana of the Vellore fort and temple has been printed and published, but it gives a confused, legendary, and untrustworthy account of everything that preceded the time of Krishnadevs aya of Vijayanagar.

In the Madras Journal XX, 278, mention is made of an important inscribed slab which covered the mouth of a well inside the arsenal. This is now to be seen placed erect in the second prakara gopura. It

is in old Tamil characters, very like those of some of the Tanjore and Gangaikondascapuram temples, but seems in some respects more archaic. It is broken in half, only the first half of each line being visible, so that very little can be gathered from it; but in two places, the fifth and third lines from the bottom, "Ahava Malla" is mentioned as having been "made to fear," "defeated," "made to give up his life." The inscription would therefore appear to be one in praise of the Chola Raja Kulottunga I, or Koppara Kesarivarma, and to date from about the year A.D. 1080 or thereabouts. It probably formed part of some older building, existent at Vellore before the present temple was commenced.

Mention has been made above of the elaborately-sculptured pillars of the kalyāna mandapam. On some of the front ones, those carved with the rearing horses, are some noticeable figures of soldiers in leather (?) jerkins, fastened with buttons and loops, and armed with swords. These probably represent

the uniform of the Vijayanagar infantry, or at any rate, the soldiers of that period.

In the "Agneya Mandapam," south-east of the outer prakara, are four richly-decorated square pillars of the same type as the four, in similar positions, ornamenting the smaller of the sculptured mandapams of the Vittalasvāmi temple at Vijayanagar (Hampe). Near the north-west corner is a well, the construction of which is attributed to Krishnadeva Raya. Mr. Cox (Manual, 192) describes the descent of a native clerk into this well during the great famine, when the well was almost dry. The clerk stated "that the passage led into a spacious subterranean mantappam, supported upon stone pillars, and with a door leading to some further passage, which he did not examine." Popular tradition asserts that all the old temple jewels lie in this chamber.

There is a group of tombs of some pretensions in the suburb of Arikandampundi. They cover the remains of ten of the wives and daughters of Haidar 'Ali and Tipu Sultan, and are surrounded by 400

minor tombs of dependents of the family.

The Jama Masjid here is said to have been built previous to A.D. 1699-1700 (Hijra 1111). Chanda Sāheb's Masjid was built in A.D. 1750. Half a mile from the fort lies the tomb of Nagna Ratnam, the woman murdered by the Muhammadan Governor, as mentioned above. Three miles west of Vellore, on the road to Pallikonda, are the ruins of a building known as "Abdulla Khan's Mahal." It is not remarkable for anything except some good plaster-work.

There are some inscriptions at the large temple in the fort;—one on the floor of the alankara mandapam, one on a sculptured elephant at the outer gopura, one on the wall of the inner prakara, and

two on slabs fixed outside the great gopura entrance.

Virinchīpuram; 2-7½ miles west of Vellore, on the Palar. (Eringeveram.) The central shrine of the temple of Mārgasahāyesvara is said to have been built by a Chola Raja. Some of the mandapams are said to have been sculptured by the son of the artist that executed the carvings of the kalyāna mandapam of the Vellore temple. "They are evidently in imitation of those at Vellore, but are not nearly so elaborate." Mr. Cox gives the legends of the place in the District Manual (pages 195-6.) There are some Grantha inscriptions on the walls of the temple. There is a ruined temple of Kailāsanātha here. (Buchapan's Journey, &c., 526.)

ARCOT TALUK.

Anamallor; -7 miles south-west of Arcot. (Anamaloor.) On the walls of the temple of the village goddess are some "illegible" inscriptions.

ARAPĀKKAM;—8 miles west of Arcot. An inscription on a stone in the centre of the village states that the village was given in inām for the use of the Jalakanthešvara temple in the Vellore fort.

Arcor.—Head-quarters of the taluk, on the south bank of the Palar. (Derivation of name—Tamil, Āru-kādu, "six forests.") Tradition connects Adondai, son of Kulottunga Chola, the conqueror of the Kurumbars, with this place, but states that, after him, the country again "relapsed into jungle until the time of Bommi Reddi of Vellore, whose brother Timmi Reddi is locally believed to have built the Arcot fort." (For dates, &c., see under Vellore.) However, nothing authentic seems to be known till the beginning of the eighteenth century, when the Navab chose it as his residence, and either built or improved the fort. The city was surrounded by a high rampart nearly 5 miles in circumference. The whole is now in complete ruin except the Delhi gate, which is "surmounted by a small chamber from which a pretty view of the river and opposite bank may be obtained." "Within the city walls... are the ruins of the citadel so gallantly defended by Clive in 1751." (District Manual, 199, 200.) Between the Navab's palace and the fort stands the tomb of the Navab Sādat 'Ullā Khan, with the Jāmā Masjid close by. The tomb of Tīpu Aulya, Haidar 'Ali's Fakīr, is much venerated. It was built in A.D. 1729 by Sādat.'Ullā Khan (see Madras Journal XXII, 109. Buchanan I, 11.)

There are some rude stone circles over ancient burying-places near Old Arcot, on some pottery taken from which Colonel Branfill found some scraps of writing. "From the shape of the Tamil letters it appears that the writing can be of no great antiquity, three to five centuries perhaps." (Ind. Ant. X, 99.)

Dūśi;—4 miles south of Conjeeveram (Kāñchīpuram), and a mile north of Māmandūr (q.r.) (Doshee.) On the edge of the Māmandūr tank is "a big rock completely covered with an inscription in Tamil and Grandham characters., It records a grant of land by Śrī Ranga Vīra Mahārājah Rāghavīra Rājah in Ś.Ś. 1505." This is Śrī Ranga I of Vijayanagar (A.D. 1583). He is said here to be "Rajah of Chandragiri," which seems to show that the seat of government had been transferred to Chandragiri from Pennakonda in, or previous to, the year of this inscription. (District Manual, 204. Madras Journal for 1879, 41, 42.)

ESAYANŪR;—10 miles east by south of Arcot. On the walls of the Siva temple are some "illegible" inscriptions, and there is an inscription, also "illegible," on a stone on the tank-bund

Kaniyanur; —7 miles south of Arcot. (Cooninoor.) On a rock north of the village is an "illegible" inscription in forty lines. There are others, in "unknown characters," on the Vishnu temple and on a rock in a tope. A European officer, who examined part of the hill at this village in 1879, is reported to have found there some iron implements. "Thenceforward orders had been issued that nobody should enter upon it."

KARANDAI;—24 miles south-east of Arcot. On the walls of the temple are some "illegible" inscriptions.

Kīrminnal; -6 miles west of Arcot, on the road from Arcot to Vellore. On the walls of the old temple in this village are some "illegible" inscriptions.

Kuttivam;—14 miles south of Arcot. Some "illegible" inscriptions on the walls of a deserted Siva temple.

Māmaṣpūr;—24 miles east-south-east of Arcot, 5 miles south-south-west of Conjeeveram (Kānchipuram). Rock-cut caves, attributed to the five Pandavas, but probably Jaina in origin. There are feur separate caves on the east face of the most southerly of two low hills close to the tank. Two of the four are small, having only two pillars each, but both have "long inscriptions which have been much defaced owing to the flaking off of the surface of the rock. In one of them are six large figures, apparently representing heroes, cut between the recesses at the back of the chamber. A quarter of a mile further south is the largest of the caves. It consists of a hall, the roof of which is supported by two rows of pillars. At the back are five recesses, and at each end two, originally closed with doorways, as proved by the socket-holes cut in the rock. The last cave is small and unornamented. Below the tankbund are some large dolmens. There are three inscribed slabs on the tank-bund, which Mr. Cox believes to be about 250 years old (see also under Dūśi). (District Manual, 203, 204; and Madras Journal for 1879, p. 36, &c.)

Mangapu; -2 miles south-east of Arcot. (Mungoad.) Some "illegible" inscriptions on the walls of the village temple

Natten; -15 miles south-east of Arcot. A resident of this village, by name Annadanam Kuppu Sastri, is in possession of a copper-plate document, which he is prepared to lend for examination.

Painginār;—20 miles south of Arcoi, 1 mile west of the road between Arcot and Tiruvattur. Esuf Sāheb, a resident of this village, is in possession of a copper sāsanam in Grantha characters.

Panamugai;—13 miles east of Arcot, I mile from the road between Arcot and Elupai. Some "illegible" inscriptions on the walls of the village temple.

Pancha Pandava Malai;—4 miles south-west of Arcot. (Panjopandamdlla.) Ancient rock sculptures in the hill. The principal sculpture is a large cutting into the eastern face of the rock, with two rows of pillars, six in a fow. There are recesses in the sides of the chamber, which is 50 feet by 16 feet in area. "The cutting is very rough, and the chamber entirely without ornament or inscription. A short distance above it, upon the face of the rock, is cut a figure, some two feet square, which seems to represent Buddha or one of the Jain Tirtankaras." There are other sculptures on the south side; figures, and inscriptions as yet undeciphered (Madras Journal for 1879, p. 38, and District Manual, 202-3.)

Pennakar;—15 miles south east of Arcot. On the south side of the tank, in front of a temple, is an "illegible" inscription on a stone.

PERUNGATIUR;-18 miles east of Arcot. There are some "illegible" inscriptions on the walls of

two temples in the village. Śrīnivāsa Rāghavāchē i, a resident of this village, is in possession of a copper-plate śāsanam which he is prepared to lend for examination.

PŪNĀVATI; -see under TIRUVATTŪR.

PŪNKĀPU;—4 miles cast-south-east of Arcot, close to the Palar anicut. An old temple of Bhāra-dvāješvara, erected by one of the old Chola kings. This is one of the temples of the "six forests," Āru-kāau. (Manual, 201.)

Siruvencipatry;—12 miles south-east of Arcot, I mile north of the road from Arcot to Tiruvattūr. A ruined Siva temple with some "illegible" inscriptions.

TANDĀLAM;—20 miles south-east of Arcot, 1 mile west of the road between Arcot and Tiruvattūr. Kodanagaram Kuppana Ayyangār is in possession of a copper-plate document which is said to contain "the history of the village."

Timiri;—7 miles south of Arcot on the Arni road. (Timery.) A small fort, "alleged to have been built by Timmakkal, sister of that Bommi Reddi who constructed the Vellore fort." It was greatly destroyed in order to provide stones for the construction of the Palar Anicut. (District Manual, 202.)

Trrupanamur;—18 miles east by south of Arcot. (Tripanamoor.) Kuttanattu Nayyanar, Münsif of this village, is in possession of a copper-plate éasanam in the Nagari character.

TIRUPARANGADU; -20 miles east by south of Arcot (Tripnagaud.) Some "illegible" inscriptions on the walls of the village temple.

Tiruvatūr;—22 miles south-east of Ar ot, on the north bank of the Chēyar river. (Trivatore.) Formerly one of the principal towns of the Jains. "Its temple probably belonged originally to those religionists, who were subjected to dreadful persecutions referred to in the local puranam." At Pūnāvatī, on the opposite side of the river, are the foundations of an old Jain temple, of which, it is said, the walls were pulled down to rause those of the temple at Tiruvatūr. Two large Jain idols lie prostrate on the ground at Pūnāvatī, "and not far from them is a pool, in which the brazen doors and treasure of the Jain temple are supposed to be buried." During the persecutions many of the Jains of Tiruvatūr were destroyed by being hanged, cut to pieces, and crushed in oil-mills. These modes of execution are represented by sculptures upon the walls of the temple. There is a remarkable piece of sculpture in the temple, consisting of a palmyra tree, supposed to typify the Ardhanārīša form of Siva. It is 8 feet high, and stands under a mandapam. It is cut from a single stone. (District Manual, 201-2.) On the walls of the temple are some "illegible" inscriptions.

VALUR;—14 miles south-east of Arcot. On a stone in a tope east of the village is an "illegible" inscription. Near the tank bund are some "carved stones, the meaning of which is not known."

VĀRAPANDAL;—18 miles south of Arcot. (Voyapundle.) In the Vishnu temple is a copper-plate grant which purports to be a grant by Krishnadeva Rāya of Vijayanagar to the temple, confirming an older grant by a Chola. Several Chola kings' names are mentioned, but they seem to be imaginary. The date given is S.S. 1477 (A.D. 1555), which was 25 years after Krishnadeva's death.

Velapākkam;—3 miles south-west of Arcot, 1 mile west of the road from Arcot to Ārni. (Villaumbaucum.) A very vague description is sent me of some antiquities here, thus worded;—"There is a hill around which there are some inscriptions on stones which are not legible. Language not known." The village officers are in possession of a copper-plate śāsanam.

Vellyanellur; -24 miles south-east of Arcot. (Vellenelloor.) An old ruined temple on a hill, with some "illegible" inscriptions.

VELIVATION;—10 miles south of Arcot. (Valiatoor.) On the wall of the Siva temple north of the village is an "illegible" inscription.

VĒPPŪR;—2 miles west of Arcot. (Vaypoor.) Here is one of the Chola king's temples in the "six forests" (Āru-kādu) still existing It is called after Vasistha. (Manual. 201.) Numerous inscriptions are found on the temple walls.

VISHARAM.—Between Arcot and Vellore. At a place where three streams unite is one of the six temples built by a Chola Raja when all this country was under forest. It is the temple of Valmiki Rishi (Manual, 201). At Mel (upper) Visharam are "three curious tumuli. They show a double circle of large boulders, and the circumference of the largest is 140 yards, its height being nearly 20 feet. Excavations show that the soil is composed of clay and mortar mixed." (District Manual, 201.)

ĀRNI JĀGHĪR.

ARNI;—20 miles south-south-east of Vellore. The residence of the Jāghīrdar of that name (Arnee.) A fort of no great importance, and "a fine old temple, somewhat recalling that in the Vellore fort, though it has no superior sculptures." The fort is said to have been built by Ganapati Rāya, a brother of Krishnadeva Rāya of Vijayanagar.

CHEVUR ;-2 miles north-west of Arni. (Cheoor.) An ancient Jain temple.

Devikapuram;—12 miles south of Arni. (Deokapore.) Several temples, the most important of which, dedicated to Brihatamba, is said to have been built by Adondai, son of Kulottunga Chola. (Manual, 248.) There are some inscriptions on them.

KALPUNDI;—4 miles east of Ārņi. An "illegible" inscription on a stone fixed in the village, south of the river.

Kāmakūr;—4 miles west of Ārni. (Kamkoor.) The temple of Sundarasāgarasvāmi is said to be 500 years old. There are several inscriptions here.

Ladambadi;—4 miles east of Ārni. North of the village, near the river, on a rock, is an "illegible" inscription.

Māmandūs;—4 miles east of Ārni. An inscription on a stone placed near the river states that a grant was made to the 'temple at Ārni by a private person in the reign of Venkaṭapatideva of Vijayanagar in S.S. 1514 (A.D. 1592).

MULLÄNDARAM;—7 miles west by north of Ārni. Two old temples with a number of "illegible" inscriptions. One is said to have been built by the Cholas. The only legible inscription is on the latter. It bears date S.S. 1333 (A.D. 1411).

MURUKKANANDAL;—9 miles south of Arni. In the cattle-stand of the village are two inscriptions, said to be "illegible," on a stone.

Punalpādi;—3 miles south-east of Ārni. A few yards south of the temple of Ayyanar in this village is a stone with an inscription dated S.S. 1515 (A.D. 1593), cyclic year Vijaya, recording a private grant of land to the temple of Kailāsanātha in Ārni, in the reign of Venkatapatideva of Vijayanagar

Pūnpi;—2 miles north-east of Ārṇi. An ancient Jain temple, the copper images of which have been removed for safety to Ārṇi. There are only two houses near the temple, and the latter is almost in ruins. This is said to be the oldest Jain temple in the neighbourhood. It has several inscriptions.

Pūśamalaikuppam;—8 miles north-west of Ārṇi. The small temple of a village goddess is fabled to have been built by Janamejays.

Puttur;—6 miles west by north of Arni. (Pootoor.) Four old temples. One of the Siva temples is said to have been built by the same ancient sovereign that built that at Mullandaram. The temple of Dharma Rāja is said to have been built by the Cholas. It is sculptured and bears a number of inscriptions. The Sthala Purāna is in the possession of Subrahmanya Gurukkal, a resident of Tirupanandāl of the Kumbakānam Taluk of the Tanjore District There is a large and well-attended festival here every year. There are some inscriptions on the temple of Rēnukāmbāl.

Sambunārāyananellūr;—5 miles west of Ārni. The temple of Varadarājascāmi is said to be 500 years old. There are several inscriptions on different parts of it.

TACHCHURU; -61 miles south of Arni. (Thechoor.) At the end of the Brahman street is a stone with an inscription, dated S.S. 1490 (A.D. 1568), recording a charitable grant of lands by a private person in the reign of "Vasantadeva Mahārāya." The copy sent to me is evidently incorrect, and I am not satisfied with the sovereign's name as given. There is another inscription at this village, dated S.S. 1517 (A.D. 1595), recording a charitable grant by a private person in the reign of Venkatapatideva of Vijayanagar.

VADAGACHERI;—2½ miles south of Ārni. (Wuragacherry.) A mile west of the tank of this village Mr. Bruce Foote, of the Geological Survey, found some rude stone implements. (Madras Journal XXIII: Part II, Appendix iv.)

Vedőjípuram; -8 miles north-west of Arni. The temple of Rajanāthesvarasvāmi is said to be about 500 years old. It bears some illegible inscriptions.

PÕLŪR TALUK.

ELATTUR; -7 miles south-west of Polur. On a hill is an old temple of Subrahmanya.

Kadalādi;—12 miles south-west of Pōlūn (Coilladdy.) A mile east of the village is an old temple. The Sthala Purāna is with Mallikarjuna Ayyar of Mahādevamangalam, $9\frac{1}{2}$ miles south-west of Pōlūr. The village was given to the Brahmans as an agrahāram by a Muhammadan chief. A copper-plate document testifying to this is in the possession of a resident named Rāmachandrayya.\(^1\) In a tope near the road to Pōlūr are some stone statues. On the top of a high rock is an old Šiva temple.

KAPALUR; -3 miles south of Polur. Two old temples.

KARNĀŢAKAGIRI, OF KARNĀŢGHAR;—5 miles north-north-west of Polūr. (Carnatighur.) A strong fortress on a hill 2,700 feet above the sea, on a spur of the Javādi Hills. The walls and buildings were very strongly constructed. All is now overgrown with jungle. (District Manual, 215.)

MAHĀDĒVAMANGALAM;—7 miles north-east of Polūr. (Maddemungullum.) Two old temples, said to have been built by the Cholas or Pāndiyas; on one of them are some "illegible" inscriptions in old Tamil and Grantha characters, on the inside of the prākāra wall.

MAHĀDĒVAMANGALAM.—Another village of the same name, $9\frac{1}{2}$ miles south-west of Polūr. (Coimademungalum.) Two old temples. On the top of the hill west of the town is an old temple of Parvatanātheśvara. The Sthala Purāna of the place is in the possession of Mallikarjuna Ayyar of this village. There is another old temple in the middle of the village.

MRLATTUVAMBADI;—7 miles north of Pölür. Three miles west of this village is the Karnāṭakagiri (Carnaticghur) fort. In the village is an old temple, and half a mile south-west of the village is an old temple of Durgā.

Modarvon: -7 miles east of Polur. An old Siva temple. Some "illegible" inscriptions on a stone.

Pādakam;—8 miles south by east of Pōlūr. (Paudum.) There are the remains of a palace here of some architectural merit, on the top of a hill.

Papavēņu;—10 miles north of Polūr, 18 miles south of Vellore. (Padicado.) A deserted and ruined city of great size, supposed to be an old Kurumbar capital; it was "sixteen miles in circumference, and full of temples, choultries, and fine private residences..... The city is believed to have been entombed in a shower of dust and stones which overwhelmed the whole of its magnificent buildings. Jungle has overgrown the whole area of the original city. There are two extensive but ruined forts upon the plain, built doubtless by the Kurumbas, and another upon a peak of the Jewādi hills which overlook the city." There are two temples in the modern village, dedicated, one to a goddess named Rēnukāmbāl, the other to Rāmasvāmi. The city is supposed to have been destroyed in the reign of a wicked king named "Nandana, son of Uttunga Rāja." Mr. Cox gives the legend of the place in full (District Manual, 213). It will be remembered that the conqueror of the Kurumbars was Adondai, son of Kula-Uttunga Chola.

The Sthala Purana of this place is in the possession of Sesha Gaundan, a resident of Padavedu. On and near the deserted temple of Rāma in the ruined town are several Grantha and old Tamil inscriptions. These might give the date of the construction of the temple, and be found of value. There are others, similar, in the temple of Ammayyappēšrara in the modern village. Padavēdu is mentioned as the name

of the country in an inscription dated A.D. 1469 (?) at Vallam in the Wandiwash Taluk.

PALLIPPATTU; -6 miles south of Polur. Two old temples of Vishnu and Siva.

Polor.—Head-quarters of the taluk, 28 miles south of Vellore. (Polloor.) A temple on a hill: and a small ruined fort, about which nothing is known. The Sthala Purana of the place is with Subbachariyar, a resident. The Vishnu temple in the town is old.

ŚRTTUPPAŢTU;—16 miles east by south of Polur. (Chittapett.) An old Śiva temple, with some old Tamil inscriptions.

TACHCHAMBADI;—10 miles east of Polur. On a hill north of the village is an old and deserted temple with some inscriptions. There are some other inscriptions on a stone at the tank west of the village.

Tirumalai;—6 miles east-north-east of Polur. (Trumalle.) Two Jaina temples. The village is situated "at the base of a precipitous hill of granite, upon which are some relics of the Jain religion. Many Jain families live in the village, and the temples on and below the hill still belong to them. The most striking sculpture on the hill is a rude Jain figure, 16½ feet high, found cut on the face of a cliff near its summit... Upon its left is a long inscription, in archaic characters, the meaning of which has not yet been discovered. Other inscriptions occur elsewhere, and particularly near the temple at the foot of the hill, but many are greatly defaced." Close to the lower temple are some rock chambers constructed in a natural cave formed in the face of the cliff. Many Jain figures have been destroyed. "Upon the walls are numerous frescoes, on the whole very well executed. The most interesting, and perhaps the best painted, is a circular one having a Jain figure seated in the centre, and the partitions around being filled with Nagas, monks, white-hooded nuns and where." Close to the village are two very large stone circles. (District Manual, 215.)

WANDIWASH TALUK.

AGARAKARAKŌŢŢAI; —8 miles south by west of Wandiwash. (Ouracoracotty.) An old Siva temple, said to have been wrecked by Jains.

AVANTYAPURAM;—15 miles west by north of Wandiwash. (Uminiaveram.) A small but ancient temple with some inscriptions, said to be "illegible." The Sthala Purana is with Ramasvami Ayyar Avargal of Wandiwash.

DĒŚŪR;—10 miles south-west of Wandiwash. (Dessoor.) . A ruined fort. There is a modern settlement of Jains here. (District Manual, 207)

MADAM;—11 miles west-south-west of Wandiwash. (Muddum.) A very old temple, almost in ruins. It contains a large number of "illegible" inscriptions.

MARUDADU;—4 miles east of Wandiwash. Two old temples of Siva and Vishnu with "illegible" inscriptions. In the middle of the village and in a field are two stones bearing similar inscriptions.

NEDUNGUNAM; -17 miles west of Wandiwash. Two old temples with several inscriptions on the walls, "illegible."

Ponnur; -4 miles south-west of Wandiwash. An old Siva temple with a large number of stone inscriptions.

Siyamangalam.—Near Désûr (q.v.). This is said to have been formerly a large village. There is a rock-cut temple here, chambers and galleries, and a hall with a "lingam," all carved out of the solid rock. "In front of this stands an enclosing wall, in which images of minor deities are represented." The walls are ruined. (District Manual, 208.) This would seem to be a place that should be carefully examined, as the description differs from that of the other rock-cut examples in the neighbourhood. Some inscriptions exist at the temple which should be deciphered.

Śripurushamangalam, or Śisamangalam; 5 miles south-east of Arni. (Jessamunghum.) Four bronze and one stone image were found here underground in May 1881.

Tellar;—8 miles south-south-west of Wandiwash. (Thetar.) A ruined mud fort. There is a Jain temple here in present use.

Terukōl; —8½ miles west-south-west of Wandiwash. (Terracole.) Three "Jain temples" on the top of a hill, and three caves

TIRUMĀLPĀDI;—12 milės south-west of Wandiwash. An old temple with inscriptions.

Vallam;—8 miles west of Wandiwash. (Vellum.) An ancient temple with inscriptions, "illegible." It is said to have been built by a Chola king. The Sthala Purāna is in the possession of Achappa Nāyakkan, the Village Mūnsif. One of the inscriptions on the temple testifies to a grant of land in S.S. 1391 (A.D. 1469), during the reign of Narasimhadeva Mahārāya. If the date is correctly expied this could not be the Vijayanagar sovereign of that name. Vallam is said therein to be Padavēttu ranattil, or "in the kingdom, or country of Padavēdu." This is interesting as showing that the ruined

city of that name in the Polur Taluk preserved its name if not its character as the capital city of the country as late as the close of the fifteenth century.

VARŪR;—4 miles east by north of Wandiwash. (Wurroor.) An old Siva temple with a number of stone inscriptions. The Sthala Purāṇa is with Kāmakoti Śāstriyār, a resident.

Venkunram;—3 miles north of Wandiwash. (Vuncoonum.) A Siva temple with inscriptions said to be in Nagarī, on the walls. There is a Jain temple in the village.

Wandiwash (Vandavāši).—Head-quarters of the taluk. (Vandiwash.) This was one of the chief military posts of the Muhammadan Government in the Carnatic. The fort was probably built by Mahrattas. It is a rectangular fort of stone, with walls and bastions, about a mile in circumference, with a moat. At the south-east angle is a "strong circular battery." Many stones bear the mark of not. (District Manual, 206-7.) The Siva temple here is said to be old. Vishnu, as Rāma, also is wor. pped therein, the image having been brought thither during the times of the Muhammadans. There are inscriptions all round the prākāra. East of the town, in a field, is a stone with an "illegible" inscription. There is another, similar, on a stone in front of the Siva temple.



CHINGLEPUT DISTRICT, AND MADRAS.

The history of the whole of this district is substantially the same as that of the city of Conjeeveram (Kañchī, Kāñchīpura), and it is needless to repeat it twice over. The country was inhabited by Kurumbars, whose sovereigns belonged to the Pallava family, till the subversion of the latter by the Cholas, probably in the eleventh century. Previous to the Kurumbars it would appear that wild aboriginal tribes inhabited the forests which covered the country. These probably have their representatives in the Chentsus, of whom a large colony are to be found near Pulicat. The Kurumbars were a hardy and civilized race, carrying on an extensive foreign commerce both with the East and West.\(^1\) They formed a kingdom called Drāvida, which name now survives as the generic title for all South Indian races. They were perpetually assailed by neighbouring chiefs, but seem nevertheless to have been prosperous till the Cholas finally gained the upper-hand. The Cholas lost the country to the Muhammadans in A.D. 1310, but the latter were driven out a few years later, and then this tract fell under the greatest and last of the Hindu kingdoms—that of Vijayanagar—of which it remained an appanage down to a late date; for though the kingdom of Vijayanagar was absolutely overthrown in A.D. 1565, the Chingleput District was held by chiefs who, far into the last century, acknowledged the supremacy of the descendants of the kings of that family.

For about a century the Mussulmans held firm hold of this territory, and from them it passed into

the hands of the English.

There are a large number of rude stone monuments in the district, the relies probably of the Kurumbars. The contents of some of these seem to have been of no very great antiquity and it is quite possible that tribes of Kurumbars, practising their ancient sepulchral rites, remained in the district till comparatively modern times. A large number of Telugu people and Canarese Vellalas from the north poured into the district at various times in the wake of the Chalukyas, during the Chola-Chalukyan supremacy, and with the Vijayanagar kings. They settled is the district and formed colonies, the representatives of whom remain to the present day

Though the city of Madras and its environs do not form, officially, part of the Chingleput District,

they are included here for convenience.

PONNERI TALUK.

ĀNDĀRKUPPAM;—3 miles south-west of Ponnēri. (Andaurcoupum.) An old Siva temple, with inscriptions.

ÅRNI; -7 miles west of Ponnëri. (Arnee.) An old Siva temple, with inscriptions.

ARUVATTURAI; -61 miles west of Ponnēri. An old Siva temple, with inscriptions.

CHŌLAVARAM;—7 miles south-south-west of Ponnēri, on the high road from Ponnēri to Madras. (Cholaveram.) An old Šiva temple, with inscriptions.

ERUMAIVETTIPPĀLAIYAM;—8½ miles south-west of Ponnēri, 8 miles north of "Avady" Railway Station. (Yermootapollium.) On the top of the cliffs north-east of this village Dr. Cornish and other gentlemen found some rude stone implements. (Madras Journal XXIII, Part II, Appendix iii.) There are two old temples of Siva and Vishau in the village, the latter containing an inscription in Tamil recording gifts of lands to the temple by a private party (a Setti) in S.S. 1439, year Israra (A.D. 1517), during the reign of Krishaadeva Rāya of Vijayanagar.

MĒLŪR;—8½ miles south-east of Ponnēri. An old Siva temple, with inscriptions.

^{&#}x27;Hiwen Thsang, who visited Dray about the year A.D. 640, gives the Kurumbars a most excellent character. (Si-yu-ki, X, XCH. Julien's Translation, 11, 118.) "The kingdom measures 6,000 li in circumference (1,000 miles). The capital called Kāāchipura, is five miles round. The soil is fertile, and crops grow abundantly, with quantities of flowers and fruits. The country possesses valuable products. The climate is hot and the inhabitants are brave; they are remarkable for their strong love of taithfulness and justice, and have great esteem for learned men. The language spoken and the character of the writing differ a fittle from those of Central India. There are a hundred (Buddhist) monasteries with about 10,000 cleries, who follow the school of the Sthaviras. There are about 80 (Brahmanical) temples. Jains ("les hérétiques nus," or Nirgranthas) are very numerous." In the life of Hiwen Thsang by Hoei-li (Julies, pp. 191-2) it is stated that the town of Kahchipura is "situated on-a sea-port."

MIÑJŪR;—63 miles south-east of Pohnēri. (Mingoor.) Two old temples of Siva and Vishnu, with many inscriptions.

NAYAR; -6 miles south-south-east of Ponneri. (Nair.) An old Siva temple, with inscriptions.

Pañjaṛṛi;—4½ miles south-west of Ponnēri. (Paningjaddy.) An old Siva temple, with inscriptions.

Ponneri;—The taluk head-quarters. (Poonary.) In the hamlet of Tiruvayppadu is an old Siva temple with two inscriptions. One, in Telugu, is on a stone next to the dhvaja stambha, and records gifts of lands to the temple by a private person in S.S. 1671 (A.D. 1749), "during the reign of Hussain Khān and his brother Karim Khān." Another, near the tank, is in Tamil and records the date of the erection of the steps of the tank in A.D. 1790 by private parties.

Pulicat (Paravērkkādu);—24 miles north of Madras, on the sea, 10 miles north-east of Ponnēri. There is an old Dutch cemetery here with some excellently carved tombstones. The Dutch settled here in 1609 and built a small fort. In 1621 the English, by permission of the Dutch, established a factory here. The place was taken from the Dutch by Lord Macartney in 1781, and, after being twice restored to Holland, finally became British property in 1825.

TIRUPĀLAIVANAM;—6½ miles north-east of Ponnēri. (Tripanaveram.) An old Siva temple, with inscriptions.

TIRUVELLAVĀVAL; -8 miles east of Ponnēri. An old Siva temple, with inscriptions.

TIRUVALLŪR TALUK.

ALLIKŪR;—12 miles north-west of Tiruvallūr. (Allcoor.) At the crest of the pass of the hills here, between Allikūr and Pānūr, Mr. Bruce Foote, of the Geological Survey, found some rude stone implements. (Madras Journal XXIII, Part'II, Appendix iv.)

BŪDŪR ;—see SATYAVĒDU.

KAMBĀKKAM DURGAM;—30 miles north of Tiruvallūr, 10 miles north by west of Satyavēdu, close to the Kālahasti hills. (Cumbaucum.) There are the remains of a fine hill-fort here with palaces and other buildings. On the hill, at a height of 2,530 feet, is a tableland of 2 square miles in area, which it was at one time proposed to convert into a sanitarium for troops. (Madras Journal IV, 134.)

KARADIPUTÇÜR ;—see SATYAVEDU.

Köṭṭṭakuppam;—20 miles north-east of Tiruvallūr. An old Siva temple, said to have been built by a Rishi. It has several inscriptions.

Madavilakkam;—14 miles north-east of Tiruvallur. (Mootaccilao.) An old Siva temple, said to have been built by a Chola king, with many inscriptions on the walls.

Mālandūr;—12 miles north-north-east of Tiruvallūr. (Malandoor.) South of this village Mr. Bruce Foote, of the Geological Survey, found some rude stone implements. (Madras Journal, Part II, App. iii.)

Manjakaranai;—16 miles north-east of Tiruvallur, 7 miles south-west of Ponnēri. (Manjacarney.)
Mr. Bruce Foote found here some rude stone implements. (Madras Journal XXIII, Part II, App. iv.)

NĂGALĀPURAM;—19 miles north-north-west of Tiruvallūr. (Nagloperam.) An old Siva temple with a number of inscriptions in various characters, all said to be "unreadable." There is also a copper-plate śāsanam in the temple. Three days in the year the rays of the sun, passing through the gopuram entrance, fall on the lingam in the vimāna; and this is converted, in the popular mind, into an act of adoration by the sun. There is a similar occurrence in the temple of Nāgeśvarasvāmi at Kumbakōnam. It is said that Krishnadeva Rāya repaired the temple.

NAMBĀKKAM;—8 miles north-west of Tiruvallūr. (Numbaucum.) At the end of the tank is an old ruined temple, near which Mr. Bruce Foote found some rude stone implements embedded in soil from 8 to 10 feet below surface level. (Madras Journal, Part II, Appendix iv.)

PĀNAMBĀKKAM; .- 5 miles west of Tiruvallūr. An ancient Siva temple, said to have been built by a Chola king.

Pondavakkam ; - see Satyavedu.

Рекічарацічам;—15 miles north-east of Tiruvallūr. (Peripollium.) An old Durgā temple, dedicated to the goddess Bhavānī.

RAJANAGARAM ; - see SATYAVEDU.

Rāmagiei;—20 miles north-north-west of Tiruvallūr. (Ramagherry.) An old Šiva temple, said to have been built by Vāli, the morkey-chieftain, with a number of inscriptions in various characters. The temple is at the base of a small hill. Inside the temple is a small tank, at the northern corner of which is placed a Nandi, out of whose mouth comes a spring of water which falls into the tank.

Rāmankövil; —5 miles west of Tiruvallūr. A ruined Vishņu temple with several inscriptions in Nāgarī characters. This temple is said to have been originally built by a Chola king.

Satyavēņu.—Head-quarters of a Deputy Tahsildar, 23 miles north of Tiruvallūr. (Sattavade.) An old Šiva temple, said to have been built by Mātar a Mahārishi, with some inscriptions in apparently Grantha characters, but said to be "unreadable." At Satyavēdu itself; at Būdūr, 1½ miles south (Boodoor); at Pōṇḍavākkam (Paundavaucum), 4 miles north east; at Karaḍikūṭūr (Caradecootoor), 5 miles south; at Rājanagaram (Roshunuggur), 2½ miles east; and at Śiruvēḍu (Seerwaydoo), 3½ miles south-east—Mr. Bruce Foote found rude stone implements. (Madras Journal XXIII, Part II; App. iv.)

Śeńji;—5 miles south-west of Tiruvallūr. An old Śiva temple with many inscriptions. One evidences a private gift of land to the temple in the reign of the Chola king Rāja Rāja. It is undated.

SIRUVĒDU; -see SATYAVĒDU.

Sittambākkam;—5 miles north of Tiruvallūr. An old Šiva temple, said to have been built by a Chola king, with several inscriptions.

Tiruppāśūr;—2 miles west of Tiruvallūr. (Tripassore.) Ruins of an old fort, and an old Śiva temple. On the latter are several inscriptions. Five inscriptions are legible.

(1.) Outside the north wall of the garbhagriham. An inscription dated in the tenth year of "Rajādhirājadeva," recording an agreement between the temple authorities and a priest

as regards the temple service.

(2.) West of No. 1. Broken. It seems to be a private grant of some paddy to the temple in the third year of the reign of Rajendradeva, surnamed "Koppara Keśarivarma," i.e., Kulottunga Chola I.

(3.) West of No. 2. A small inscription, recording a private grant of money to the temple in

the fourth year of the same reign.

(4.) West of No. 3. Dated in the eleventh year of the reign of the Chola king Rāja Rāja.

(5.) Outside the west wall of the garbhagriham. A private grant of a lamp to the temple in the forty-fifth year of the reign of "Tribhuvana Chakravarti Śrī Kulōttunga Śōra Dēvar." This may be either of the two Chola kings of that name.

The temple has an old Sthala Purana, in which allusion is made to a conquest of the Kurumbars by

Karikāla Chola.

Tiruvallūr.—The taluk head-quarters. Railway Station. (Trivelore.) A large and important Vishnu temple, of which the original shrine is said to date from A.D. 1409 according to the priests, but most of which is quite modern. On a slab in one of the eastern walls is an inscription recording repairs made by a private party in S.S. 1542 (A.D. 1620). The temple boasts of a Sanskrit Sthala Purāna. Mr. Fergusson, in his Indian and Eastern Architecture (p. 346), gives an account of the temple, with two plans. He fully confirms the native assertions as to the age of the respective portions, saying that the two outer prākāras with their gopuras are more modern than the temple included in the inner prākāra. Mr. Fergusson cites the temple as an instance of the small effect unfortunately produced by most of the Hindu shrines in the south of India in spite of the immense wealth lavished on them, in consequence of the custom of increasing the size of the towers and structures from the inside of the mass of buildings outwards, instead of having the highest and most imposing in the centre.

Tomur; -8 miles west-north-west of Tiruvallur, near the boundary of the Karvetnagaram Zemindari. (Tumbool.) North-west of this village Mr. Bruce Foote found some rude stone implements. (Madras Journal XXIII, Part II, App. iii.)

Üттикотта ;—14 miles north of Tiruvallur, 8 miles south-south-west of Satyavedu. (Woodecottah.) Mr. Bruce Foote found here some rude stone implements. (Madras Journal XXIII Part II, App. iv.)

SAIDAPET T LUK, AND MADRAS.

Kunnattur; -14 miles west-south-west of Fort St. George. (Connatore.) There is an ancient Siva temple here with inscriptions.

Little Mount (The);—6 miles south-west of Fort St. George, 2 miles from St. Thomas' Mount. (q.v.) This place is the traditionary site of St. Thomas' martyrdom. I shall not attempt to discuss the probabilities of the story, but merely refer readers, under the head of "St. Thomas' Mount," to the papers noted as bearing on the question. There is a cave in a rock at the Little Mount and a natural spring. It is assert at that St. Thomas took refuge here from his pursuers. A church is erected over the spot. Two stones below are pointed out as bearing the impress of his foot and the marks of his knees, while another is said to be stained with his blood. At the foot of the steps leading up to the church is a slab with an inscription in Armenian characters. The spring is said to have been miraculously created to supply the saint with water when attacked by thirst in the cave in which he had taken refuge. The legend regarding this is still current in Syria, and not long ago two pilgrims made their way hither from Edessa, and filled some bottles with the sacred water to take back to their own country. The Roman Breviary, following tradition, declares St. Thomas to have been martyred at "Calamina." It seems just possible that this name may have the same origin as the English name "Coromandel Coast;" but this is pure supposition. (See also under St. Thomē.)

Madras.—As this place was a mere fishing-village on the coast up to the year 1639 A.D., when the English became possessed of it by grant from the puppet sovereign Srī Ranga of Vijayanagar, then at Chandragiri, it is not to be expected that there is much of antiquarian interest in the place. It is known to the natives as "Chenna-patṇam," the original name having been "Chenna-kuppam," kuppam meaning a small village. The museum at Egmore contains a number of sculptured stones and a collection of general antiquities and coins. A piece of land measuring five miles by one was first granted to the English Company in 1639 A.D., to which the factory at Ārumugam in Nellore was transferred. In 1683 the grant was confirmed by a firman from the Muhammadan sovereign of Golkonda. It was surrendered to the French in 1746, but recovered in 1749. A firman from Delhi was obtained in 1765. Several other villages near Madras had been granted in 1693, 1708, and 1742. St. Thome was added in 1749, and "the Company's Jāghīr," including Poonamallee, in 1750. Fryer's description of the place as it was in 1673 is amusing and instructive. (See his Travels, page 37, &c., with plan of Fort St. George.)

Mangapu; -7 miles west of Saidapet and 1 mile south of Poonamallee. (Mancawdoo.) An old Siva

temple, with inscriptions in Grantha characters.

MAILĀPŪR;—3½ miles south by west of Fort St. George. (Milapore.) There is a temple here, and a large koneru or bathing-pool. It is of no great age. (See St. ТномЕ.)

Mount; -see Little Mount (The) and St. Thomas' Mount.

Poonamallee (Pūviruntamalai);—12 miles west by south of Fort St. George. (Poondamallee.) There is an old Siva temple here and a mosque. There are two modern Tamil inscriptions in the Siva temple mentioning repairs made by private parties in S.S. 1692 and 1700 (A.D. 1770 and 1778). A third inscription, without date, mentions some repairs by private parties. In the mosque there are two inscriptions, one in Tamil and one in Telugu; the Tamil inscription records the erection of the mosque by a Mussulman chief, "Sultān Abdalla Kattab." (Abdulla Kutb Shāh of Golkonda?). The date is not clear. There is a Muhammadan fort at Poonamallee. Four miles south-west by west of the town, at the Pañjūr river, Dr. Oldham and Mr. King, of the Geological Survey, found some rude stone implements. (Madras Journal XXIII, Part II, App. iii.)

Poral, or Poral, or Madhavaram;—Near the Red Hills, 8 miles north-west of Madras. This was the ancient royal fortress of the Kurumbars before they were conquered by the Cholas. (See Sir Walter Elliot's Numismatic Gleanings in the Madras Journal of Literature and Science XIX, 220, and XX, 75, with extract from the Mackenzie MSS. Id., Vol. III, No. 6, N.S., p. 244-56.)

Purrue;—12½ miles north-west of Fort St. George. (Potoor.) Near this village, 2 miles west of the Red Hills tank, are a number of dolmens. They have been greatly rifled. (Madras Journal VIII, 346.)

St. Thomas' Mount;—8 miles south-west of Fort St. George. From an archæelogical point of view this place is remarkable only for the stone cross in the church on the top of the hill. The church was built by the Portuguese, on the discovery of the cross, in A.D. 1547, and the steps up the hill were

made at the same time. A stone inscription in Portuguese, now at the Madras Museum, was lately found at the Mount. It is supposed to relate to the discovery of the cross, but being injured it has not yet been satisfactorily deciphered. Dr. Burnell has given, in the Ind. Ant. (III, 308), an illustration of the cross of St. Thomas with its Pahlavī legend, and a notice of the same. A careful examination and comparison of the illustration with the original shows that two or three fragments of characters are omitted in the former, but I am unable, from ignorance of the character and language, to say whether the omissions affect Dr. Burnell's rendering. The arch above the dove is supported on two pillars, above which, in the illustration, are rough blotches, probably the fault of the artist, who was ignorant of the original design. I found, on examination, that the ends of the arch rest in the mouths of two makaras, or fishmonsters, as in so many Indian sculptures of all ages, proving that if the cross was executed by Christian sculptors, they were strongly attracted to the canons of Hindu art. Dr. Burnell's paper that accompanies the illustration is very valuable. He thinks that the inscription dates from the seventh or eighth century A.D.

[For information regarding early Christian settlements in India, and especially Southern India, see Asiatic Researches VII, 364; X, 69 (very fanciful). Journal of the Royal Asiatic Society I, 171; II, 51, 234; VII, 343. Madras Journal I, 7, 73, 94, 255, 342; XIII, 115; XXI, 30. Indian Antiquary I, 195, 229; II, 273; III, 308, 333; IV, 153, 181, 311; V, 25. Fryer's Travels contain a notice of the Mount as it existed in 1673. Col. Yule's Marco Polo II, 290.]

"There is a double ring of stones surrounding a mound near St. Thomas' Mount, but the cromlech has disappeared." (Madras Journal XIII, Part II, 51.)

There was a severe battle fought at the Mount between the French and English in 1759. In 1769 was signed here the disgraceful treaty between the English Government of Madras and Haidar 'Ali.

St. Thomē;—3 miles south of Fort St. George. (See Mailīpūr.) This place is connected with the St. Thomas legends. (See St. Thomas' Mount, The Little Mount.) There is a Roman Catholic church here, built over what is popularly declared to be the grave of St. Thomas. There is a small interior chapel with a trap-door, under which are the stones with the aperture below in which the body is said to have rested. Marco Polo (Col. Yule's edition, II, 290) states that "both Christians and Saracens" greatly frequented the place in pilgrimage in his day.

TINNANŪR.—A Railway Station, 17 miles west of Madras. (*Tinnanore.*) An old Vishņu temple with two inscriptions. One of them is dated Ś.Ś. 1631 (A.D. 1709), and records gifts of lands to the temple by private parties.

TIRUMULLAVĀVIL;—11 miles west-north-west of Fort St. George. (Trimullavoil.) An old Siva temple. Three miles north-east of Avadi Railway Station and near this village Mr. Bruce Foote found some rude stone implements.

Tiruvattivūr;—11 miles north-north-west of Saidāpet, 6 miles north of Fort St. George. (Trivatore.) There is an old Siva temple here, with inscriptions inside and outside the garbhagriham, in Grantha characters. Fryer notices the place in his "Travels" (pp. 44, 45). He visited it in 1673. He calls it "Triblitore," and describes it as "A Pagod transcending both in respect of Building and Antiquity, there being Characters, the Expounders of the Gentu Language or Holy Writ understand not."

Tiruvērkkāpu;—8 miles north-west of Saidāpet, 11 miles west of Fort St. George. (Tiroovercandoo.) An old Siva temple, with inscriptions in Nāgarī characters.

CONJEEVERAM TALUK.

ARPÄKKAM;—8 miles south-south-east of Conjeeveram. (Hulpacum.) Two ancient temples, with many inscriptions in Tamil, Telugu, Nagari, and Grantha.

ELAYANĀRVĒNŪR;—10 miles south-east of Conjeeveram. An old Siva temple, with a number of inscriptions in various characters, said to be "illegible."

Conjeguram (Kañchi, or Kāńchipura);—43 miles south-west of Madras, 20 miles west-north-west of Chingleput. This is one of the oldest cities in Southern India, but we have a great deal yet to learn of its history. It was the residence of the Pallava kings till that family was overthrown by the Cholas in the eleventh century. Kañchi was the capital of the ancient kingdom of Drārida, whose age is at present undecided. Hiwen-Thisang would make it as old as Buddha, for he states that Buddha himself converted the people, that Dharmapala was born in Kañchi, and that Aśoka built many stupas in the neighbourhood. One of the Kadamba kings claims to have defeated the Pallava king and slain him. The inscription in which this is mentioned is dated, in Mr. Fleet's estimation, in the fifth century A.D.;

and the slain monarch was, he thinks, probably Vishnugopavarma. (Ind. Ant. V, 50; VI, 30.) According to the Kongu-deśa Rāyākkal, Durvanīti Rāya, King of the Kongu country, conquered Drāvida. He dates from the end of the fifth century. Fourth in descent from him comes Kongani Mahadhiraya III. who, it is said, conquered Drāvida in punishment for the withholding of tribute. In A.D. 634 was reigning at Kalyanapura, Satyāśraya or Pulakeśi II, of the Western Chalukyas. He attacked and drove the Pallava king behind the walls of Kanchi. Satyaśraya's son Vikramāditya I (A.D. 652-680, Burnell) claims to have entirely defeated and crushed the Kanchi sovereign, while Vinayaditya, Vikramaditya's son, states that he "arrested the power of the Pallavas...at the command of his father," (Ind. Ant. VI, 85), whence I understand that Vinayaditya was his father's general, and that the capture of Kanchi took place befor. Vinayaditya's accession in A.D. 680. (Ind. Ant. VI, 76.) Mr. L. Rice (Ind. Ant. X, 37) contends that in this last-noted inscription we have mention made of the defeat, not only of the kings of Kanchi, but of a royal family named Mahāmalla2 or Mahāwali, who, he thinks, preceded the Pallavas. Previous to Vinayaditya's conquest, however, the Pallavas had conquered the Chalukyas, so that Vikramaditya I had hard work to regain his power. It is just to the period of the Chalukyan conquest that Mr. Fergusson and Dr. Burgess attribute the sculptures and monolithic works at the Seven Pagodas, and it seems probable that those works were carried out either by the Chalukyan invaders, or by the Kurumbar inhabitants under their compulsion. In A.D. 640 Hiwen Thsang, the Chinese pilgrim, visited Kanchi, as the capital of the kingdom of Dravida, which he describes. (Voyages II, 118, Julien.) He declares the city to have been 6 miles in circumference, and the people to be superior in bravery and piety, as well as in their love of justice and veneration for learning, to many others whom he met with in his travels. Jains were very numerous in his day; Buddhism and Brahmanism were about on a par. About this period, too, (A.D. 650-700), flourished the great Saiva reformer Sankaracharya (Dr. Burnell's Palæography, p. 37, note 4), who, tradition says, preached at Kañchī. Subsequently the Pallavas gained the upper hand, so that Vinayaditya's grandson, who acceded to the throne in A.D. 733, had to fight constantly with the Pallavas, and is only able to boast of three conquests; the latter word being probably a vain exaggeration, as the Chalukyas shortly afterwards ceased to be, and only recovered their power two centuries later. The sudden cessation of work at the Seven Pagodas is probably due to the subversion of the Chalukyan authority. In the ninth century the Kongu king Gandadeva Maharaya claims to have conquered Kanchi, but to have subsequently made an alliance with the Pallavas. Shortly afterwards the Kongu kingdom was subverted by the Cholas. In the eleventh century occurred, according to native tradition, the subversion of the Kurumbars by Adondai, son of Kulottunga Chola. The accounts describe the Kurumbars as having for their chief fort the citadel of Puralur (now Poral, or Poral, or Madhavaram, near the Red Hills, close to Madras, according to Sir Walter Elliot). The Kurumbar country was then divided into 24 nadus, and the inhabitants professed the Jain religion. Adondai defeated them utterly, crushed for ever their power, and annexed the whole of their territories to the Chola kingdom. He is credited, also, with having "founded" the city of Kanchi, and, making allowance for natural exaggeration, it is quite possible that he enlarged and improved it. The place then became the capital of the country called Tondaimangalam or Tondainadu. With this conquest the Pallava power ceased to exist. About this time the Vaishnava reformer Rāmānujāchārya was born at Sri Perumatur, and converted many to the Vaishnava faith. Gangakondasorapuram, near the Coleroon was then the Chola capital. The last mention of the Pallavas as a dynasty or race occurs, so far as is at present known, about the year 1223 A.D. But previous to this, i.e., in the reign of the Western Chalukya, Jagadeka Malla (1130 to 1150 A.D.), an inscription speaks of the Cholas in connection with Kanchi, thus corroborating the tradition as given above.

With the Chola conquest begins the second period of the history of Kanchi. At the beginning of the twelfth century the king of the Hoyisala Ballala dynasty, whose capital was at the modern Hallabidu in Maisūr (then called "Dvaravatīpura," "Dvarasamudra" or "Dorasamudra"), was named Bittideva. otherwise "Vishņuvardhana," or "Tribhuvana Malla." He claims to have conquered the country of Kanchipura and resided in that city. If this be not an empty boast, the conquest took place about the year 1138 A.D. The Hoyisala Ballalas did not keep permanent hold of Kañchi after their victory, but the place remained a Chola possession till the Mussulmans conquered both the Cholas and Ballalas in 1310 A.D. In 1347 the Muhammadans were driven across the Tungabhadra by a powerful Hindu coalition, and then arose the greatest Hindu kingdom that ever existed in Southern India, that of

¹ This may be an allusion to the conquest of the Pallava kings of Vengt near the Godavart by Satyasraya's brother Kubja Vishnuvardhana, who established the Eastern Chalukyan dynasty. It is probable that the beaten Pullavas retired south and took refuge in their mother-city, Kancht.
Whence Manullapuram for the "Seven Pagodas."

· Vijayanagar. Kañchī soon passed into their hands, and remained a Vijayanagar possession till a late date, though it was invaded and sacked in the fifteenth century by Purushottamadeva of Orissa and again by the Muhammadans of the Bahmani kingdom in 1477. In 1646 the Golkonda Mussulmans seized the country and the city of Kanchi: The Mahrattas succeeded in 1677, and a few years later Zulfikr Khan, Aurangzib's general, reduced it, and it remained in the possession of the Muhammadans till 1752, when Lord Clive took it from them in his war against the French. The place was sacked by the French in 1757 and 1760.

Conjeeveram is full of temples and sculptures, many of considerable antiquity, the great Siva temple being, of course, the most conspicuous. Mr. Fergusson notices the Siva temple in his Indian and Eastern Architecture (page 369), but only scantily, as he was too unwell at the time of his visit to take careful notes. The temple is dedicated to Ekāmbaranātha; and the lingam is one of the five principal "lingams of the elements" in Southern India. This is the earth-lingam (Prithivi). The temple grew into its present proportions from small beginnings, and is very irregular in shape. The great gopura was built by Krishnadeva Rāya of Vijayanagar. It bears the mark of Haidar 'Ali's cannon-shot. The next most important shrine is the Vishnu temple dedicated to Varadarājascāmi. It is far wealthier than the Siva temple. At a part of the town called Yathoktakāri is a small Vishnu temple with a recumbent nude statue, probably of Jaina origin. The legend of this locality is given in Mr. Crole's Manual (page 113). Mr. Crole gives reasons for assigning it to the eleventh century, the period of Rāmānujāchārya. The hundred-pillared mandapam is well-sculptured. The Kāmākshī temple is third in importance.

Two miles south of the weaver quarter of Conjeeveram is the hamlet of Tiruparuttikunram. It boasts of a Jain temple covered with excellent architectural ornamentation, in many ways of great merit.

It is supposed to date from about the eleventh or twelfth century.

There is a mosque of considerable size in the town of Conjeeveram, and some fine bathing-pools.

Buchanan (I, 7-10) mentions the place, but very slightly.

The following list of inscriptions does not, it is believed, exhaust the number of those to be found at Conjeeveram. The list has been drawn up from a manuscript volume of copies taken for Sir. Walter Elliot, and kindly lent to me by the Reverend T. Foulkes of Bangalore.

At the Siva temple of Ekambareśvarasvami.

(1.) (In the garbhālayam.) Tamil. Undated and unimportant.

(2.) (On a wall close to the temple of Dakshināmūrti.) Tamil. A private grant in the twentysixth year of Koppara Keśarivarma, surnamed Raja Rajendra. This is Kulottunga Chola I (1064-1113 A.D.) The date of the grant is A.D. 1090. It is mentioned therein that the Telinga and Pallava kings were "bending their heads" before the Chola-

(3.) (East of No. 2.) A private grant in the same year of the same reign. Same eulogy.

(4.) (Position not stated.) Do. (5.) (Close to No. 4.) An agreement in the seventh year of Keśarivarmā (A.D. 1071), for

partition of the produce of temple-lands. Of this one-fifth goes to the king.

(6.) (East end of the northern wall of the temple.) A private grant in the twelfth year of the reign of "Koppara Kēšarivarma Udaiyār," alias "Srī Rājēndra Sora Udaiyār." (Sora = Chola.) This is A.D. 1076.

(7.) Grant by a general named "Vikrama Śōra Śōriya Arayan" in the fourteenth year of the

same reign (A.D. 1078).

(8.) Grant by villagers in the fifteenth year of the same reign (A.D. 1079).

(9.) Grant by Durvaja Arayan, Lord of Sembiyamangalam, in the seventeenth year of the same reign (A.D. 1081).

(10.) Private grant in the eighteenth year of the same reign (A.D. 1082).

(11.) Grant by Pallikondana Panchanadivanan, alias Rajendra Pallavaraiyan (probably a Pallava). of Panaiyurnadu (one of the Kurumbar "nadus"), in the thirteenth year of the reign of "Kovīrāja Chakravartigal, alias Srī Kulottunga Soradeva," i.e., Kulottunga I, the same sovereign as above. The latter's wife, usually called "Ulaha Mahādēvī" (for Sans Loka Mahādevī), or in pure Tamil "Ulaha Murududaiyāl," is here ealled "Bhuvana Murududaiyāl," which means the same thing (A.D. 1077).

(12.) Grant by the same king, here called "Kovīraja Kēšarivarmā, alias Tribhuvana Chakravartigal, alias Srī Kulottunga Soradeva," in the fifth year of his reign (A.D. 1069). The

queen's name is given as in No. 11.

(13.) Undated. Grant by Kampana Udaiyar, son of Śri Bukkana Udaiyar. Kampana's date is about the third quarter of the fourteenth century. (See Nos. 47, 48, 63, 64, 65, 8c.)

(14.) (Copy incomplete.)

(15.) Grant to a priest by Krishnadeva Rāya of Vijayanagar in S.S. 1432 (A.D. 1510). Genealogy is given as in No 107 of the List of Copper-plates printed in Volume II of this publication (p. 16). Characters, Grantha; Language, Sanskrit.

(16.) In the garbhalayam, west of the image of Dakshinamurti. Grant by the villagers of Ranajayapuram in the fifteenth year of the reign of Koppara Kesarivarma (see Nos. 2 to

12). The year of the grant is A.D. 1079.

(17.) Grant by the wife of the same king, in the tenth year of his reign (A.D. 1074).

(18.) Grant by Bhuvana Mugududaiyā (see No. 11), queen of "Kōviraja Kēśarivarma Chakravartigal alias Śrī Kulōttunga Śōradēva," in the eighth year of his reign (A.D. 1072).

(19.) Exemption from taxation of certain articles in Ś.Ś. 1508 (A.D. 1586), year Vijaya, in the

reign of Venkatapatideva of Vijayanagar.

(20.) Grant by the temple authorities to certain priests in S.S. 1518 (A.D. 1596), in the reign of Venkatapatideva of Vijayanagar. Kanchipuram is here stated to be situated in the Chandragiri portion of the Tondamandalam province of the country of Soramandalam.

(21.) Grant by a private person in the third year of the reign of "Koppara Kēšarivarmā, alias

Śrī Rājēndra Śora " (A.D. 1067).

(22.) Sale of lands to the temple in the fourth year of the same reign (A.D. 1068). (23.) Grant to the temple in the fifteenth year of the same reign (A.D. 1079).

(24.) Grant in the eighteenth year of the reign of "Śrī Rāja Rāja Kēśarivarmā." (25.) Private grant in the fifth year of the reign of "Tribhuvana Chakravartigal Śrī Rājādhirājadeva." (This title might be applied to any sovereign.)

(26.) Agreement to maintain lights, in the eighth year of the same reign.

(27.) Similar agreement in the ninth year of the same reign. (28.) Similar agreement in the tenth year of the same reign.

(29.) Similar agreement in the same year.

(30.) Similar agreement in the eleventh year. (31.) Similar agreement in the fourteenth year.

(32.) Similar agreement in the twenty-fifth year.

(33.) Grant in the third year of "Tribhuvana Chakravartigal Śrī Kulöttunga Śoradeva." (This

may be either of the two Kulottungas.)

(34.) Grant in the fourth year of "Koviraja Kesarivarma Tribhuvana Chakravartigal Śrī Kulottunga Soradeva," Ulaha Murududaiyal being his queen (A.D. 1068). (Compare Nos.

(35.) Grant in the forty-fourth year of the same king, the name being similarly given (A.D.

(36.) Sale of lands to the temple in the forty-ninth year of the same king, the name being similarly given with the exception of the title "Tribhuvana." The queen is similarly mentioned (A.D. 1113).

(37.) Agreement among the temple authorities in the twenty-fifth year of "Tribhuvana Chakra-

vartigal Srī Vijayakanda Gopāladēva."

(38.) A declaration regarding the agreement noted in No. 37.

At the Vishnu temple in Ashtabhujam Agraharam.

(39.) A private grant in the twenty-second year of the reign of "Rajendra Sora" (A.D. 1086).

(40.) Sale of lands to the temple in the fortieth year of "Koviraja Kesarivarma Tribhuvana Chakravartigal Śrī Kulöttunga Śora Dēva," his wife being entitled "Avanī Murududaiyal." (Avani has, in Sanskrit, the same meaning as loka or bhurana.) The date is A.D. 1104.

(41.) An agreement amongst villagers for the support of the temple worshippers in the fortyfourth year of the reign of "Sri Kulottunga Sora Deva." This is probably Kulottunga I.

from the length of the reign, and, if so, the date is A.D. 1108.

(42.) Grant by some private people in S.S. 1515 (A.D. 1593), in the reign of Venkatapatideva of Vijayanagar.

At the temple of Tiruttanga Vilakkoli Perumal.

(43.) Grant by private parties in the reign of "Madarantaka Porrapi (pronounced Potrapi) Soran." Undated. (See No. 74.)

(44.) Grant, in the thirteenth of his reign, by the king "Sri Tribhuvana Chakravartigal Koneri Nanmai Kondan." (On the wall of the great gopura of the Madura temple is an inscription which calls the tower "the gopura of Srī Tribhuvana Chakravarti Koneri Naumai Kondan Sundara Pandya." See also No. 56.)

(45.) Grant in Telugu, of a private nature, in A.D. 1730

At the Singa Perumāl temple.

(46.) A private grant in S.S. 1505 (A.D. 1583).

At the temple of Jvaraharesvarasvāmi.

(47.) Grant by a chief who calls himself a Sittarasan or "little king," in the twentieth year of the reign of "Srī Tribhuvana Chakravartigal Srī Vijayakanda Gopāladēva." (See No. 37.)

(48.) Grant by the same chief, but without the title Sittarasan, dated in the year Kilaka, in the reign of Kampana Udaiyar. (See Nos. 13, &c.) This Kilaka is probably 1368-9.)

At the temple of Ulahalanda Perumal.

(49.) Grant by the queen of the king "Koviraja Kesarivarma Tribhuvana Chakravartigal Sri Kulöttunga Soradeva," in the fortieth year of his reign (A.D. 1104).

(50.) Grant by the same, in the king's forty-eighth year (A.D. 1112).

(51.) Private grant in the seventh year of the reign of "Srī Tribhavana Chakravartigal Srī Rāja-

dhirājadēva." (See No. 25.)

(52.) Private grant in the twentieth year of "Srī Rāja.Rāja Dēva." If this be the Chola king Rāja Rāja who reigned A.D. 1023-1064, the date of the grant will be A.D. 1043, and this militates strongly against the native tradition that Rāja Rāja's grandson Adondai was the conqueror and subduer of the Pallavas; for if the Pallava king was an independent sovereign in Raja Raja's day, it is hardly probable that inscriptions would be dated according to the years of the reign of his bitter foe, the king of the Cholas. This and other inscriptions would then tend to prove that the Cholas owned Kanchi before the days of Adondai. But inscriptions Nos. 178, 204 seem to show that there was another Chola king named Raja Raja who commenced to reign in A.D. 1216. If so, this inscription dates from A.D. 1236 and the above remarks are inapplicable. Further examination of the originals will alone settle this interesting point.

(53.) A private grant in the twenty-fifth year of "Srī Rāja Rāja Dēva."

(54.) A private grant in the thirteenth year of the reign of "Tribhuvana Chakravartigal Vijayakanda Gopala Deva." (See No. 47, &c.)

(55.) A private grant in the fifteenth year of the same king.

(56.) 'A private grant in the twelfth year of the reign of "Tribhuvana Chakravartigal Koner. Nanmaikondan Śrī Sundara Pandya Devar." (See No. 44.)

(57.) An agreement in the seventeenth year of the reign of "Sambuva Rayar." (See No. 60.) (58.) Grant of lands by villagers in the eighteenth year of the reign of "Sambuva Rayar." (See No. 60.)

(59.) Grant of lands in the same year of the same king. Here he is called "Śrī Sakalalōka Chakravarti Śrī Rāja Nārāyana Śambuva Rāyar." (See No. 60.)

(60.) Grant of lands in the ninth year of the same king, whose name is given exactly as in No. 59. Luckily the Saka year is also given. The grant is dated S.S. 1268 (A.D. 1346), cyclic year Vyaya. The king, therefore, began to reign A.D. 1337. We have yet to learn who he was. The Muhammadans had defeated the Cholas in A.D. 1310, and were only driven back, so far as we at present know, in A.D. 1347, the year following that of the grant.

(61.) Grant of lands by private parties in S.S. 1600 (A.D. 1678), cyclic year Kālayukti. No sover-

eign's name is mentioned.

(62.) An agreement regarding the temple festivals by "the 48,000 inhabitants of Kanchi." No date or sovereign's name given.

In the temple of Kailasanathaspami.

(63.) Grant by Kampana Udaiyar (see Nos. 47, 48, &c.) in S.S. 1287 (A.D. 1365), year Visvacasu, of lands declared to be adjoining those granted by Kulottunga Chola.

(64.) Erection of a mandapam by the same chief in the same year.

(65.) Grant of a house by Vīra Kampana Udaiyār (see No. 63) in the year Kīlaka. (See No. 48.) (66.) Grant of produce of land by private persons in the twelfth year of the reign of "Koviraja

Kéśarivarma." (A.D. 1076). In the temple of Anekatankavatamudaiyar.

(67.) Grant by "Srī Kulöttunga Sora Deva" in the thirty-fourth year of his reign. This may be either of the two kings of that name.

(68.) Private. Undated.

(69.) Grant by "Śrī Kulōttunga Śōra Dēva" in the twentieth year of his reign. His queen, "Bhuvana Murududaiyāl," is mentioned. The name of the queen proves this to be a grant of Kulottunga I, and the date is therefore A.D. 1084.

In the garbhālayam of the temple of Kāmākshīdēviyār.

(70.) Tamil verses, all mythological, beginning Bhuvanēka Vīran Vārha! "May Bhuvaneka Vīra live long!"

(71.) Grant by two private people in the thirty-eighth year of the reign of "Kumārapanmar Tribhuvana Chakravartigal Śrī Kulaśekharadeva." No other titles are given.

(72.) Grant by "Sakalabhuvana Chakravartigal Vijayakanda Göpāladēva" in the eighteenth year of his reign. (See No. 54, &c.)

(73.) Incomplete. The name "Śrīmad Muppinna Nāyakkar" is mentioned, and the date S.S. 1232 (A.D. 1310). This is the year of the Muhammadan conquest.

(74.) Grant by "Madarantaka Porrapi (pronounced *Potrapi*) Soran" in S.S. 1232 (A.D. 1310), in the twenty-fourth year of his reign. (See Nos. 43, 73.) He came to the throne A.D. 1286.

(75.) A command from Kampana Udaiyār to "Bhuvanēka Vīra Kuladēvar." (See Nos. 65, 70.)
 (76.) Appointment of a temple servant in the year Kilaka, during the reign of Kampana Udaiyār.

(See No. 75.) The date is probably A.D. 1368-9.

(77.) Grant in the reign of Mallikärjunadeva Mahārāya in S.S. 1325 (A.D. 1403), cyclic year Subhānu. This does not appear to be the Vijayanagar sovereign of that name, for his reign only commenced in A.D. 1481, according to Dr. Burnell (South Indian Palæog., p. 55).

(78.) A private grant in S.S. 1349 (A.D. 1427), in the reign of Vîradeva Mahārāya of Vijaya-

nagar.

(79.) Private. Unimportant.

(80.) A private grant in S.S. 1360 (A.D. 1438), in the reign of Viradeva Maharaya of Vijayana-gar. This is important as Dr. Burnell (South Indian Palwog., p. 55) makes his reign cease in A.D. 1434. But perhaps the copy is in error.

(81.) A private grant in the reign of Mallikarjunadeva Maharaya in S.S. 1380 (A.D. 1458). Dr. Burnell makes the reign of the Vijayanagar sovereign of that name only commence in

A.D. 1481. The copy may be wrong. (See No. 77.)

(82.) Recording the erection of the vimana of the Kāmākshī temple by Harihara of Vijayanagar. The date as given is "S.S. Sakyālōka," a chronogram for "1315" (A.D. 1393). (See the table given in Dr. Burnell's South Indian Palæography, p. 79.)

(83.) Private. S.S. 1406 (A.D. 1484).

(84.) Grant in S.S. 1452 (A.D. 1530), during the reign of Krishnadeva Rāya of Vijayanagar. (85.) Private grant in S.S. 1451 (A.D. 1529), during the reign of Krishnadeva Rāya of Vijaya-

nagar.

(86.) Grant by Achyutadeva Rāya of Vijayanagar in S.S. 1455 (A.D. 1533). He is said to have planted his victorious banner on the Tāmraparņī, and to be the protector of certain chiefs, Teyalla Nārāyana Rāja, Ummattūr Malla Rāja, Venkatādri, and others.

(87.) Agreement between certain parties in S.S. 1454 (A.D. 1532), during the reign of Achyuta-

deva Rāya of Vijayanagar.

(88.) A private grant in S.S. 1461 (A.D. 1539), in the reign of Achyutadeva Rāya of Vijayanagar.
(89.) Do. do. do.

(90.) A private grant in S.S. 1464 (A.D. 1542), in the same reign.

(91.) A private grant in S.S. 1465 (A.D. 1543), in the reign of Sadāsivadeva Rāya of Vijayanagar. This was the first year of his reign.

(92.) A private grant in S.S. 1478 (A.D. 1556), in the same reign.

(98.) A private grant in S.S. 1494 (A.D. 1572), in the reign of Tirumaladeva of Vijayanagar.
(94.) Arrangement regarding some lands in S.S. 1506 (A.D. 1584), in the reign of Sri Rangadeva of Vijayanagar.

At the temple of Arulala Perumal.

(95.) Grant, without date, by "Śrī Tribhuvana Chakravartigal Koneri Nanmaikondan." (See No. 56, &c.)

(96.) Agreement to pay produce in kind to the temple by some villagers in the sixth year of the reign of "Śrī Tribhuvana Chakravarti Vijayakanda Gōpaladeva." (See No. 72, &c.)

(97.) Similar agreement in the fourth year of the same reign.

(98.) The temple authorities, in Ś.Ś. 1473 (A.D. 1551), during the reign of Sadasiva at Vijayanagar, command (!) "Rājādhirāja Rāja Kumāra Bhangappadēva Šōga Mahārāyar" to conduct six festivals.

(99.) A private grant in the fifth year of the reign of "Tribhuvana Chakravartigal Allu Tikka

Maharaja Kanda Göpaladevar." No other date is given.

(100.) Grant by "Madurantaka Pottappi Sora Manuva Sittarasan Tirukkalattidevan Kanda Gopa-

lan." No date is given or other name mentioned. (See No. 74, &c.)

(101.) Grant by a villager in S.S. 1188 (A.D. 1266), in the fourteenth year of the reign of "Tribhuvana Chakravartigal." This would make the commencement of the reign in A.D. 1252, but at present it does not appear who this could be. The name given in the copy is only a general title. It is possible that he might be a Chola successor of Vikramadeva, who was ruling in A.D. 1235 (see Dr. Burnell's South Indian Palwography, p. 40), and if so the inscription is important.

(102.) A private grant in the twelfth year of the reign of "Tribhuvana Chakravartigal Rāja Rāja-

dēva." (See No. 52.)

(103.) An order by the temple authorities in the year Vikriti, during the reign of Achyutadeva of

Vijayanagar. This would be the first year of his reign, A.D. 1530.

(104.) Grant by Narasimha Rāya of Vijayanagar in Ś.Ś. 1409 (A.D. 1487). This does not coincide with the commencement of his reign as given by Dr. Burnell (S. Ind. Palæography, p. 55), viz., A.D. 1490.

(105.) Grant by a private person in S.S. 1222 (A. D. 1300), in the reign of "Kampana Udaiyār, son of Bukkana Udaiyār." (See Nos. 13, 65, &c.) Possibly this date is wrongly copied.

(106.) Undated. Unimportant.

(107.) A private grant in the reign of Krishnadeva Raya of Vijayanagar in S.S. 1440 (A.D. 1518).

(108.) A grant in the reign of Narasimha Raya of Vijayanagar. The date seems to be wrongly copied.

(109.) S.S. 1408 (A.D. 1486). A private grant. (110.) S.S. 1641 (A.D. 1719). A private document.

(111.) S.S. 1463 (A.D. 1541). Allotment of funds for temple service to a Brahman, during the reign of Achyutadeva of Vijayanagar.

(112.) S.S. 1455 (A.D. 1533). Grants by several people in the same reign.

(113.) S.S. 1513 (A.D. 1591). Allotment of funds for temple service in the reign of Venkatapati of Vijayanagar.

(114.) A similar allotment in the same reign. Dated S.S. 1509 (A.D. 1587).

(115.) Grant by Achyutadeva of Vijayanagar in S.S. 1454 (A.D. 1532). Mention is here made of the king's wife, Varadā Devī, and his son Venkaṭādri. He is said to have planted his banner on the banks of the Tamraparni. (Sec No. 86.)

(116.) Grant by Achyutadeva in S.S. 1454 (A.D. 1532).

(117.) Allotment of funds for temple purposes in S.S. 1480 (A.D. 1558), in the reign of Sadasiva of Vijayanagar.

(118.) Similar allotment of funds in S.S. 1506 (A.D. 1584). No sovereign's name is given.

(119.) Private grant in S.S. 1423 (A.D. 1501).

(120.) A king (?) named Aryena Udaiyar confers benefits on the Guru in S.S. 1300 (A.D. 1378.)
This is the chief elsewhere called "Arayanna."

(121.) A private grant in the twenty-fourth year of the reign of Sayana Udaiyar. No other date is

(122.) S.S. 1451 (A.D. 1529), Virodhi. Grant by Achyutadeva of Vijayanagar.

(123.) Repairs to the temple in S.S. 1496 (A.D. 1574), during the reign of Sri Ranga of Vijaya-nagar.

(124.) A private grant in the reign of "Tribhuvana Chakradhipati Raya Nanmaikondan." No

date is given.

(125.) A private grant in the thirteenth year of the reign of "Tribhuvana Chakravartigal Peruñjinga Tevar." No date is given.

(126.) Grant in the fifteenth year of Raja Raja Deva. At the end some names appear exactly as the grantor's name in No. 100. But there is no connection between them and the grant. (See Nos. 100, 74, &c., and especially 178.)

(127.) A private grant in the twentieth year of "Tribhuvana Chakravartigal Kulöttunga Sora Deva."

No date is given. He is said to have taken Madura and the Pandiyan kingdom. This may be either of the two Kulottungas, but is probably the first of the name. (See No. 133, &c.)

(128.) A private grant in the tenth year of the reign of "Tribhuvana Chakravartigal Rāja Rāja

(129.) A private grant in S.S. 1504 (A.D. 1582), in the reign of Srī Ranga of Vijayanagar.

(130.) A private grant in the sixteenth year of the reign of "Tribhuvana Chakravartigal Rāja Rāja Dēva." no other date being given.

(131.) Grant by the person or persons mentioned in Nos. 100 and 126. No date.

(132.) A private grant in the thirteenth year of the reign of "Sakalabhuvana Chakravartigal Śrī Sora Perunjinga Tevar." No other date is given. (See No. 125.)

(133.) A private grant in the thirty-seventh year of "Tribhuvana Chakravartigal Tribhuvana Vīra Dēva." who is stated to have taken Madura, Ceylon, Karūr, and Pāndiya. This is probably Vīra Chola, alias Kulottunga, &c., and the date would therefore be A.D. 1101. (134.) A private grant in the tenth year of "Tribhuvana Chakravartigal Śrī Kulöttunga Śora Dēva."

He is said to have taken Madura and Pandiya (compare Nos. 127, 133). The date is

probably A.D. 1074.

(135.) Allotment of funds for temple service in S.S. 1461 (A.D. 1539), during the reign of Achyuta-

deva of Vijayanagar.

(136.) S.S. 1453 (A.D. 1531), during the same reign. A priest undertakes to perform certain temple

(137.) A private grant in the fifth year of the reign of "Tribhuvana Chakravartigal Śrī Rāja Rāja

(138.) Grant of lands in S.S. 1494 (A.D. 1572), during the reign of Srī Ranga of Vijayanagar.

(139.) Grant by "Tribhuvana Chakravartigal Koneri Nanmaikondan." No date is given. (See No. 95, &c.)

(140.) A private grant in the eighth year of "Tribhuvana Chakravartigal Vijayakanda Gōpāla Dēvar." (See No. 97, &c.)

(141.) A private grant in the twelfth year of the reign of "Tribhuvana Chakravartigal Śri Rāja Rāja Dēvar."

(142.) A similar grant, in the thirteenth year of the same reign.

(143.) Grant by "Tribhuvana Chakravartigal Koneri Nanmaikondan." (See No. 139, &c.)

(144.) Allotment of funds for temple service in S.S. 1474 (A.D. 1552), in the reign of Sadasiva of Vijayanagar.

(145.) Grant by "Tribhuvana Chakravarti Koneri Nanmaikondan." No date. (See No. 143, &c.) (146.) A private grant in the twenty-second year of the reign of "Tribhuvana Chakravartigal Rāja

Rāja Dēva."

(147.) A private grant in the fourth year of the same reign.

(148.) Grant by "Madurantaka Pottappi Soran." (See No. 74, &c.)

(149.) A private grant in the sixteenth year of "Tribhuvana Chakravartigal Raja Raja Dēva." (150.) A private grant in the ninth year of "Koppara Kēśarivarmā Tribhuvana Chakravartigal Śrī Vikrama Sora Devar."

(151.) Grant by the person or persons mentioned in Nos. 100, 126, 131. No date.

(152.) A private grant in the ninth year of the reign of "Tribhuvana Chakravartigal Srī Rājādhirāja Dēvar."

(153.) Grant by the same person or persons as in No. 151, &c. Undated. It is mentioned that the

lands adjoin those granted by Raja Raja.

(154.) A private grant in the thirty-sixth year of the reign of the sovereign mentioned in No. 133. to whom are given the same names. Allusions are made to his conquests here as in that grant (A.D. 1100).

(155.) Grant by the same person or persons as in No. 153, &c. Undated.

(156.) A private grant in the twentieth year of the reign of "Tribhuvana Chakravartigal Sri Raja Raja Devar."

(157.) A private grant in the twentieth year of the reign of "Tribhuvana Chakravartigal Sri Vijayakanda Gopāla Dēvar." (See No. 140.) Undated.

(158.) Tamil verses, recording a grant by a king of Kalinga

(159.) Grant by the same donor as in No. 155. Undated.

- (160.) An agreement in the eighth year of the reign of "Tribhuvana Chakravartigal Raja Raja Dēvar."
- (161.) Grant by the same donor as in No. 159. Undated.
- (162.) A private grant in the seventeenth year of the reign of "Tribhuvana Chakravartigal Raja Rāja Dēvar."
- (163.) do. do.
- (164.) Grant by the same donor as in No. 161. Undated.
- (165.)Do. do. Do. (166.)Do. do. Do. (167.)Do. do. Do.
- (168.) A private grant in the twenty-sixth year of the reign of "Tribhuvana Chakravartigal Śrī Kulottunga Sora Dēvar," who is said to have "conquered Madura and Pandiya."
- (169.) A private grant in the thirtieth year of the same reign. It is here stated that the king conquered "Madura, Ceylon, Karūr, and Pāndiya." (Compare No. 168, &c.) (170.) Grant by the same donor as in No. 164, &c. Undated.
- (171.) (Copy incomplete.) The fourteenth year of the reign of "Perumal Sundara Pandiya Devar" is mentioned.
- (172.) A private grant in the twenty-second year of "Tribhuvana Chakravartigal Sri Raja Raja Devar."
- (173.) A private grant in the thirty-fourth year of the reign of "Tribhuvana Chakravartigal Tribhuvana Vīra Devar," "who conquered Madura, Ceylon, Karūr, and Pandiya." (Compare 133, 168, 169, &c.)
- (174.) Grant by the same donor as in No. 170, &c.
- (175.) A private grant in the twenty-first year of the reign of "Tribhuvana Chakravartigal Raja Raja Devar."
- (176.) A private grant in his fourteenth year.
- (177.) A private grant in the twenty-third year of the reign of "Tribhuvana Chakravartigal Sri Kulöttunga Sora Devar."
- (178.) A private grant in the sixteenth year of the reign of "Tribhuvana Chakravartigal Sri Raja Raja Devar." This is an important inscription, mentioning as it does the S.S. year. It must be examined as the copy may be wrong. As it stands, the year given is S.S. 1154 (A.D. 1232). This would make the commencement of the king's reign A.D. 1216. There was then a second Raja Raja in the interval of which as yet we know little or nothing between Kulottunga Chola II and Vikramadeva, the latter of whom was ruling in A.D. 1235. (Dr. Burnell's Palæography, p. 40.)
- (179.) A private grant in the twenty-third year of the reign of "Tribhuvana Chakravartigal Sri Kulöttunga Sora Devar," who conquered Madura, Ceylon, Karur, and Pandiya. (Compare 168, 169, &c.)
- (180.) A grant by the same donor as in No. 174,
- (181.) A private grant, Undated.
- (182.) A private grant in the thirty-fifth year of the reign of "Tribhuvana Chakravartigal Tribhuvana Vîra Dēvar." The same conquests are mentioned as in Nos. 179, 168, 169, &c.
- (183.) A private grant in the twenty-eighth year of the reign of "Tribhuvana Chakravartigal Raja Raja Devar."
- (184.) The King "Tribhuvana Chakravartigal Koneri Nanmaikondan" proclaims an exemption from taxation. No date.
- (185.) A private grant in the seventeenth year of the reign of "Tribhuvana Chakravartigal Śrī Kulöttunga Sora Devar."
- (186.) A private grant in the twenty-first year of the reign of "Tribhuvana Chakravartigal Sri Rāja Rāja Dēvar."
- (187.) A private grant in his tenth year.
- (188.) A private grant in the nineteenth year of the reign of "Tribhuvana Chakravartigal Sri Kulottunga Sora Devar," with the conquests mentioned as in No. 168.
- (189.) A private grant in the fifteenth year of the reign of "Sakalabhuvana Chakravartigal Peruñjinga Tevar." (See Nos. 125, 132.)
- (190.) A private grant in the seventh year of the reign of "Tribhuvana Chakravartigal Sri Raja Raja Devar"

(191.) A private grant in the twentieth year of the reign of Perunjinga Tevar. (See 189, &c.)

(192.) A private grant in the same year of the same reign as in No. 190.

- (193.) A private grant in Raja Raja's eleventh year.
- (194.) A private grant in the fifteenth year of the reign of "Tribhuvana Chakravartigal Šrī Vijayakanda Gōpāla Dēvar." Here the date S.S. 1187 is also given. If this copy is correct the date clashes with that given in No. 101. This king is made to commence his reign in A.D. 1250 according to this inscription. (See 157, &c.) The original should be examined.

(195.) A private grant in the twenty-first year of the same reign. (See No. 194, &c.)

(196.) A private grant. Undated.

(197.) A private grant in the twenty-third year of the reign of the sovereign mentioned in No. 194, &c.

(198.) A private grant in the fourteenth year of the reign of "Tribhuvana Chakravartigal Sri Raja Rāja Dēvar."

(199.) A private grant in his twenty-seventh year.

(200.) A private grant in the third year of "Chakravartigal Srī Kulottunga Sora Devar," which may be either Kulottunga I or II.

(201.) Grant by the same donor as in No. 180, &c.

(202.) A private grant in the twenty-first year of Raja Raja.

(203.) A private grant in his twenty-second year.

(204.) A private grant in his sixteenth year. The Saka date is also given. S.S. 1154 (A.D. 1232). The exact correspondence of this date with that given in No. 178 seems to confirm the conjecture that there was a second Rāja Rāja who began to reign in A.D. 1216.

(205.) Undated. A private grant in the reign of "Koppara Kēśarivarmā Tribhuvana Chakra-

vartigal."

(206.) A private grant in the ninth year of the reign of "Koppara Kēśarivarmā Tribhuvana Chakravartigal Srī Vikrama Sora Dēvar."

(207.) A private grant in the twenty-first year of the reign of "Tribhuvana Chakravartigal Koneri Nanmaikondan. (See No. 145, &c.)

(208.) A private grant in the twenty-second year of "Tribhuvana Chakravartigal Sri Vijayakanda Gopāla Dēvar."

- (209.) A private grant in his twentieth year.
 (210.) Grant by "Tribhuvana Chakravartigal Sundara Pāṇḍiya Dēvar, son of the King of Kośali" (Kośaliyaraiyan).
- (211.) A private grant in the third year of the reign of "Tribhuvana Chakravartigal Könēri Nanmaikondān." (See 207, &c.)

(212.) Grant by the same donor as in No. 201. Undated. (213.)

Do. (214.) A proclamation by the temple authorities in S.S. 1474 (A.D. 1552).

(215.) A private grant in the reign of "Tribhuvana Chakravartigal Koneri Nanmaikondan." No. 211, &c.)

(216.) A private grant in the eighteenth year of the reign of "Tribhuvana Chakravartical Śrī Vijayakanda Gopāla Dēva." (See No. 197, &c.)

(217.) A private grant in his seventeenth year.

(218.) A private grant in his sixteenth year.

(219.) A grant in the thirteenth year of the reign of "Tribhuvana Chakravartigal Sundara Pandiya

(220,) Gift of a golden vimana to the temple by Krishnadeva Raya of Vijayanagar, in honor of his father Narasa and his mother Nagala Devi, Genealogy exactly as in No. 15. Dated S.S. 1436 (A.D. 1514).

(221.) Grant in S.S. 1496 (A.D. 1574) in the reign of Sri Rangadeva of Vijayanagar, to whom are accorded the extraordinary titles of Yavanarājyasthāpanāchārya, Gajapativibhāţa, i.e., "Establisher of the kingdom of the Mussulmans, and destroyer of the Gajapatis." Considering that the date of this grant is just nine years after the utter subversion of the Kingdom of Vijayanagar by the Mussulmans, the flattery of the poet is most original.

(222.) A Sanskrit sloka narrating a visit made to the temple by Vira Kulasekhara (a Pandiya?). (223.) Allotment of land for temple service in the reign of Venkatapatideva of Vijayanagar. Dated

S.S. 1527 (A.D. 1605).

(224.) Allotment of lands for temple service in the same reign. S.S. 1517 (A.D. 1595).

(225.) Allotment of land for temple service, dated S.S. 1514 (A.D. 1592), in the same reign.

(226.) A sāsanam in Sanskrit verse. It relates that Ravivarma Bhūpati, son of Jayasimha of the Lunar Race, "lord of the Yadava Kings in the country of Kerala," dwelt at Kanchipura for four years. Nothing is said about any grant having been made by him. The stanzas seem merely to have been written in glorification of him. No date is entered. It is stated that in the thirty-third year of his age he married Vīra Lakshmī, daughter of the Pandiyan king; that he ruled over Kerala and protected Kolambam; that he conquered his enemy Vīra Pandiya twice; that in the forty-sixth year of his age he ruled over the lands on the banks of the Vengavatī; that he celebrated his abhishekam (or coronation) after he had settled the Kerala, Pandiya, and Chola countries; and that he " conquered the northern countries."

At the end of this comes a Tamil inscription recording a grant by "Srī Kulaśēkharadēva

Tribhuvana Chakravartigal Koneri Nanmaikondan." (See No. 215, &c.)

(227.) Grant in S.S. 1649 (A.D. 1727) by Deva Raja.

(228.) Grant by Krishnadeva Raya of Vijayanagar in S.S. 1438 (A.D. 1516).

(229.) Grant by Ganda Gopala in S.S. 1153 (A.D. 1231). He is said to have conquered Kanchipura. A number of mythological names are entered as his ancestors, but not even the name of his father in any trustworthy genealogy. It will be observed that the year seems to clash with the reign of Vikrama Chola or his predecessor (according to Dr. Burnell's List, South Indian Palæography, p. 40), and that it does not fall in with the dates assigned to Vijayakanda Gōpāladeva in others of these Conjeeveram inscriptions.

(230.) An order to "Madurantaka Pottappi Soran" (see Nos. 212, &c.), by some one whose name

is omitted in my copy, commanding him to give certain lands to the temple.

(231.) Grant by "Rājādhirāja Rāja Parameśvara Śrīmad Anantavarmā Rāhuttadēva," in the nineteenth year of his reign. No other date is given.

(232.) Grant by "Singavaram Bhīmadēva Rāhuttan," in the twenty-first year of the reign of Rāja Rāja Dēva. (233.) Grant by a private person in S.S. 1459 (A.D. 1537), in the reign of Achyutadeva of Vijaya-

(234.) Grant by the same donor as in No. 230. Undated. (235.)Do. do. Do.

(236.) Allotment of lands for temple service in S.S. 1513 (A.D. 1591), in the reign of Venkatapati of Vijayanagar. The same absurd titles are awarded to the sovereign as in No. 221.

(237.) A private grant in the thirty-fifth year of the reign of "Tribhuvana Chakravartigal Tribhuvana Vīradēvar," "who took Madura, Ceylon, Karūr, and Pāndiya," i.e., Kulottunga I. Date A.D. 1099.

(238.) Grant by the same donor as in No. 235. Undated.

(239.) A private grant in the seventeenth year of the reign of "Tribhuvana Chakravarcigal Raja Rāja Dēvar."

(240.) A private grant in the fifth year of the reign of "Tribhuvana Chakravartigal Śrī Allun Tirukkālatti Mahārāja Ganda Gōpāla Dēvar." (See Nos. 99, 100, 180, 229, &c.)

(241.) Grant by Sadisivadeva of Vijayanagar in S S. 1484 (A.D. 1562). (242.) Grant by Sadasivadeva of Vijayanagar in S.S. 1480 (A.D. 1558). (243.) Grant by Sadasivadeva of Vijayanagar in S.S. 1482 (A.D. 1560).

(244.) A private grant in S.S. 1381 (A.D. 1459), in the reign of Mallikarjunadeva of Vijayanagar.

(245.) (Incomplete copy.) Records the erection of the prakara of the temple. (246.) An undated grant by "Rajādhirāja Rāja Paramēsvara Tammu Siddhi."

(247.) Unimportant. Private.

(248.) Records repairs by a private person.

(249) Grant by the same donor as in No. 238. Undated. (250.)Do. do. Do. (251.)Do. do.

Do. (252.)/A private grant in the reign of "Tribhuvana Chakravartigal Śrī Rāja Rāja Dēvar."

(253.) A private grant in the nineteenth year of the same reign.

(254.) A private grant in his twenty-first year. (255.) A private grant in his eighteenth year.

(256.) A private grant in his twenty-first year.

(257.) A private grant in his twenty-fourth year.

(258.) An order from "Madurantaka Pottappi Soran" regarding temple service. (See Nos. 251, 230, &c.)

(259.) A private grant in the fifth year of the reign of the king (?) mentioned in No. 240. &c.

(260.) An order from the same chief mentioned in No. 258, regarding temple service.

(261.) A private grant in S.S. 1392 (A.D. 1470), in the reign of Virūpākshadeva of Vijayanagar. The date does not correspond with that given by Dr. Burnell.

(262.) A private grant in S.S. 1454 (A.D. 1532), in the reign of Achyutadeva of Vijayanagar. (263.) Grant in the seventh year of the reign of "Sakalalōka Chakravartigal Rāja Rāja Nārāyana Sambuva Rayar." (See No. 60.)

(264.) Unimportant. Private.

(265.) Allotment of lands by the temple authorities for temple service in S.S. 1182 (A.D. 1260), in the eighteenth year of the reign of "Sakalabhuvana Chakravartigal Kopperinjinga Tēva." (See No. 191, &c.) His reign began, according to this, in A.D. 1242.

(266.) A private grant of land to the temple in the twenty-sixth year of the reign of "Tribhuvana

Chakravartigal Srī Rāja Rāja Dēvar."

(267.) An order by Madurantaka Pottappi Sora regarding temple service. (See No. 260, &c.)

(268.) A private grant in the eighteenth year of the reign of Kulottunga (I or II).

(269.) A private grant in the twenty-fourth year of Raja Raja Deva.

(270.) A private grant in the same year and reign (271.) A private grant in his twenty-sixth year.

(272.) (Copy incomplete.)

(273.) A private grant in the twenty-fifth year of Raja Raja.

(274.) A private grant in his twenty-fourth year.

Do. (275.)(276.)Do.

(277.) A grant by "Madurantaka Pottappi Sora," in the twenty-first year of "Tribhuvana Chakravartigal Šrī Rāja Rāja Dēvar." (See No. 267, &c.)

(278.) Benefaction to the temple by "Tribhuvana Chakravartigal Koneri Nanmaikondan."

Undated.

(279.) A private grant. Unimportant.

(280.) Grant by a private person in the reign of 'Alamgir, Emperor of Delhi, in S.S. 1645 (A.D. 1723). The Emperor Aurangzib was also known as 'Alamgir, but he died in 1707 A.D., and 'Alamgir II did not begin to reign till 1754. Possibly the date has been wrongly

(281.) Grant by the temple authorities in S.S. 1514 (A.D. 1592), during the reign of Venkatapati-

deva of Vijayanagar.

(282.) (Incomplete copy.)

(283.) Grant by the temple authorities, in the fifth year of "Kōrāja Kēśarivarma Udaiyār Śrī Kulöttunga Sora Devar," i.e., Kulottunga I.

KURAM ;-9 miles north-north-west of Conjeeveram. (Koorum.) An old Vishnu temple. There is a copper-plate grant of seven plates in the temple, in Nagari characters.

Kūvam :- 16 miles north-east by north of Conjeeveram. (Cuum.) An old Siva temple, with many nscriptions in Tamil, Telugu, Nagari, and Grantha.

MADURAMANGALAM;-15 miles north-east of Conjeeveram. An old Vishnu temple, with some inscriptions.

Manimangalam; -22 miles east by north of Conjeeveram, 20 miles west-south-west of Fort St. George. (Munnymungalum.) A remarkable temple with an apsidal gopuram, modelled apparently on the fashion of the "Sahadeva Ratha" at the "Seven Pagodas," which Mr. Fergusson thinks to be one of the most interesting of the whole group from its peculiar shape. Mr. Fergusson considers that the shape is similar to that of other shrines older still but now destroyed, from the design of which several of the Buddhist chaitya caves were constructed, i.e., having one end cut square and the other apsidal, the former being illustrated by the façade of the cave, the latter by the dome under which stands the Dagoba. (Indian and Eastern Architecture, 328. Cave Temples of India, 135.) The temple at Manimangalam is said to be very ancient, and probably is so.

MATTAVEDU;—22 miles north-east of Conjeeveram. There is an old Siva temple here, in the garden of which are two inscriptions in Tamil characters.

MUKKAYALŪR.—Close to Conjeeveram. Nokkañjāti Gurukkal, a resident of this village, is in posses-

sion of a copper-plate śāsanam.

PARUNDUE;—7 miles north by east of Conjeeveram. (Parendoor.) Two and a half miles east-northeast of this village, at the outflow of the tank, Mr. Bruce Foote found some rude stone implements.

Pullatür;—9 miles north of Conjeeveram, 1½ miles north of "Pulloor" Railway Station: (Pullalore.) Remarkable only as being "the scene of the most grievous disaster which has yet befallen the British arms in India," i.e., the total defeat of Baillie's force by Haidar 'Ali in 1780. "The palmirab trees still bear unmistakeable evidence of the fierceness of the cannonade." (District Manual, 126.) A tombstone was erected in memory of those slain at a subsequent engagement in 1781.

SRIPERUMBUDUR; -18 miles east-north-east of Conjeeveram. (Streepermatoor.) An old Vishnu

temple, with many inscriptions in Grantha characters.

The ancient name of the place is said to have been Būtapuri. Rāmānujāchārya, the celebrated Vaishnava Reformer, was born here, and a stone-chamber was erected over his natal place. He died at Śrīrangam. The Śiva temple here is said to be much older than the Vishņu one. Buchanan describes the place (II, 529). A mile and a half west of the town Mr. Bruce Foote and Mr. William King, of the Geological Survey, found some rude stone implements in the bed of the Atrampākkam canal.

TENNERI; -11 miles east of Conjeeveram. (Tennary.) Some stones in the tank-bund bear inscrip-

tions. One of them, in Tamil, records that one Tattacharyar dug the tank,

Tiruppadikunram;—2½ miles south-west of Conjeeveram. (Tripettycoonum.) An ancient Siva temple, elaborately sculptured, with many inscriptions. One of them is dated S.S. 1440 (A.D. 1518), during the reign of Krishnadeva Mahārāya, and records gifts of land to the temple by private parties.

TIRUPPĀKKUDI; - 7 miles west of Conjeeveram. An ancient Vishņu temple, with many inscrip-

tions, in various characters.

URATŪR;—22 miles east of Conjeeveram, 3 miles west of Guduvānjēri Railway Station. (Ooratoor.)
Mr. Bruce Foote found here some rude stone weapons amongst laterite gravel. (Madras Journal XXIII,
Part II, Appendix iii.)

VADAKKAPĒŢŢAI;—15½ miles east of Conjeeveram, 8 miles east by north of Wālājābād. (Warra-capett.) Two or three miles from this village is a group of dolmens.

CHINGLEPUT TALUK.

Chingleput (Sengalpattu);—34 miles south-south-west of Madras, the head-quarters of the taluk. This place owes all its importance to European occupation. The fort dates from the sixteenth century, the Vijayanagar sovereigns holding court alternately here and at Chandragiri. (Manual, 83.) Tradition speaks of a certain Timma Rāja, possibly Krishnadeva Rāya's minister of that name, as the founder of the place. The fort was strong on account of its swampy surroundings and the lake close by. The Muhammadans seized it, and the French acquired possession of it in A.D. 1751. Clive took it in 1752. "During the wars with Hyder, Chingleput was once taken and twice unsuccessfully besieged. It thereafter remained uninterruptedly in the hands of the Company." (Id. 85.) Dr. Burnell (South Indian Paleography, 2) describes a cave, a mile east of Chingleput, "now made into a Linga temple, but which was evidently intended for a Buddhist hermit's cell." Three miles from Chingleput, close to the southern trunk road, are a number of cairns. Between the town and the Pālār river-causeway are several large sepulchral circles; also near the village of Nattam, a hamlet at the foot of the hill near the road leading to the burying-ground. Near Chingleput, on the Trichinopoly road, is a large mound surrounded by a number of megalithic graves. It is described by Mr. Walhouse in the Journal of the Royal Asiatic Society (N.S., VII, 24). (See also J.A.S.B. XV, 207, for a note on Chingleput.)

Covelong;—20 miles south of Madras, on the coast. Only remarkable as the site of a Dutch fort. The original fort has altogether disappeared. The ruins now in existence belong to a fort called Sandat Bandar, built by the Navab in A.D. 1744-1749. It was captured by the French by stratagem, and by Clive from the French in 1752.

Gupuvāšjēri;—12 miles north by east of Chingleput. Station on the South Indian Railway. There are a number of cairns here, several of which have been opened.

MAHABALIPURAM ; - see "THE SEVEN PAGODAS."

Mamallapuram, or Mamalaipuram; -see "The Seven Pagodas."

MANNIVĀKKAM;—1 mile west of Vendalūr Railway Station, 15 miles north-east of Chingleput. An ancient Siva temple with inscriptions.

Māvalivaram, or Māvallipuram ;—see "The Seven Pagodas."

Pallāvaram;—11 miles south-south-west of Fort St. George. (*Polaveram.*) A few hundred yards north of the cantonment, Mr. Bruce Foote found a flint implement lying among lateritic gravel. (*Madras Journal XXIII*, Part II, 2.) Near this place is a hill called *Pancha Pandavamalai*, or "Hill of the five Pandavas," stated to contain ancient remains.

Sadras;—16 miles south-east of Chingleput, on the sea. (Satarangapattanam.) A Dutch trading settlement and fort in A.D. 1647. There are several old carved Dutch tombstones here. The place was taken by the English in 1781, restored to the Dutch in 1818, and finally made over to the English in 1824.

Salivankuppam :- see "The Seven Pagodas."

"The Seven Pagodas";—32 miles south of Madras, 15 miles east by south of Chingleput, on the sea. This is the English name for the remarkable group of monolithic temples, caves, and sculptures known to the Tamilians variously by the name of "Mahābalipuram," "Māvallipuram," "Māmallapuram," "Māmallaipuram," and "Māvalivaram," and to the English as "Mavellipore," &c. The best notices of the place yet published are, for the general subject, the "Cave Temples of India" by Mr. Fergusson and Dr. Burgess (pp. 105-159), and for carefully described but unillustrated details of sculpture, Colonel Branfill's paper in the Madras Journal for 1880. The following references may be found of use.

[Carr's "Seven Pagedas," with his Bibliographical List of writings on the subject given on pp. 230-1. Journal of the Asiatic Society of Bengal, XV, 209 (Newbold); XXII, 656 (Gubbins. Reprinted in Carr's work, 146). Asiatic Researches I, 145 (Chambers, 1788. Reprinted in Carr, 1); V (Goldingham, 1798. Reprinted in Carr, 30). Transactions of the Royal Asiatic Society II (Babington, 1836. Reprinted in Carr, 44). Madras Journal of Literature and Science XIII, Part I, 1 (Braddock, Taylor, and Sir W. Elliot. Reprinted in Carr, 132). Issue for 1880, p. 82 (Col. Branfill). Mr. Fergusson's History of Indian and Eastern Architecture, pp. 134, 175, 263, 274, 326-334. Indian Antiquary II, 107, X, 36. Dr. Burnell's Elements of South Indian Palacography, pp. 38, 39. Mr. Crole's District Manual, 92. The Cave Temples of India by Mr. Fergusson and Dr. Burgess, pp. 105-159. India Candon Indianal

It is not my province to go into a minute description of these wonderful relics. They have been repeatedly visited and examined, but as yet the investigations must be considered incomplete. As to their date a few facts may be noted. Mr. Fergusson, viewing them from a purely architectural standpoint, in 1867 (History of Architecture) placed them about the sixth century of our era. In his latest work he slightly modifies this, stating that the period A.D. 650 to 700 cannot be far from the truth. In the same work (Cave Temples, 107) he writes that the people who carved the Rathas and caves, and who "probably came from the north" (108), "seem suddenly to have settled on a spot where no temples existed before, and to have set to work at once and at the same time to fashion the detached boulders they found on the shore into nine or ten raths or miniature temples They undertook simultaneously to pierce the sides of the hill with thirteen or fourteen caves; to sculpture the great bas-relief known as the penance of Arjuna; and to carve elephants, lions, bulls, and other monolithic emblems out of the granite rocks around them. But what is even more singular, the whole were abandoned as suddenly as they were undertaken. When, however, we come to ask who were the people who, were seized with this strange impulse, and executed these wonderful works, history is altogether silent. They must have been numerous and powerful, for in the short interval that elapsed between their inception and abandonment they created works, which, considering the hardness of the granite rocks in which they were executed. may fairly be termed gigantic. Yet there is no trace of any city in the neighbourhood which they could have inhabited " This tract was almost certainly part of the territories of the Kurumbar Pallavas of Kanchi till the destruction of that race in the eleventh century (?) by the Cholas, but the country was ravaged more than once by invaders. It is almost equally certain that the Kurumbars themselves were not the master-sculptors, though they may have been the labourers, but that the former came from the north. The Aihole inscription of A.D. 634-5, published by Mr. Fleet in Ind. Ant. VIII, 237. gives us a Pallava king reigning in that year. He was attacked and driven behind the walls of his fortress of Kanchipuram by Pulakesi II or Satyasraya, of the Western Chalukyas. The latter's son Vikramaditya, according to an inscription also published by Mr. Fleet (Ind. Ant. VI, 75), appears to have

been first completely defeated by the Pallavas, but subsequently to have conquered them, and to have seized and resided in Kañchīpuram. His son, Vinayaditya, who commenced to reign in A.D. 680. (inscriptions published by Mr. Fleet in Ind. Ant. VI, 35, 83, 91), seems to have been his father's general during the successful war which resulted in the defeat of the Pallavas of Kanchi, since he states that "at the command of his father he arrested the power of the Pallavas, whose kingdom consisted of three dominions." This, then, would place the Pallava defeat at the hands of the Western Chalukyas between the years 634 and 680 A:D., the conqueror being Vikramaditya, his son Vinayaditya being the commander of his forces. Vinayaditya reigned over 14 years and was succeeded in A.D. 695 by his son Vijayaditya. The latter's son Vikramaditya II, who began to reign A.D. 733, claims to have conquered Kanchi three times. This implies that his hold over the Pallavas was exceedingly precarious, and that he was constantly at war with them. The boast is very unlike that of Vikramaditya I, who declares that he made Kanchi a favorite residence. After two reigns, seemingly uneventful, the Chalukyan power completely collapsed—to revive only two centuries later.

Thus, exactly at the period when, according to the style of architecture, as judged by the best authorities, we find a northern race, temporarily residing at or near this place, sculpturing these wonderful relics and suddenly departing, leaving them unfinished,—inscriptions give us the Chalukyas from the north conquering the Pallava dynasty of Kanchi, temporarily residing there, and then driven out of the country, after a struggle, permanently and for ever. Everything, therefore, would seem to point to the

Chalukyas of Kalyanapura as being the sculptors of the "Seven Pagodas."

In opposition to the above theory that the sculptures were the work of the Chalukyas, it is necessary to note that the style is not a Hindu Chalukyan style, and it would perhaps seem more natural to suppose that the Pallavas, adopting Buddhist models, were the authors (see, especially, Cave Temples of India, 139, 140); but the historical evidence, as above given, is strong. According to native tradition the Kurumbars of the period were mostly Buddhists and Jains, probably becoming converted to the worship of Siva by the influence of Sankaracharya's teachings. But there is plenty of Vishnu worship also conspicuous amongst the carvings, and this would seem to have been uncommon at that time in this locality. Is it possible that the Chalukyas compelled the Kurumbars to work for them, and that the Kurumbars adopted more or less the forms they were accustomed to? Certainly the "wagon-roof" form of the "Bhima Ratha" is strikingly like the shape of the huts built by the tribes of the Nilagiri Hills to the present day. There are some excellent specimens to be seen behind "Sylk's Hotel" at Ootacamund or in the Toda village at Marlimand, so that any visitor to the hills may judge for himself; and if, as is not impossible, the hill-tribes are the relies of the ancient inhabitants of the plains, it is quite possible that in these wattle huts we may see the type from which the style sprung.2 (Cf. the plates in Mr. Breeks's Primitive Tribes of the Nilagiris.)

Mr. Fergusson (Cave Temples, 139) states that it seems almost impossible to over-estimate the importance of these Rathas to the history of Buddhist architecture; and he points out that the style of the "Arjuna" and "Dharma Raja" Rathas has been adopted as the style of all South-of-India religious architecture to the present day. "They are the only known specimens of a form of Buddhist architecture which prevailed in the north of India for probably 1,000 years before they were commenced, and they are the incunabula of thousands of Hindu temples which were erected in the south of India

during the 1,000 years that have elapsed since they were undertaken." (Id., 128.)

The caves, inscriptions, and sculptures at Saluvankuppam so closely belong to the same subject that they are not treated of separately. They are situated 2 miles to the north of the "Seven Pagodas."

The "Shore temple" at the "Seven Pagodas" is in many respects remarkable. Contrary to custom,

the gopura over the shrine is the principal tower of the building, standing 60 feet high. The shrine contains a lingam and a statue of Narayana, a most unusual mixture of Saiva and Vaishnava faiths.

A number of coins of all ages have been found at the "Seven Pagodas," amongst others Roman, Chinese, and Persian. A Roman coin, damaged but believed to be of Theodosius (A.D. 393), formed part of Colonel Mackenzie's Collection (J.A.S.B., I, 406, plate X, No. 45). Others have been found on the sand hills along the shore south of Madras. (XIII, 215.)

The temple in present use in the village is not remarkable, though it is somewhat pretentious. But close by is a small two-storeyed mandapam of four pillars, which has been thought specially deserving of notice from an architectural point of view. (Mr. Fergusson's Indian and Eastern Architecture, p. 274.

Some of the sculptures at Elura, executed under the Chalukyas of that period, are strikingly like those at the "Seven Pagodas."

Is it not possible that the characteristic and peculiar shape of the roof of the "Draupadi Ratha" may be due to its representing a roof made of thatch or wattle-and-daub, furnished with boards at the ridges and corners to keep it tight and safe, the boards being

See also, in these lists, under Kārempūpi, Palnād Taluk, Kistna District; and Guruvāyankēri, Upinangadi Taluk, South Canara.)

Singaperumāt Kōvil;—5½ miles north of Chingleput. A Railway Station. (Shingapermacoil.) An old Vishnu temple, with inscriptions in Telugu and Nagarī characters.

Tirukachūr; —7 miles north of Chingleput. . (Tricachoor.) There are two old Siva temples here, with many inscriptions.

TIRUKKARUKUNRAM;—9 miles south-east of Chingleput. An old Siva temple on a hill. There is a large mandapam on the hill cut out of the solid rock. The temple contains some fine specimens of sculpture. An interesting account of this place with the legends connected with it will be found in the Indian Antiquary (Vol. X, p. 198, for July 1881).

Tirupālūr;—7½ miles south-west of Covelong and 14½ miles east by north of Chingleput. (Tripeloor.) An old Siva temple. About 40 years ago the then Head Assistant Collector took away certain parwānas and copper-plates from the manager. These have not been returned since.

TIRUVADANDAI; -3 miles south of Covelong and 181 miles east-north-east of Chingleput, on the

coast. (Trivaradundee.) An old Siva temple, with inscriptions.

Theorem A. Small village amongst the hills to the east of Chingleput. It has a small temple of some local repute. Mr. Crole, in the District Manual (p. 88), gives an extract from a translation of one of the Mackenzie MSS. regarding this place. It seems to have been one of the last of the Kurumbar strongholds. A fort was built about the time of Adondai, i.e., the eleventh century A.D., and this was renewed at a later period and strengthened by two chiefs, who defied the power of Vijayanagar. They were defeated, but only by treachery, and the story of their end is still a tradition in the neighbourhood.

VALLAM; -2 miles east of Chingleput. (Vellum.) There is a small shrine here, cut out of a single rock and resembling some of the remains at the "Seven Pagodas."

Vembakkam; -5 miles north by west of Chingleput. (Venbaucum.) Between the village and the Singaperumal Kovil Railway Station are several aucient sepulchral stone circles.

MADURĀNTAKAM TALUK

ACHARAVÄKKAM; — 9 miles south-south-west of Madurantakam. A Railway Station. (Bungalow.) (Acherawauk.) An old Siva temple.

ALLAMPARVA;—18½ miles south-east of Madurantakam, on the sea-coast. (Alumparva.) Ruins of a Muhammadan stone fort. It passed into French hands in 1750, and was reduced by Sir Eyre Coote in 1760. (Manual, 135.)

KADAMBARKÖVIL;-19 miles north-west of Madurantakum. An old Siva temple.

KARUNGULI (Karunguri);—2 miles north-north-east of Madurantakam. (Carangooly.) On a hill are the remains of two rude stone redoubts, of unknown origin. (Manual, 131.) A Muhammadan fort. It passed into French hands in 1750, and was taken by Sir Eyre Coote in 1759. Seized by Haidar in 1780, it was recaptured in 1781. "Its ramparts have since formed a very useful quarry for stones required for public works in the neighbourhood." (Manual, 132.)

Kīnūr; —3 miles east north-east of Madurantakam. (Keenur.) In the hamlet of Pudur, in a Reddi's house, there is a stone with an inscription.

MADURĀNTAKAM.—The taluk head-quarters, 14 miles south-south-west of Chingleput. Railway Station. (Madranticum.) An old Siva temple, with many inscriptions, mostly in Grantha and Nagari characters. The name of Kulottunga Chola occurs therein. There is also an old Vishnu temple with inscriptions, 2 furlongs south-east of the town.

OOTBAMALORE, OF OUTRAMALOOR; -See UTTIRANMERÜR.

Perumbayür;—13 miles south-south-west of Madurantakam and 3 miles from Acharavakkam Railway Station. (Perimbire.) A very old temple.

Perunagar;—19 miles north-west of Madurantakam. (Pennagur.) An old Siva temple, elaborately sculptured, and containing many inscriptions. There is an old Vishnu temple also; and to the east of the village a Jaina temple in ruins, many of the stones of which, it is said, were used in building the Vishnu temple. One mile east of the village, on a stone in a field, is an inscription; and a little west of

this is another inscription on another stone. On the tank-bund there are some inscriptions on stones. In the bed of the tank are three cairns

PONDUR; -131 miles south by east of Madurantakam. (Pandoon.) An old Vishnu temple.

Sālavākkam; —10½ miles north of Madurantakam, 6½ miles west by south of Chingleput. (Saluauk.)

An old Hindu fort, afterwards maintained by the Mussulmans.

ŠĪŢŢĀÑJĒRI;-16 miles north of Madurantakam. An old Siva temple.

Tātsūr;—6 miles east of Madurāntakam. There is a stone bearing an inscription in the agrahāram. Tirumakkudal;—18 miles north-west of Madurāntakam. An old Vishnu temple.

TIRUPILIVANAM;—14 miles north-west of Madurantakam. (Terrapunnawarrum.) An old Siva temple.

Tiruvānkovil;-17 miles north-west of Madurantakam. An old Siva temple.

UTTIRANMĒRŪR;—10½ miles north-west of Madurāntakam, 16 miles south by east of Conjeeveram. (Outramalore, sometimes spelt Ootramalore.) The site of an old fort, now dismantled. Native tradition asserts that it was built by a Rāja named Uttira Kumāra, son of a king in the north of India. The fort was restored by Rājendra Chola, who named it "Rājendra Śōra Chaturvēdamangalam," a name which it still bears. In one of the Mackenzie MSS. is an account of a victory gained at this place in A.D. 1601-2 over hostile chiefs by Yāchama Nāyudu and Singama Nāyudu, chiefs of the Velugōti family of Venkatagiri, then living at Māmallaipuram. After being several times the scene of fighting in the French wars, it passed finally into English possession in A.D. 1759. There are two temples of Vishnu and five of Šiva in the place. All are in ruins, but the architecture of some is excellent. They are said to date from Chola days. In three of them are a number of "illegible" inscriptions. (Manual, 133 135.) There are two large cromlechs here, slightly noticed in Madras Journal, XIII, 51 (note).

VILLIVAKKAM; -17 miles south-south-east of Madurantakam. (Villeracum.) An old Siva temple,

THE SALEM DISTRICT:

For the ancient history of this district I must refer my readers to the able summary by the Reverend T. Foulkes, published in Mr. LeFanu's Manual of the Salem District. Mr. Foulkes gives copious references to his authorities, so that his conclusions can be tested by reference to the best works.

and to the pages of the scientific journals.

Roughly, the district may be considered as divided into two portions, the northern half being the basin of the Pinākini river, the southern that of the Kāverī, the two being divided by a range of high hills. The southern portion is known as the "Talaghāt" and the northern as the 'Bārahmahāl," the Hosūr Talak, which touches the Maisūr plateau, being called the Bālāghāt. The whole is very mountainous.

In the earliest times of which we have any knowledge the tract north of the range of hills that runs east and west through the centre of the district was possessed by the Pallavas of Dravida, and that south of this range by the kings of the Kongu-deśa. It is possible, as asserted by native tradition, that previous to the age of the Kurumbars, who were governed by the Pallavas above-mentioned, the country was inhabited by half-savage tribes; but further than the Kurumbars we need not go. The Pallavas were at one time very powerful. Their capital was at Kañchī, or Kañchīpuram, and an outline sketch of their history will be found in the notice of that place in this volume (Conjeveram, Chingleput District). It need not be repeated here. The exact date of their conquest by the Cholas has yet to be fixed. Mr. Foulkes places it roughly as "about the ninth century," but I am inclined to think that this is too early: At the same time I must admit that my conclusion has been arrived at mainly from a

study of copies of inscriptions-an unsafe guide.

The portion of the district known as the "Talaghat" was, during this pre-Chola period, ruled over by the Ratta and Ganga kings of the Kongu dynasty, the country being part of the well-known Kongu-desa. Mr. Foulkes discusses the question of the limits of the Chera and Kongu kingdoms. He considers that there has been constant confusion and mistake regarding them; that the two are not, as has been so often supposed, identical; but that the country now included in the Salem and Coimbatore Districts has been always held by the Kongu kings. The evidence adduced in support of this argument is weighty, and I entirely concur in Mr. Foulkes's caution that "while the evidence against the identification remains in its present state.....it would be at the least prudent to abstain from the usual way of speaking of these two countries." He proposes, at any rate for the present, "to use the name 'Kongu' only when the districts of Salem and Coimbatore are intended, and to confine the name 'Chera,' as the equivalent of 'Kerala,' to those districts of the Western Coast which are included either in the wider or in the narrower limits of Kerala." It is not my province to decide this important question, but I adopt Mr. Foulkes's plan, with the reservation that in the present volumes it is adopted merely for the sake of convenience, and not because I pretend to be a judge in the matter.

A sketch of the Kongu dynasty will be found in Volume II of this publication. The earlier kings were Jains. They seem to have been in existence as a dynasty from at least as far back as the commencement of the Christian era. They carried on commerce with the West, and numbers of Roman

coins have been found in this district and in Coimbatore.

Mr. Foulkes's sketch of the genealogy and chronology of the dynasty is an excellent summary of an intricate subject. The great length of some of the reigns must, however, still be considered a difficulty. By the fifth century A.D. the Kongu kings of the Ganga family seem to have pushed northwards as far as Nandidurgam, while in the eighth century they had established themselves at Harihara on the Tungabhadra. They were overthrown by the Cholas about the year A.D. 894, according to Mr. Foulkes's computation, and at the same time the Cholas seized the neighbouring kingdom of Karnata. By the middle of the eleventh century these conquered tracts had ceased to pay tribute to the Cholas, and were broken up into a number of petty principalities. The chiefs of one of these, the "Hoyisala Ballalas" of Maisur, grew at last so powerful that they established a strong kingdom which lasted nearly three centuries. Salem was conquered by them in A.D. 1080, and remained in their possession till their subversion by the Muhammadans in A.D. 1310. Shortly after this the vijayanagar kingdom gained the upper hand, the Muhammadans were checked, and Salem formed part of the great empire created by the former power. Conquered in A.D. 1348 (according to the Kongudeśa Rajūkkal), it remained a province

of Vijayanagar till the overthrow of the kingdom by the Muhammadans in A.D. 1565. The royal family of Vijayanagar fled first to Pennakonda, and, while there, Salem was under the government of the king's son-in-law, Jagadeva Rāya, who held the Bārahmahāl districts. He successfully defended Pennakonda against a violent Muhammadan attack, and was granted a large addition to his territory northwards in reward for his services. At the end of the century the royal family had retired to Chandragiri; and about this time the Salem and Coimbatore Districts fell under the Nāyakkas of Madura, while Rāja Udaiyār of Maisūr captured Seringapatam, and laid the foundation of the present royal house of Maisūr. The Nāyakkas built several forts for the defence of the country. About the year 1640 the district was captured by the 'Adil Shāhi Mussulmans of Vijayapūr, but was recaptured by the Maisūr king in 1652. From that time forward there was perpetual strife between the Muhammadans, the Maisūr Rājas, the Mahrattas, and the Nāyakkas of Madura. It would be tedious and unnecessary to follow all the vicissitudes of the different fractions of the district during the next century and a half. The works bearing on the subject are well-known, and can be consulted, while the analysis given in the District Manual, taken almost exclusively from Wilks' History, will furnish a general outline. Salem became a British province after the capture of Seringapatam in 1799.

There are a large number of rude stone monuments in the district, regarding which the Reverend Maurice Phillips published an illustrated quarto volume called "Tumuli in the Salem District." He also furnished a report to the Madras Government, which was reprinted, with two illustrations, in the Indian Antiquary II, 223. Dr. Shortt's "Hill Ranges of India" contains a quantity of valuable information regarding the hills of this district and the various tribes that inhabit them. Dykes's "Salem, an Indian Collectorate," treats of the district as it was in 1850. Mr. LeFanu's Manual, admirable as it is in many respects, does not contain much information on the antiquities of the district apart from Mr. Foulkes's historical monograph. The Paper on the Chera kingdom published by Professor Dowson in Vol. VIII

of the J.R.A.S. should be consulted.

HOSÜR TALUK.

BĀGALŪR;—7 miles north by east of Hosūr. (Bangalore.) The residence of a Polegar whose family claims an antiquity of about 800 years. (Manual, 191+195.)

BĒLŪR, or Doppa BĒLŪR;—10 miles south of Hosūr. (Bailoor.) On the anicut here is a stone with an inscription of Ś.Ś. 1595 (A.D. 1673), recording the construction of the same by Kumāra Rāya Daļavāy in the reign of Chikkadeva Rāja, otherwise called Doddadeva Rāja, of Maisūr. (Manual, 166.)

BERIKAI;—11 miles east-north-east of Hosūr. (Baircay.) The residence of a Polegar whose family boasts of an antiquity of about 800 years. (Manual, 191-95.) The Pālaiyam is known as the "Aṅkuśa-giri Samasthānam." It is necessary to note that the whole story of the earliest ancestor of the house, as given in the Manual, relates to a period only 350 years ago, though the date given is A.D. 1086. This, perhaps, accounts for the enormous longevity (?) of the family noticed by Mr. LeFanu.

BIRJAPALLE; -8 miles south-east of Hosūr. (Beejahully.) An old mud fort.

Denkanikota;—14 miles south by west of Hosūr. (Denkanicotta.) West of the town is a strong fort which has been much dismantled. (Manual, 189.)

DĒVARAKŪNDANI;—201 miles east of Hosūr, in the Bērikai Pālaiyappat. (Davur Coondunny.) A hill fortress built by a Polegar, and a ruined temple, the latter containing many inscriptions in apparently Grantha characters, but said to be "unreadable."

Doppa Belur; -see Belur.

GÜMALĀPURAM;—12 miles west of Hosūr, on the borders of Maisūr. A number of dolmens and other ancient sepulchral remains, containing pottery, iron implements, &c. (Manual, 294.)

Hosūr;—Head-quarters of the Sub-Collector of the district. (Ossoor.) Half a mile from the town is a rocky hill crowned by a temple of some size, with several "illegible" inscriptions. West of the town is an old fort. Mr. LeFanu gives a full description of the place and the legends connected with it in the Manual (170-188). It is curious to observe how the same legends are perpetually repeated in different localities. Several prices of the story of the temple here are identical with those connected with holy places in North Arcot. (See the North Arcot District Manual.) There are a number of dolmens near here, and an inscription on a rock (for a description of which see Appendix B.) The steps up to the temple on the hill are covered with inscriptions, and under the gopura, on the flooring slabs of the

entrance, are figures of benefactors (?) to the temple. In the side of the hill is a cave with a lingam. (Colonel Congreve's Paper in the *Madras Journal* for 1878, p. 163-4.)

Kelamangalam, or Kilamangalam;—9 miles south by east of Hosur. Two old forts, on high ground. (Manual, 190; Buchanan II, 506-7.) Kela = Hin. Khillā, a "fort."

MALLIKĀRJUNA DURGAM;—20 miles south by west of Hosūr. (Mullaarjunahdroogum.) There is an old Šiva temple here, with many inscriptions said to be "unreadable." Near the village is a rock bearing an inscription in Grantha characters, with the sun, moon, and a nandi inscribed on it. The inscription is said to be "unreadable."

RATNAGIRI;—16 miles south-east of Hosūr. There are traces of a hill fortress here and of a palace of one of the ancient Maisūr Rājas. Also a well said to contain treasure.

SULAGIRI;—17½ miles east-south-east of Hosur. (Soolagherry.) The residence of a Polegar whose family boasts of an antiquity of about 800 years. (Manual, 191-195.)

Talli;—15 miles south-west of Hosūr, 10 miles west-north-west of Denkanikōta. (Tully.) On the tank-bund is a stone bearing a long Canarese inscription, recording the construction of the tank by some merchants in Ś.Ś. 1452 (A.D. 1530), during the reign of Achyutadeva Rāya of Vijayanagar. (District Manual, 165.) Two other inscriptions, one of 1799, recording the fall of Seringapatam, the other of 1802, have been added to the first. (Buchanan II, 503.) The temple of Gopāla was rebuilt by Krishna Rāya Udaiyār of Maisūr in Ś.Ś. 1640 (A.D. 1718), as is stated in an inscription thereon. (Id., 505.)

UDDENAPALLE;—12 miles south-east of Hosūr, 9 miles north-west of Rāyakōta. In a field near the village is a dolmen with some sculptured figures on it of warriors, somewhat similar to those met with on the Nīlagiri Hills. One and a half miles west of the village, near the hill called *Tēranakonda* (*Tairanahdroogum*) are some other sculptured "cromlechs." In the same neighbourhood are a number of holed dolmens. (Colonel Congreve in the *Madras Journal* for 1878, p. 152.)

KRISHNAGIRI TALUK.

AHARAM;—14 miles south-east of Krishnagiri. A ruined Siva temple, with an inscription in old characters.

CHIKKATIMMANHALLI;—18 miles south of Krishnagiri. An ancient Siva temple, with many inscriptions,

Krishnagiri" (? Krishnadeva Rāya). It is a strong hill-fort, altered and improved by the Maisur Mussulmans. Mr. LeFanu gives the legend connected with the place. It is certainly interesting to notice how these stories repeat themselves in connection with different places. A very similar legend is current regarding the Kondapalle and Kondavidu forts in the Kistna District. (Manual, 247; Ind. Ant. X, 191.) The height of the hill on which the fort is perched is about 800 feet. There are several buildings and temples in the fort. The "umbrella kachēri" is an interesting structure. (See Buchanān II, 524, for an account of the place.)

Kurubarhaili;—2½ miles south-south-west of Rāyakōta, 12 miles west-south-west of Krishnagiri. (Cooroburhully.) There are a large number of dolmens and other rude stone monuments here.

RAYAKOTA;—12 miles west by south of Krishnagiri. (Royacottah.) A fine hill-fort, but of late date. "On the summit of the hill the gneiss is covered with inscriptions which, from the shape of certain letters, must be of some antiquity, but which are now almost undecipherable owing to the weathering of the rock." There is a cave in the side of the hill, and there is said to be a subterraneous passage wear the great gateway. (Manual, 255; Buchanan, II, 523.)

SEPPANIPPATTI;—20 miles south of Krishnagiri, 11 miles from the public road to Dharmapuri. On the east side of the road near this village is a stone bearing an inscription.

TIRUPATÜR TALUK.

MADAKADAPPA Durgam;—6 miles north-west of Vaniyambadi (Vaniembady) Railway Station, and 16 miles north of Tirupatur. An old fort.

Vāniyambāpi;—13 miles north-north-east of Tirupatūr. "Vaniembady" Railway Station. (Vaniambaddy.) Two temples with a number of inscriptions.

YELAGIRI HILLS.—A few miles north-east of Tirupatur and "Tripatore" Railway Station, and

east of "Jollarpett" Railway Station. (Yailagherry Hitts, Tripatoor.) On the Dēvamalai is a very remarkable monolith, "poised, apparently on the wrong side of its centre of gravity, on two or three huge boulders at its eastern end, the western end and centre hanging suspended in the air." Under it are some stone images of deities. (Manual, 313.) Mr. LeFanu found on these hills in 1878 a number of stone implements—chisels, axe-heads, hammers, and wedges. The natives of the neighbourhood possess many of these, and they worship them, saying that they fell from the sky.

DHARMAPURI TALUK.

Adamankkottal;—5 miles south-west of Dharmapuri. (Adamancottah.) There was a stone in this village bearing an old inscription, which was not long since removed to the taluk cutcherry at Dharmapuri; but there is no trace of it now. There was a fort here, but it is now dismantled. Under some trees on the left of the road, between the bungalow and the village, are four virakals. Beyond these is a temple, apparently of Jaina origin, near which stands an erect nude figure much like the great statue at Śrāvana Belgola in Maisūr, or Yēnūr in South Canara. There is an inscription on the plinth. Near this are some Brahmanical temples in ruins.

DEVARAMUKKULAM;—15 miles north of Dharmapuri. (Teauvurramookolum.) An ancient Vishnu temple, with inscriptions.

DHARMAPURI.—The taluk head-quarters.—(Durmahpoor.) There are two ancient Vishnu temples here, in the largest of which are two inscriptions in characters said to be "unreadable." On the banks of the lake near the old town of Dharmapuri are two carved statues of men, bearing inscriptions, also said to be illegible. The figures are called Rāma and Lakshmana respectively. There is an old ruined fort in the new town. The large temple had a copper-plate grant, which, it is said, was taken away by the Board of Revenue from the grandfather of the present priest of the temple. In the street of Virūpāk-shapuram, a portion of the town of Dharmapuri, is a stone slab with an inscription recording a grant of the village by a local chief in the reign of Srī Ranga of Vijayanagar in S.S. 1541 (A.D. 1619), the king having his capital at Pennakonda. (Manual, 223.)

INDŪR;—7 miles west of Dharmapuri. (Indoor.) An old Vishnu temple with a stone containing an inscription near it.

KADATTUR; -4 miles north-west of Dharmapuri. An ancient Siva temple.

KARIMANGALAM;—13 miles north by east of Dharmapuri. (Caurymungalum.) A stone containing an inscription.

Kerekodihalli;—13 miles north-north-west of Dharmapuri. To the west of the village is a stone bearing an inscription.

Kollappațți;—14 miles west of Dharmapuri. An old Kālī temple with an inscription in Tamil.

Kövilür;—8 miles north of Dharmapuri. An old Vishnu temple.

Maligal;—8 miles west of Pennagaram, 26 miles west of Dharmapuri. There are the remains of an old Siva temple, with several lingams, on the banks of the Kaveri, at this place, at a spot called Voddapatti, or Voddahalli (Wutterhully). It is built opposite to a remarkable rock called "the Smoking Rock" (Hogenu kallu) in the middle of the river, which perpetually throws up a cloud of spray. The natives assert that this is in consequence of there being a deep hole in the river-bed, into which the water always falls. The phenomenon is graphically described by Mr. Walhouse in Ind. Ant. X, 363.

MARANDAHALLI; -21 miles north-north-west of Dharmapuri. (Maurundahully.) A ruined fort, with an ancient Siva temple containing inscriptions.

Modor.) An old Siva temple, with inscriptions.

PAPPARPATTI;—10 miles north-west of Dharmapuri. (Paupauraputty.) A Vishnu temple with inscriptions in Canarese.

Pāvili;—2½ mi'es south of Mārandahalli and 19½ miles north-north-west of Dharmapuri. An old Siva temple, with inscriptions in, apparently, Tamil characters, but said to be "illegible"

Pennagaram;—19 miles west of Dharmapuri. (Penngugurram.) An old Siva temple. Two miles south is a Vishnu temple, in front of which is a stone bearing an inscription. (Manual, 224-6.)

Perumbalai;—19 miles south-west of Dharmapuri. (Paroombaulah.) Several dolmens. An old Siva temple, with three inscriptions on stones planted to the east of the temple. The inscriptions are said to be "unreadable."

POLLIMAPPATTI; -20 miles west-north-west of Dharmapuri. (Pobliamputty.) An old Vishnu temple, with an inscription on a stone near it.

SUKKAMPATTI;—2 miles south of Māraṇḍahalli and 20 miles north-north-west of Dharmapuri. An ancient Siva temple, with inscriptions.

ŪTTANKARAI TALUK.

ACHALAVĀDI;—19 miles south of Ūttankarai, 3½ miles south-south-east of Harūr (*Utchellavaudy*.) A little north of the village is an inscription on a stone.

ADIHĀRAPPAŢŢĪ;—11 miles south of Ūttankarai. An ancient Vishnu temple in ruins near the river. There are some inscriptions in it.

AGRAHĀRAM;—12 miles south by west of Uttankarai. (Agrarum.) East of the village temple are thirty-five dolmens.

AJJAMPATTI :- 31 miles south-west of Uttankarai. There are ten dolmens here.

Ālambādi;—13½ miles south-east of Ūttankarai. (Aulaumbaudey.) In a field west of the village belonging to a farmer named Konayyan is a stone with an inscription.

ĀNANDŪR;—101 miles west of Ūttankarai. (Aunundoor.) An old ruined Siva temple.

Āṇṇyūn; —6 miles north-east of Ūttankarai. In a field of this village is a long inscription, said to be "unreadable," on a stone.

BAIRANATTAM;—28 miles south-west of Uttankarai and 1 mile from Mallapuram Railway Station. There are thirty dolmens here.

BÖDIPÄRAI FOREST (THE); -30 miles south of Üttankarai. Several dolmens are to be seen about the forest in different places.

BOMMADI: -24 miles south of Uttankarai. Ten dolmens.

BOMMAMPATTI; -3 miles south-south-west of Uttankarai. (Bomumputty.) There are twenty dolmens here.

CHINTALAPPADI; -- 7 miles west of Uttankarai. There are three inscriptions in the fields in this village.

Ēнūв; —7 miles north-east of Ūttankarai. In the bed of the tank is a stone with an inscription said to be "unreadable."

ELAVADAI;—10 miles north of Uttankarai. An ancient Siva temple, said to have been built by a Chola king. It contains inscriptions.

ETTIPPATTI; -8 miles south-south-east of Uttankarai. (Yetteputty.) An old Vishnu temple, with an inscription.

GOVINDAPURAM; -5 miles east-north-east of Uttankarai. (Gondererum.) An inscription on a stone in a field

HANUMATIRTHAM;—6 miles south by east of Uttankarai. (Hannamahteertum.) There is a reservoir of water here, with an ancient stone cistern about 5½ feet high, fed by a natural spring. A quarter of a mile south of this is an inscription on a stone, said to be "unreadable."

HARTE;—16 miles south by west of Uttankarai and 9 miles east by south of Morapur Railway Station. (Huroor) An old ruined fort. Between Harur and Morapur are a number of dolmens and other megalithic sepulchral remains. (Manual, 288.) Half a mile south of the village is an inscription on a stone.

ICHAMBāpi;—13 miles west-south-west of Uttankarai. (Yechumbaudy.) An old ruined fort.

IRUMATTUR;—15½ miles west of Uttankarai. (Yerramuttur.) Two furlongs west of the village is a triangular stone, with two inscriptions in old Tamil. There is an old Vishnu temple here. A copper-plate grant relating to it is in the possession of Venkath Ramana Ayyangar, a resident of the village.

ITALAPATTI; -61 miles south by east of Uttankarai. (Ellullaputty.) A quarter of a mile from the village are two stones bearing inscriptions.

JANGALAVĀDI; —13 miles south of Uttankarai. (Shengullaraudy.) West and south-east of the village are two groups of dolmens of 13 and 34 each respectively.

KADATTUR ; -20 1 miles south-west of Uttankarai. (Kaudatoor.) West of the village is an old ruined

temple, said to have been built by the Cholas; in front of which are three stones bearing inscriptions. A quarter of a mile north of the village is an inscription. Near the Siva temple mentioned above is an old Vishnu temple.

KALLAVI;-12 miles west by south of Uttankarai. (Cullaurey.) An old ruined fort.

Kamberallūr;—15 miles west by south of Uttankarai. (Kumbanelloor.) An old fort in ruins. An ancient Šiva temple. A copper-plate grant relating to this is in the possession of the temple priest. There are some inscriptions in the temple.

KARAHAMPATTI;—3 miles south-east of Uttankarai. To the south of the village is a stone with an inscription, said to be "unreadable."

KAUNDAPATTI; -20 miles south of Uttankarai; close to the high road. East of the village is a stone bearing an inscription.

Kīrīnūr;—12 miles south of Úttankarai. (Keetaunoor.) A quarter of a mile south of the village is a group of nineteen dolmens, and, close by, another group of forty-seven.

Kīrapārai;—17 miles south of Ūttankarai. (Kullaupauray.) Half a mile south-west of the village is an inscription on a stone, and half a mile north are three dolmens.

KĪRAIPAŢŢĪ;—17 miles south of Ūttankarai. (Keeraputty.) A mile south of the village are ten dolmens. There are two inscriptions on stones, one situated a mile west, and the other a quarter of a mile south of the village.

Kīrsengalpāpi;—14 miles south of Ūttankarai. Half a mile south of the village are to be seen about twenty delmens. West of the Vishnu temple is a stone with an inscription.

Konambatti;-13 miles south of Uttankarai. Inside the tank-bed is a stone bearing an inscription.

Kongavēmbu;—9 miles south of Uttankarai. (Congavaipo.) An old fort. Inside the tank-bed, and half a mile from the village, are two stones bearing inscriptions.

Коттакамраты; — 7 miles south by west of Uttankarai. (Cottaurputty.) In the Chucklers' street in this village is a stone with an inscription.

Krishnanponi;—1 mile south of Pappapatti, which is 8 miles north of Uttankarai. (Paupurraliputty.) In a garden of this village is a large stone with an inscription of five lines.

Kudumiyampatti;—19 miles south of Uttankarai, 3½ miles south-south-east of Harur. (Coodeamputty.) A little west of the village is an inscription, and half a mile north-west are some dolmens.

Kumārapatti;-7 miles south of Ūttankarai. A quarter of a mile west of the village is an inscription.

MAHANŪRPAŢŢĪ; —5½ miles north-east of Ūttankarai. (Monoorputty.) An ancient Siva temple, with an old inscription, said to be "unreadable."

Mallapuram; -9 miles west of Uttankarai. A very old Siva temple, with many inscriptions.

MARAMPATTI;—3 miles east of Uttankarai. (Marumputty.) On a rock in this village is carved an inscription, said to be "unreadable."

MATTIYAMPATTI;—? miles south-east of Uttankarai. Two miles north of this village is a rock with an illegible inscription.

МЕТТИРРАТТІ, or МІТТАНАЦІІ;—3 miles east of Uttankarai. A quarter of a mile to the west of the village is a stone bearing an inscription.

MITTAHALLI ;- see METTUPPATTI.

MOLAYANÜR;—24 miles south-west of Üttankarai, and 1 mile from the road from Mallapuram Railway Station to Harur. There are ten dolmens here.

MONDAKURI;—14 miles south-south-east of Uttankarai. (Mondacooly.) Half a mile east of the village are two groups, one of 21, and one of 8 dolmens.

MOPPIRIPPATTI;—15 miles south by west of Uttankarai, close to Harur. (Mauraryputty.) A quarter of a mile west of the village is a stone with an inscription.

MOTTANGURICHI; -201 miles south-west of Uttankarai, and 6 miles south-west of "Moradpoor" Railway Station. (Moatamcoorchy.) A group of dolmens

MÜKARATTIYAMPATTI; -26 miles south of Uttankarai, near the Manjavadi road. A little west of the village is a stone with an inscription.

MÜKKANÜRPATTI;—7 miles west of Üttankarai. There is an old temple of Amman; or the village-goddess, here, with two inscriptions.

Nadurattu;—7 miles south-east of Üttankarai. (Nuddooputtoo.) An ancient Vishnu temple with an inscription said to be "unreadable."

Ōpaśalpatti;—6 miles south-east of Harūr, 20 miles south of Ūttankarai. A mile south of the village is an inscription on a stone.

Oppappatti;—26 miles south-west of Uttankarai, and half a mile from Mallapuram Railway Station. Near the drinking water well in this village is a stone with an old inscription.

PALAIYAM; -14 miles south-west of Uttankarai. Several dolmens.

PAPPAPATTI-81 miles north of Uttankarai. (Paupurrahputty.) There is a stone in the village bearing an inscription.

PATTUGUNĀMPATTI;—37 miles south-south-west of Úttankarai. (Puttacunnumputty.) An old Siva temple on a small hill, with many inscriptions in Tamil and Grantha characters, said to be "unreadable."

PAYYAMBATTI.—A mile west of Irumattur (q.v.) An old Siva temple with a copper-plate grant in Telugu, recording gifts of lands to the temple by a private party. The grant is dated only in the Saka year.

Perivapatti;—15 miles south-east of Úttankarai. (Pariputty.) An old Vishnu temple with an inscription on the west wall.

Periyatalavāypādi;—4 miles east of Üttankarai. (Perry Tullapaudy.) In a field of this village is an "illegible" inscription on a stone.

Ponneri;—15 miles south of Uttankarai. (Ponnary.) A little to the east of the village is a stone with an inscription.

POYVAPPATTI;—11 miles south by east of Uttankarai (Poycputty.) Between this village and Tirthamalai, 2 miles south-east, close to the road, is a group of dolmens. Near the Harur road is another similar group.

Pungani.—7½ miles south-south-west of Uttankarai. (Poongany.) A dolmen close to the village. and another 2 miles south:

ŚĀMALPATTI.—A Railway Station, 5 miles north-west of Uttankarai. Near the 157th mile from Madras is a rock with the figures of a lingam, two bulls, and two men, and an "illegible" inscription.

Śеккамватті;—13 miles south of Úttankarai. A quarter of a mile south of the village are about.

Sellapatti; -16 miles south-east of Uttankarai. North-east of the village is a stone with an inscription. Half a mile west of the village is another.

Sengappāni;—10 miles north of Uttankarai. An old Vishnu temple with an inscription at its north-east corner.

ŠEŢŢĮPĀĻAIYAM; -30 miles south of Úttankarai. Ten dolmens.

ŚŪĻAKARĀI; — 7 miles west of Ūttankarai. (Shoolagherry.) An old Šiva temple, with many "illegible" inscriptions.

TADAMPATTI;—12 miles south of Uttankarai. (Taudumpully.) A little to the north-east of this village is a stone with an inscription, and to the south is another.

TALANATTAM; -21 miles south-west of Uttankarai. (Taulanuttum.) A quarter of a mile north-west of the village is an old ruined and deserted temple, said to have been built by the Cholas.

Tamarakoliyampatti;—12 miles south-south-west of Uttankarai, 5 miles north of Harur. Tun-murroolyem.) North-west of the village are two groups of dolmens of 100 and 50 respectively.

TAMBAL; -10 miles north-east of Uttankarai. An old Vishnu temple with inscriptions.

TENGIRIKŌTTAI;—19 miles south-south-west of Üttankarai and 6 miles south-east of Moradpoor Railway Station. (Tengericotta.) An ancient Vishnu temple, and a ruined fort. (Manual, 283.) A quarter of a mile east of the fort is a stone statue on which is an inscription.

Tirthamalai;—14 miles south-south-east of Uttankarai. (Teerleenullay.) An old Siva temple, with many inscriptions, on a very steep and lofty hill. There is a copper-plate grant in the temple.

(Manual, 278, &c.) At the temple at the base of the hill there is an inscription on a mandapam, and another on a carved statue.

Vadapatri;—11 miles south of Uttankarai. A mile east of the village, is an inscription on a stone, and a mile further on in the same direction is another.

VEDAKATTAMADUGU;—10 miles south-south-east of Uttankarai. (Vadacuttahmuddagoo.) Near a well in the street is an inscription. A quarter of a mile south of the village is a group of seventeen dolmens. Two and a half miles from the village is another group of seventeen dolmens.

VENKATĀPURAM;—8 miles east of Ūttankarai. South-west of the village is an inscription on a stone said to be "illegible."

VEPAMBATTI;—16 miles south of Uttankarai. Near the Pariah street and south of the village are stones with inscriptions. The first is a long one.

VEPANATTAM;—12 miles south of Uttankarai. Two inscriptions, one a little west of the village, the other half a mile to the south east.

SALEM TALUK.

AMARAGENDI;—15 miles west-north-west of Salem. (Aumarrageondy.) Two very old Siva temples; the larger of the two contains many inscriptions.

KÖVILVELLÄR;—24 miles north-west of Salem. A very old Siva temple dedicated to Mallikarjuna, with a number of inscriptions in Tamil and Grantha characters. A copper-plate belonging to the temple was, according to the temple authorities, thrown into the well for safety many years ago and still remains there.

NANGAPPALLI;—19 miles west-north-west of Salem. (Nungavelly.) Two old temples with many "illegible" inscriptions.

OMALÜR;—10 miles north-west of Salem. (Womaloor.) A very old Siva temple with many inscriptions. There is a fort here, said to date from a time anterior to the establishment of the Maisur dynasty about A.D. 1399. Some old silver coins are found here. (Colonel Congreve, in the Madras Journal for 1878, p. 156.) -

POTTIPUEAM;—12 miles north-west of Salem. An inscription on a stone in a field, said to be "unreadable." In the agrahāram of the village there is another inscription on a stone recording a private grant of land to a Brahman. Half a mile west of the village is a Vishnu temple in present use, with many inscriptions.

Salem (Sēlam).—The head-quarters of the district. A railway station. An old Siva temple, on one of the shrines of which are many inscriptions. In the portion of the town known as "Gugai" is a cave, by tradition the residence of a hermit. (Manual, 30.) There is a fort here and an old mahāl. In the Collector's office lies an old volume compiled by the first Collector of the district, containing copies of a number of sanads and translation of copper-plates. There is another by Mr. H. J. Stokes (C.S.) containing copies of several inscriptions. There is a Jaina image lying close to the river-bank in the town; and another between the church and the Collector's house. (See J.A.S.B., XIV, 766.)

Sons Papi;—28 miles west of Salem. An old Vishnu temple, and a fort. A mile and a half north of the village is a stone bearing an inscription in Telugu characters.

Taramangalam;—13 miles west-north-west of Salem. (Tauramungulum.) A very old Siva i imple, elaborately sculptured and containing many inscriptions. Some have been deciphered and are here noted.

1. On the north wall of the Mahāmandapam is an inscription which is said to record gifts of lands to the temple by a private party in the year of the Kaliyuga 4009, cyclic year Vibhara, in the third year of the reign of "Śrī Vīra Vasanta Rāya, the conqueror of Lankāpurī." The year corresponds with A.D. 908, and the king is made to commence his reign in A.D. 905. The inscription should be examined as it may prove of importance, but I am rather sceptical as to the powers of the residents of the village, or of my informant, to read the characters of an inscription really of that date.

2 On the south wall of the Mahāmandapam is an undated inscription mentioning repairs made by private parties.

3. First inscription on the eastern prakara. Dated Kaliyuga 4642 (A.D. 1541) during the reign of Achyutadeva Raya of Vijayanagar. Grant of lands by a private party to the temple.

4. Second inscription on the same. Undated. It records a gift of lands to the temple by a private party during the same reign.

5. Third inscription on the same. Dated Kaliyuga 4646 (A.D. 1545) during the reign of Sada-

śivadeva Raya of Vijayanagar. A grant of lands to the temple by private parties.

6. Fourth inscription on the same. Grant of land to the temple by the inhabitants of a certain village in the sixteenth year of the reign of "Tribhuvana Chakravartigal Śrī Sundara

7. On the wall of the temple of Dakshinamurti. Dated in the sixth year of the reign of "Tribhuvana Chakravartigal Melkondan Kongana Vīra Chola," recording gifts of land to

8. On the same. Dated in the twenty-seventh year of the reign of "Tribhuvana Chakravartigal" the temple by private parties. Śrī Kanaka Pandya Dēva," recording gifts of lands to the temple by private parties.

9. On the western prakara. An inscription dated in the twentieth year of the reign of "Tribhuvana Chakravartigal Śrī Bhōjan Vīra Rāman," recording gifts of lands to the

temple by a number of people, whose names occur in the grant.

10. On the northern prakara. First inscription, dated in the thirteenth year of the reign of "Tribhuvana Chakravarti Śrī Sundara Pandya Dēva," recording the gift of a tank, with some lands, to the temple by private parties.

11. On the same. Dated in the sixth year of the same reign, recording gifts of lands to the

temple by private parties.

12. On the same. Dated in the twentieth year of the reign of "Tribhuvana Chakravartigal Śri Bhōjan Vīra Rāman" (vide No. 9), recording gifts of lands to the temple.

13. On the same. Undated. Gifts of lands by the temple authorities to a certain Brahman for

conducting the temple service.

YELAVAMPATTI; -131 miles west of Salem. (Yaravumputty.) On a rock in this village is carved an inscription, which states that during the reign of Achyutadeva of Vijayanagar a man of the Mudali caste presented this village to the temple at Taramangalam. The date is not clear.

THE SHEVAROY HILLS.

On these hills, properly called Servaraya Malai, are a number of megalithic sepulchral monuments, dolmens. and the like. (Mr. Walhouse in J.R.A.S., VII, N.S. for 1875, p. 20.)

ATUR TALUK.

ALAGAPURAM ;-4 miles west of Atur. A cairn, unopened.

Arcator: —13 miles east by south of Atur. (Arricalor.) An old Siva temple, with many inscriptions on the prakara walls, said to be "illegible." The temple is sculptured.

ĀTŪR (Āttūr, written Ārrūr).—The taluk head-quarters. (Ahtoor.) In the taluk kacheri are three large stones bearing inscriptions, brought about ten years ago from Sokkanur and Aniyampatti villages. One mile south of the village there is a cairn, partly opened. The town was formerly called Anantagiri. North of the river is a large fort, the builder of which is said to have found an immense treasure of gold buried in seven iron pots. One of the pots is still preserved in the Vishnu temple in the fort. The fort walls are well built of stone: The fort dates from about the middle of the fifteenth century. It contains a palace building and two temples. (J.A.S.B., XIV, 764.)

BAILUR;-15 miles north-west of Atur. An old Siva temple, well sculptured. There are many copper-plate grants belonging to it in the possession of the Maisur Raja. Mr. LeFanu (District Manual,

88) gives the legends of the place.

ETTAPPŪR;—91 miles north-west of Atūr. (Yaetapoor pag.) Two old temples dedicated to Śiva and Vishnu; in the Šiva temple are many inscriptions. There is a copper-plate inscription in the town dated S.S. 1736 (A.D. 1714), recording a deed of sale in the reign of Dodda Krishna Udaiyar of Maisur (District Manual, 87.)

KALIYAMPATTI; -10 miles west of Atur. (Kulliamputty.) An old temple in ruins.

KALLANUTTAM; -11 mile north-east of Atur. (Cullaunuttom.) A number of dolmens.

KALPANGANUR; -4 miles west of Atur. A ruined temple, with inscriptions in Tamil characters.

Kariyarāmankövil; -11 miles north of Ātūr. (Kurria Ramen.) On a lofty hill is a temple much frequented by the Malayālis, in front of which is a stone bearing an inscription. A translation is given in the District Manual (p. 80), as well as a summary of the legends and curious customs of the place.

MANJANI; -4 miles south-east of Atur. (Munjinny.). On the top of a small hill is an ancient temple in ruins; in the village a cairn, unopened.

Миммарі;—11 miles east of Atūr. An old temple in ruins.

Periyari;-12 miles east of Atur. (Perryary.) An old ruined fort, and a Siva temple

Rāmanāyakkanpālaiyam;—31 miles north-west of Ātūr (Ramenaickenpolliam.) A stone with an inscription said to be "unreadable."

Tapaver;—9 miles south-east of Atur. (Taddhavoor.) A ruined temple dedicated to Siva, with some inscriptions said to be fairly legible. There is a copper-plate grant in the possession of one of the Brahman community of the village.

TALAVAPPATTI; —9 miles south-west of Atur. On the top of a small hill is an old temple in ruins. Three miles from the village are several cairns.

Tāmanampaṭṭi ;—13½ miles south-west of Atūr. (Tummumputty.) Two very old temples of Siva and Vishņu.

UDAYATTÜR ;-6 miles south-east of Atur. (Udiatoor.) A stone containing an inscription.

TIRUCHENGOD TALUK.

ANDIPĀLAIYAM; -3 miles south-west of Tiruchengod. An old Siva temple, with inscriptions.

ĀVANIPĒRŪR;—16 miles north of Tiruchengod. (Paroor.) An old ruined Siva temple, an old Muhammadan mosque, and a ruined fort.

DEVANANGURCHI; -3 miles west of Tiruchengod. (Davanacoorchy.) An old Siva temple, with inscriptions

Epangalsālai;—13 miles north-east of Tiruchengod. An old Siva temple, with an inscription in Grantha characters in the first gopura of the temple of the Aris

EDAPPĀDI;—14 miles north by west of Tiruchengod. (Yeddapaudy.) An old Siva temple.

KADAYAMPĒTŢA1;—14 miles north-east of Tiruchengod. An old Siva temple, with inscriptions.

KĀRUVĒPPANIPAŢŢĪ; -- 21 miles north-west of Tiruchengod (Kurroovapumputty.) An old Siva.

Kumāramangalam Mittā;—3 miles south-east of Tiruchengod. (Comauramungalum.) In the village of Sinnattambipālaiyam of this miltā is a Ganesa temple, with an inscription, said to be "unreadable."

Kumārapālaivam;—15 miles west by north of Tiruchengod: (Comarapolliam.) There is an old copper-plate grant here in the possession of the agrahāramdārs who, however, are very reticent regarding it.

Molipalia; -101 miles east of Tiruchengod. (Mooloopollium.) An old Vishnu temple, with

Oppaparri;—17 miles north-north-west of Tiruchengod. (Oddaputty.) An old temple, bearing inscriptions. There are also inscriptions on stones in some of the fields in the village. In the possession of a resident of the village is an undated copper-plate grant recording a gift of lands to the Brahmans

Palipālaiyam;—10½ miles west of Tiruchengod, on the bank of the Kaveri. (Pallipolliam.) There is a tall menhir near the travellers' bungalow, and, two miles along the road in a field on the right-hand side, a "closed cromlech and five cairns," the latter surrounded with stone circles. (Madras Journal for 1878, p. 153.)

Pulambatti;—20 miles north-north-west of Tiruchengod, and 61 miles north-west of Edappadia. (Poolaumputty.) An old Siva temple, with many inscriptions.

RAJAPALAIVAM; 5 miles north of Tiruchengod. An old Siva temple with inscriptions.

Sankagiridurgam;—8 miles north by west of Tiruchengod Railway Station. (Sunkegherry Droog.)
There is a fine hill-fort here, of no great antiquity, but strongly built, with long lines of fortification.
Also an ancient Siva temple on the hill, well sculptured and containing many inscriptions. An inscrip-

tion in Telugn behind the Keśavasvāmi temple is said to be "illegible;" and so is another, in Canarese, on the mandapam of the Isvara temple. Two inscription on stones planted in the fields of the town are similarly said to be "illegible." Colonel Congreve's paper in the Madras Journal for 1878 (p. 155) contains a notice of this place. He mentions a masjid, half way down the steps leading to the temple on the hill, standing at the entrance of a cavern. He is inclined to think that certain sculptured footprints to be seen there are of Buddhist origin. He states that "many ancient coins and arms have been dug up at different periods." (See also J.A.S.B., XIV, 768-9.)

SITTALANDUR; -5 miles south of Tiruchengod. There is a large Siva temple here, with many inscriptions.

Tiruchengode (Tiruchangodu).—The taluk head-quarters. (Tiruchengode.) There is a very ancient Siva temple here dedicated to Ardhanārīśvara, finely sculptured and containing many inscriptions. Five of these are as follows:—

(1.) On the north wall. A private document in which no king's name appears, recording repairs to the temple in S.S. 1541, cyclic year Siddhārti (A.D. 1619), by two men of the Kaundar

caste.

(2.) On the same wall. An inscription recording the gift of a village to the temple by "Kumara Muttu Tirumala Nāyakka," son of "Visvanātha Tirumala Nāyakka," in Ś.Ś. 1581 (A.D. 1659), during his father's reign.

(3.) & (4.) Two inscriptions in the sannidhi mandapam, mentioning repairs to the temple made by

private persons in S.S. 1522 and 1551 respectively (A.D. 1600 and 1629)

(5.) An inscription above the goddess on the ceiling of the garbhagriham. Undated. It records

gifts of lands to the temple by the agent of Narasimha Udaiyar.

Besides the above there are many "illegible" inscriptions. There is another large Siva temple at Tiruchengod dedicated to Kailāsanātheśvara, with many inscriptions. On the western gopura is an inscription which declares that in S.S. 1585 (A.D. 1663) Vijaya Ranga Chokkalinga Nāyakka of Madura built the gopura.

There is a śāsanam on two copper-plates in the possession of Šivarama Panditar, an inhabitant of Tiruchengod. It is dated in S.S. 1656 (A.D. 1734), and records gifts of lands to the temple on the hill

by Krishna Raja Udaiyar of Maisur.

VARAHŪRĀNPAŢŢI; —3 miles south-west of Tiruchengod. (Vurgoorumputty.) An old Vishnu temple.

Vellerivalli;—14 miles north-west of Tiruchengod and 9 miles north of "Erode" Railway Station. An ancient Vishnu temple in which is a copper-plate grant. There are two small temples containing a few inscriptions fairly legible.

NAMAKAL TALUK.

KAPILAMALAI; —14½ miles west-south-west of Namakal. (Kowvellamallay.) An old Siva temple with many inscriptions. The temple is well sculptured, and is surrounded by several fine mandapams erected by the Nayakka kings of Madura. There are two copper-plate grants in the temple. One is a private grant, dated in the year 4675 of the Kaliyuga (A.D. 1574), cyclic year Bhāva. It records the building of a mandapam by the villagers of Kapilamarai. The other grant records the gift of certain lands to the temple in the Kaliyuga year 4738, cyclic year Isvara (A.D. 1637) by Tirumala Nayakka of Madura

KARAIPOTTĀNĀR RIVER (THE), also called THE KARUVĀTTĀR;—running southwards through the taluk into the Kāverī. (Kararetaur.) On the shore of this river is said to have been an embankment which marked the boundary of the Pāndiya, Chola, and Kongu kingdoms. The name Karaipottānār means the "river that marked the boundary;" Karuvāttār; "salt-fish river." The word karuvādu is low Tamil almost in the nature of slang, and it seems probable that the name is corrupted by the common people from the former, which is the name by which the river is known in the Trichinopoly District.

Karkupi;—19 miles east-south-east of Namakal. (Caragoody.) An old Siva temple with many inscriptions in Tamil and Grantha characters.

Kunnamalai;—14 miles east of Namakal, 13 miles north of "Pogalore" Railway Station on the South Indian Railway. (Coonnamalay.) On a small hill is an eld Siva temple, with many inscriptions.

Moganur :- 12 miles south of Namakal. (Mogahnoor.) An old Sive temple.

Namakal (Nāmakkal).—The taluk head-quarters. (Namcul Droog.) There are two old Vishnu temples in Nāmakal, with inscriptions. One of the two temples—that dedicated to Narasimhasvāmi—has a copper-plate grant. The fort is built on the summit of a dazzling mass of gneiss about 300 feet high. There are a number of temples and sacred buildings and bathing-pools on and about the hill. The fort is very difficult of access, steps out in the rock facilitating the ascent. The upper fort, which contains several buildings, is excellently constructed and very strong, though its area is only about an acre and a half. Amongst these buildings is a temple of Vishnu with an inscription round it. The fort is said to have been constructed by a Polegar chief. (District Manual.)

Nañjai Epaivār;—10 miles south-west of Nāmakal and 5 miles north-east of "Pogalore" Railway Station on the South Indian Railway. (Yeddayaur.) There are two old Siva temples here, with many inscriptions.

NAYINĀMALAI; —8 miles north-north-east of Nāmakal. (Nainahmullay.) On the top of the hill is a very old Šiva temple with a number of inscriptions.

Pandamangalam;—13 miles west-south-west of Namakal and 4 miles north-west of "Pogalore" Railway Station. (Paundamungalam.) Two old temples of Siva and Vishnu, with inscriptions.

PARAMATTI;—9 miles west-south-west of Nāmakal. (Purramutty.) An old Siva temple with many inscriptions, and an old Vishnu temple. In the hamlet of Manurutti there is an old Siva temple with inscriptions.

PILLUR; -17 miles west of Namakal. An old Siva temple.

ŚENDAMANGALAM; — 7 miles north-east of Nāmakal. (Chaindamungalum.) Two old temples of Śiva and Vishnu.

Tāttaiyangārpēttai;—20 miles east-south-east of Nāmakal. (Thathengarpaittai.) An old Šiva temple.

Vallapūr;—16½ miles west by north of Namakal, on the Kollimalai Hills. (Vullapor.) In the neighbourhood of this place is the Arapalleśvarasvāmi temple, at the head of a great ravine opening from the central plateau basin towards the Toriyūr valley. It is called the "fish temple," a large number of tame fish being preserved here in a pool made by damming the river. They are fed daily to the sound of a bell. The temple is covered with inscriptions, according to one of which it dates from the year A.D. 1350.

Vassalūr;—12½ miles west by north of Nāmakal, on the Kollimalai Hills. (Wasseloor.) Near this place are a number of elaborately formed dolmens and sepulchral circles, which should be examined.

Yerumaipparti;—10 miles south-east of Nāmakal. (Yermaputty.) On a small temple near this village is an inscription recording the gift of some lands by a private party in S.S. 1574 (A.D. 1652) during the reign of Tirumala Nāyakka of Madura.

SOUTH ARCOT DISTRICT. AND PONDICHERRY

The early history of this district is probably the same as that of the whole of the Chola country. Of this little is as yet known, though a critical study of the numerous inscriptions which abound in the country will assuredly lead to much being made light that is now involved in darkness or obscurity. South Arcot seems to have been under the Chola sovereigns from the earliest period of their supremacy, though it is possible that portions of territory to the north fell into the hands of the Pallavas of Kañchī. For a sketch of the history of the Chola dynasty I may refer readers to the notes on the Tanjore District in this volume, and to the notice of the Cholas in Volume II. Since the thirteenth century South Arcot seems to have followed the fortunes of Tanjore. Towards the close of the fourteenth century we find inscriptions in South Arcot of four chiefs calling themselves Udaiyār. Their names are Bukkana and his son Kampana, Arayanna or Āryena and his son Vīrappanna. The latter seems to have been conquered by the Vijayanagar king Harihara, of whom we have an inscription in A.D. 1382. (Manual, p. 2.) The Vijayanagar Rāyaş held the country till a late date, though their power grew less and less after the crushing blow sustained by them at the hands of the Mussulmans in A.D. 1565. The district passed eventually into the hands of the latter power, and from them to the English. A great deal of the fighting between the French and English took place in South Arcot.

The hill-people of the Kalrayan Hills (District Manual, p. 374) seem to be an interesting race, as well as the Malaiyalis of the Sekkadi Jaghīr (Id., 387, &c.) It may be that the former are the representatives of the old Kurumbars. At any rate, their country is divided, as the Kurumbar country was, into nadus,

and they bury their dead.

TIRUVANNĀMALAI TALUK.

Ävūs;—11 miles south-east of Tiruvannāmalai, on the high road to Villupuram. (Our.) An old Siva temple with many inscriptions, said to be fairly legible. Copies of two have been forwarded:—

(1.) Grant of land to the temple by private parties in the thirty-second year of the reign of a king

whose name my correspondent could not decipher.

(2.) A private grant in S.S. 1393 (A.D. 1471), during the reign of Narasimhadeva of Vijaya-

It is curious that, while the Saka date of this last śāsanam is confirmed by the addition of the cyclic. year Vikrita, the year A.D. 1471 falls, according to the best authorities, in the reign of Praudhadeva, nineteen years before the commencement of the reign of Narasinha.

BHŪTAMANGALAM; -15 miles north-west of Tiruvannāmalai. Two old temples.

GANGAVARAM HILLS (THE).—East of the taluk, on the borders of the Tindivanam Taluk. A number of dolmens. (See Devanur of the Tiruköilür Taluk.)

Kallotru;—12 miles south of Tiruvannāmalai. (Kullotoo.) An old temple of a village goddess, with inscriptions.

Kanchi;—13 miles north-west of Tiruvannamalai. (Conjee.) Two old temples.

Kīrsangam;—26 miles west of Tiruvannāmalai on the Salem frontier. Two temples with a number of inscriptions. There is an old masjid here, too.

MALAI MUÑJANŬR;—15 miles south-west of Tiruvannamalai. (Malamunjanoor.) An old temple with inscriptions said to be "illegible."

MALIYANUR; -211 miles south-west of Tiruvannamalai. (Malyanoor.) A ruined fort.

MANIKKAL; -25 miles west-south-west of Tiruvannamalai. (Munniakull.) There is an inscription on a stone in the village, said to be "unreadable."

MEKKĀNŪB ;-14 miles north-east of Tiruvannāmalai. Two old temples.

MUDITANUE;—11 miles south-west of Tiruvannamalai. (Modenur.) In the southern hamlet of this village, near the huts of the Pariahs, is a stone with an inscription said to be apparently in the Tamil language, but "illegible."

Perungalattür;—16 miles south-south-west of Tiruvannamalai. (Parunganauthoor.) Some rude stone circles formed of large boulders, marking burial-places.

Śekkapi;—20 miles south-east of Tiruvannāmalai. This and forty-three other villages adjoining it form a jaghīr. (See the *District Manual*, p. 387, for an account of the Malaiyāli residents here.) At Śekkadi is an old Śiva temple with many inscriptions.

Śengama; —19 miles west-north-west of Tiruvannāmalai. (Chungamah.) Two old temples of Śiva and Vishnu as well as an old temple of Kālī. There are many inscriptions in these, but mostly "illegible." Copies of five inscriptions in the Śiva temple have, however, been sent. They are all in the garbhagriham.

(1.) A private grant in S.S. 1307 (A.D. 1385), during the reign of Vīrappanna Udaiyār, son of

Arayanna Udaiyar.

(2.) A private grant during a certain reign, but the king's name and the date are not clear.

(3.) Gift of the revenue of two villages to the temple in S.S. 1053 (A.D. 1131) by "Tribhuvana Chakravartigal Śrī Vīra Rājēndra Śōra Dēva." This should be examined, as the date given clashes with that which we get from other sources as regards this king's reign. The

date has probably been wrongly copied.

(4.) Grant of some lands to the temple by the same king in the same year. The document, however, ends with the words, Kal vetti koduttēn Karikāla Sōran, "I, Karikāla Chola, caused this stone to be engraved and gave it." This may be very important, as it tends to show that "Karikāla" was another name of Rājendra Chola. But the inscriptions must all be carefully studied.

(5.) Grant of lands to the temple by private parties in S.S. 1318 (A.D. 1396) during the same reign as that of No. 1. This seems to clash with the Vijayanagar inscription of Harihara of A.D. 1382, given in the *District Manual* (p. 2), unless Harihara, after his conquest,

allowed the local chief to retain his territory and honors.

SIVIYAMPĒȚȚAI;—13 miles south-west of Tiruvaṇṇāmalai. West of this village is a large bathing-tank, on the stones round which are a number of stone figures which, my informant states, are very old and very indecent. If they are the latter, I should say that they are comparatively modern. The information is, however, given for what it is worth.

Tānappāpi;—18 miles south-west of Tiruvannāmalai. (Taunapaudy.) Near the temple of the village-goddess is a stone fixed in the ground, bearing an "illegible" inscription.

TANDĀSAMPĒTŢAI;—91 miles west of Tiruvannāmalai. In the centre of the village is a stone fixed, bearing an "illegible" inscription.

Tiruvannamalai.—The taluk head-quarters, 57 miles north-west of Cuddalore. A very large Siva temple on a hill. It is dedicated to one of the five "Lingams of the Elements," this one being the "Fire-lingam." At the foot of the hill is another old temple with four handsome gopuras. The temple is elaborately sculptured and contains a number of inscriptions. There are said to be as many as 300, but I have copies of only 13. These are as follows:—

(1.) On the north side of the eastern gopuram. It records a gift of lands to the temple in the fourteenth year of the reign of "Tribhuvana Chakravartigal Śri Koppara———."

The rest is said to be "illegible." The king is probably the Chola, Koppara Keśarivarmā,

alias Kulottunga Chola I.

(2.) To the east of the thousand-pillared mandapam. Gift of ornaments to the temple in S.S. 1438 (A.D. 1516) by Krishnadeva Raya of Vijayanagar.

(3.) On a wall of the thousand-pillared mandapam. Hardly legible, but it seems to be a grant

in the same reign.

(4.) On another wall of the same. An undated inscription, simply describing the jewels of the temple.

(5.) On the same. An undated grant, recording gifts of lands by private parties to the temple.

(6.) On the back wall of the Ganc´sa temple. A gift of lands by a private party to a Brahman for the maintenance of temple service in the year Hevilambi, during the reign of Achyutadeva Maharaya of Vijayanagar. The date, then, is 1537 A.D.

(7.) On the south wall of the Vallal Raja Gopura. Grant of lands by private parties during the reign of a king whose name commences Vira Pratapa Deva. Neither his name nor the

date is clear.

(8.) Close to No. 7. Gift of jewels to the temple. Dated S.S. 1340 (A.D. 1418) cyclic year Vilambi, during the reign of "Vīra Vijaya Bhūpati." This may be the Vijayanagar. sovereign "Vīra Deva," otherwise called "Deva Rāja."

(9.) Next to No. 8. Gifte of lands to dancing women for temple service, during the reign of

Sadāśiva Rāya of Vijayanagar. The date is not clear.

(10.) On the north wall of the same gopura. Grant of lands and houses by a private party in S.S. 1353, Virodhikrit (A.D. 1431) during the reign of Deva Raya of Vijayanagar.

(11.) Next to No. 10. Gifts of lands for temple service in S.S. 1299 (A.D. 1377) when "Arayanna Rāya" was reigning. This is the chief or sovereign elsewhere called "Arayanna Udaiyār," or "Āryena Udaiyār."

(12.) Next to No. 11. An exchange of lands between some private parties during the reign

of Krishnadeva Rāya of Vijayanagar.

(13.) Next to No. 12. Gift of a lamp and some cattle to the temple by private parties, during the reign of Deva Rāya of Vijayanagar. The date is not clear.

There is a copper-plate grant in the temple recording gifts of lands by the Mahārāja of Maisūr,

Krishna Udaiyar, in S.S. 1736 (A.D. 1814).

There are eight old Muhammadan tombs in the town, and in the fields near a number of dolmens are to be seen. Tiruvannāmalai is better known to English readers as "Trinomalai," or, as Orme spells it, "Trinomalee." It was the scene of constant fighting during the French wars. (Manual, 436.)

VARAGUR; -7 miles south by west of Tiruvannāmalai. (Verayūr.) An inscribed nāgakal, south of the village.

VĒLŪR;—17½ miles south-west of Tiruvannāmalai. (Valoor.) A stone in the village bearing an inscription, said to be "unreadable." There is a ruined fort here, and an old temple.

Vettavalam;—12 miles east of Tiruvannāmalai. Two old temples.

TINDIVANAM TALUK.

ATTIPPAKKAM;—11 miles south-west of Tindivanam. Inscriptions on a stone in the backyard of a ryot of the village and on a slab in the bed of a tank.

AVALUE; —28 miles west-north-west of Tindivanam. (Outloor.) There is a large deserted temple near the village, on the walls of which are many inscriptions in old Tamil and Grantha characters.

CHĒVŪR; -9 miles west by south of Tindivanam. (Shewoor.) An old temple with inscriptions.

CHITTANÜR;—11 miles west of Tindivanam. An old Jaina temple of large size, with many inscriptions in Grantha characters. A stone car, said to have been brought by the English Government from Gingee fort, stands in front of the temple.

Datapubam;—10 miles north-west of Tindivanam. A ruined temple of considerable age, and another in use, containing inscriptions. There is a ruined fort near the village.

DEVANUE; -24 miles north-west of Tindivanam. A ruined temple with inscriptions.

EYIL;—24 miles west-north-west of Tindivanam. (Eile.) An old deserted Siva temple with two "illegible" inscriptions.

GINGER (Señji);—16 miles west of Tindivanam, 34 miles north-west of Pondicherry. A fine hill-fortress. Mr. Garstin describes the place in the District Manual (p. 411). He quotes a grant of the early Vijayanagar sovereign Harihara, dated in A.D. 1383 (Manual, p. 2) in which Gingee is mentioned as giving its name to a province; showing that even then it was a place of importance. It remained in the possession of Vijayanagar and the Nāyakkas till taken by the Mussulmans in the middle of the seventeenth century. (Manual, pp. 134-5.) Thirty years later it was captured by Sivājī, the Mahratta chief, but fell again into Muhammadan hands in A.D. 1698. It was taken by the French in A.D. 1750, and by the English in 1761.

The fortress consists of three strongly-fortified hills—the Rājagiri, the Krishnagiri, and the Chandrayan Durgam. The Rājagiri is about 500 or 600 feet high, and is almost impregnable, the only approach being defended by three strong lines of fortification, while the only entrance is by a wooden bridge over a deep natural chasm. Mr. Garstin attributes the principal work of fortification to the Vijayanagar kings, and he gives reaso 3 in support of his theory. There are several ruins of fine buildings inside the inner fort, two temples, the "Kalyāna mahāl," "gymkhāna," granaries, Idgah,

barracks, mandapans, &c., including a great tower of eight stories. Of curiosities on the hill Mr. Garstin mentions the great gun, the Raja's "bathing-stone" (a large slab of granite), and a well in a rock, where it is said that prisoners were thrown to die of starvation. South of the Rajagiri is a hill called "Chakli Durgam," also fortified, but separately. Near the "Arcot gate" of the Gingee fort is a stone with an inscription.

The storming of the fort by the French is graphically narrated in Orme's history. The fate of "Dēsing Raja" or "Tej Singh" of Gingee, who gallantly met his death fighting the Muhammadans, still forms the subject of a local poetical ballad. His wife burnt herself on his pyre, and it is said that the conqueror, the Navab Sādat 'Ulla Khān, built and named the town of "Rānipēttai" near Arcot in

her honor.

Colonel Foord, District Engineer, communicated to Government a Report on the Gingee forts, which was reprinted in the *Madras Journal* XVI, 348. Other papers relating to the subject are to be found in Public Works Consultation Minutes of 8th June and 12th October 1858.

Several of the handsomely-carved pillars of the temples on the Rajagiri were carried by the French

to Pondicherry, and are still to be seen there.

On the summit of a hill, a mile north of Gingee, called "Tirunathar Kunru" are twenty-four Jaina figures carved on the rock. (See Mēlaichēri, Singavaram, which are close by.)

KANGAVARAM;—19 miles west-north-west of Tindivanam. (Congoveram.) An old temple with many inscriptions.

Kidangal;—I mile south of Tindivanam: (Curungal Fort.) An old ruined fort. On the west side of the ditch is a nāgakal. There was a slab with an inscription on it in the village, but it was removed some time ago to the taluk kachēri at Tindivanam. There is an old temple here with inscriptions.

Kunyimēpu;—13 miles north of Pondicherry, on the sea-coast. (Gunemodi.) This place, under the name of "Conimere," was the site of an early English factory, the remains of which are still to be seen. It was abandoned on the purchase of Fort St. David from the Mahrattas. (Manual, p. 407.)

MELAICHER: ;—17½ miles west by north of Tindivanam, 2½ miles north-west of Gingee. (Mallacherry.). A ruined fort and palace said to have belonged to the Gingee chief. A temple with inscriptions. South of the village is a rock-cut temple on the top of a small hill.

MUKKAN;—15 miles north-west of Tindivanam. By the side of a tank at the foot of the hill near the above village are some stones with inscriptions.

MUNNUR;—13 miles east-south-east of Tindivaram. (Minnoeur.) A ruined temple as well as one in use. Both contain inscriptions.

OLAKKŪR; -16 miles north-west of Tindivanam. Railway Station. At the foot of a steep hill west of the village are several stones with inscriptions.

Perumander;—4 miles south-west of Tindivanam. (Perrymun.) Two Brahmanical and two Jain temples with inscriptions.

PERUMŪKAL;—6 miles east by south of Tindivanam. (Permacoil.) An isolated rock rising out of the plain, and having a temple on its summit. It was strongly fortified during the eighteenth century, and was the scene of much severe fighting between the French and the English. (J.A.S.B. XV, 208.)

Peruvalur; -26 miles north-west of Tindivanam. An old temple with inscriptions.

Sattambadi; -29 miles north-west of Tindivanam. An old temple with inscriptions.

Sемвери; —27 miles west of Tindivanam. ' A deserted temple with inscriptions in Grantha characters.

Singavaram;—17 miles west by north of Tindivanam, 11 miles west-north-west of Gingee. (Ranga-Swamy-malla.) An old Vishnu temple on a hill, held in great repute for sanctity. It is close to Mēlaichēri (q.v.), where there is a rock-cut temple. Part of this temple on the hill is similarly rock-cut, and is supposed to be of great antiquity. North of the Vishnu temple is another temple in ruins with many inscriptions.

Śiruvalūr;-10 miles south-west of Tindivanam. An old temple, with inscriptions.

TAYANUR; -23 miles west by north of Tindivanam. (Thiancor.) An old deserted Siva temple with many inscriptions.

TINDIVANAM.—The taluk head-quarters, 35 miles north by west of Cuddalore. An old temple with many inscriptions, said to be "illegible." The suburb of Giddangal was at one time well fortified. (Manual, 435.)

Tīvanūr; —6 miles west by north of Tindivanam. (Devunaor.) The temple on the side of the tank is considered very sacred. There is a ruined temple in the village.

Tonduk;—18 miles north-west of Tindivanam. Close to this village is a hill called *Panchanāthar-malai*, on which are three rock-cut caves, with carved stone couches or beds for sleeping, and a Buddhist or Jaina statue. It is fabled to have been the residence of the Pandavas. Other similar remains are to be seen on the hills north-west of Gingee.

Vīranāmūr;—15 miles north-west of Tindivanam. A temple with inscriptions in Grantha characters.

VILLUPURAM TALUK.

Anangur; -3 miles south-east of Villupuram. An old Vishnu temple with inscriptions.

ANNIYŪR;—15 miles north-west of Villupuram. Two old temples with a number of inscriptions. One inscription in the Siva temple is dated in S.S. 1482 (A.D. 1560), and records the grant of lands to the temple by Visvanātha Nāyakka of Madura, during the reign of Sadāsiva Rāya of Vijayanagar. Another, in the same temple, records a gift of lands to the temple by Krishna Rāya of Vijayanagar in S.S. 1442 (A.D. 1520). Two of the others bear the name of Achyutendra, or Achyuta Rāya of that dynasty, but nothing more can be made out of the very imperfect copies sent. The first-mentioned temple is said to have been built by a "king of Vellore."

ERUMBAI; -20 miles north-east of Villupuram. An old Siva temple with inscriptions.

KANDAMANGALAM;—13; miles east of Villupuram. Railway Station. An old Siva temple with inscriptions in Tamil and Nagari characters, said to be "unreadable."

KOLIYANÜR;—4 miles east-south-east of Villupuram. (Koilanur.) Three old temples with inscriptions. There is also a ruined Jain temple here.

Mandagapattu; -15 miles north-west of Villupuram. On a small hill is a rock-cut mandapam said to be well sculptured. It contains a shrine.

Panamalai:—16 miles north-west of Villupuram. An old Siva temple on a small hill.

Panayavaram; —8 miles north-east of Villupuram, 2 miles south-east of Vikravandi Railway Station. (Vicravandi.) An old Siva temple with good sculptures and some inscriptions.

PARAVIPURAM; -6 miles north-east of Villupuram. (Parevarum.) An old Siva temple with inscriptions,

Рекіматасний ;—12 miles north-west of Villupuram. An old Siva temple with inscriptions.

PERUMPĀKKAM;—4 miles west of Villupuram. An old Vishņu temple with inscriptions.

PÜRNASINGAPĀLATYAM;—9½ miles east of Villupuram. (Puransinipalayam.) About 3 miles south of this village is a colossal stone bull, elaborately sculptured.

PÜRÜR;—13 miles north-west of Villupuram. An old Siva temple.

TIRUVAKKARAI;—12½ miles east-north-east of Villupuram. An old Siva temple, with many inscriptions round the gopura. The temple is said to have been built by a "king of Vellore."

TIRUVAMUTTÜR; -3 miles north-west of Villupuram. An old Siva temple with inscriptions.

VALLAVANÜR;—6 miles east of Villupuram. Two old temples with inscriptions. In the hamlet of Komarakuppam are two others, similar.

Valudavür;—14 miles east by north of Villupuram. There is an old ruined fort here, said to have been the residence of one Maud Khān, the prime minister of a ruler of Gingee. It contains several subterranean cells. On the west side of the fort stand three stone figures, well sculptured and larger than life. They are said to represent Rāma, Lakshmana, and Sītā. In a field belonging to Abdulla Khān, a ryot of this village, is an inscription on a stone in Tamil characters.

VEpur;—11 miles north-north-east of Villupuram. (Yodur.) There is a Jain temple here, in present use.

VILLUPURAM.—The taluk head-quarters, 24 miles north-west of Cuddalore. Railway Station. (Belpur.) Two old temples with inscriptions. There are the ruins of a Jaina temple here, and two

mutilated images of the same religion close to the travellers' bungalow. (J.A.S.B. XIV, 760, where the place is called "Belpor.")

YERUMAYAVARAM; -14½ miles west-north west of Villupuram. (Yermagaveram.) An old Vishnu temple with inscriptions. In the hamlet of Brahmadesam there is a Siva temple with inscriptions.

PONDICHERRY.

Pondicherry (Puduvai, Puduchēri, Pulchēri).—The French settlement on the coast. It was first established in 1674, was captured by the Dutch 1693, and restored 1699. It was four times besieged by the English—the first time unsuccessfully—in 1748, 1761, 1778, and 1793. It was finally restored in 1816. In the Fort St. George Gazette of April 20, 1881 (Supplement, p. 1) is a statement of the results of sinking some Artesian wells at Pondicherry. From these it appears that in the case of one, at the Savana spinning mills "fragments of pottery and bricks" were found at a depth of nearly 150 feet below ground-level in a stratum of soil 190 metres thick. (Manual, 422, 430)

·KALLAKURCHI TALUK.

RAVUTTA NALLÜR;-16 miles north of Kallakurchi. (Ravetnelloor.) A ruined rock fort.

RISHIVANDYAM;—11 miles east-north-east of Kallakurchi. (Risshivandum.) An old Siva temple.

Sankarapuram; -15 miles north of Kallakurchi. An old ruined fort.

Tiruvarangam; -20 miles north-north-east of Kallakurchi (Tirvarungum.) An old Vishnu temple, with inscriptions.

Tyaga Durgam, or Tiagar Drūg;—8 miles east of Kallakurchi. (Tiagar.) A fortress on a rock, built by the French. It was at one time of great strength, with several lines of walls. There is a natural spring of water on the rock. There was considerable fighting here in the days of the French wars. Two large guns are lying amongst the ruins. (Manual, 433.)

VARĀNJARAM;—10 miles south-east of Kallakurchi. (Varaniaram.) A small but old Vishnu temple.

TIRUKOILŪR TALIIK.

AMUR;-12 miles south-east of Tirukoilur. An old Siva-temple.

ARUKANDALÜR;—I mile north-east of Tirukoilür. (Arracandalur P.) An ancient Siva temple with many inscriptions. The temple is elaborately sculptured and has a fine gopura. There are some rock-cut remains in the temple, consisting of three caves.

DĒVANŪR;—? miles north by east of Tirukoilur. A large group of dolmens and stone circles. Mr. Garstin (M.C.S.) opened a number of these, and furnished a paper to the *Indian Antiquary*, which was published in Vol. V, 159, and was followed by a paper by Mr. Walhouse on page 255 of the same volume. They contained terracotta sarcophagi and other pottery. Similar remains were found at Kollūr, 3 miles east of Dēvanūr, at Jambōdai, west of Tirukovilūr, and amongst the Gangavaram Hills, on the borders of the Tiruvaṇṇāmalai and Tiṇḍivanam Taluks.

EDAYA! ;-11 miles south-east of Tirukoilūr. An old Šiva temple.

ELLĀN/sūr;—16½ miles south of Tirukoilūr. (Yellanasur.) A very old Šiva temple with many inscriptions. Half a mile south of this village is another old temple. There is also an ancient Jain temple here.

GRAMAM;-15 miles south-east of Tirukoilūr. (Gramum.) An old Śiva temple.

Kollur; -3 miles from Tirukoilur, on the north bank of the Pennar. Dolmens. . (See Devanue.)

JAMBODAI.-West of Tirukoilur. Dolmens. (See Drvanur.)

MEYÜR; -6 miles south-east of Tirukoilur. (Mayur.) An old Siva temple.

Perividayar; -11 miles east of Tirukoilur. An old Siva temple with many inscriptions.

Sendamangalam;—19½ miles south-south-east of Tirukoilūr. (Chendamangalam.) An old Sivs temple, and a fort in ruins; the former contains many inscriptions.

SIDDHILINGAM; -61 miles south-east of Tirukoilūr. An old Siva temple with many inscriptions.

TAINUR; -4 miles north-north-east of Tirukoilur: North of this village, for a distance of two miles, are many dolmens.

Tirukoilūr (Tirukkovilūr).—The taluk head-quarters, 42 miles east-north-east of Cuddalore: (Tirukovaiur.) A large Vishnu temple, with many inscriptions. The temple is elaborately sculptured. There is also an old Muhammadan mosque here. In the bed of the Pennar, near Tirukoilūr, is a large boulder on which stands a temple. In the suburb of Kīrūr is an old Siva temple and near Kīrūr on the opposite side of the river is a deserted temple on a small hill. There is another temple, in use and dedicated to Siva, having a gopura of eight stories.

TIRUNĀMANALLŪR;—191 miles south-east of Tirukoilūr. An old Siva temple, with a number of inscriptions. Many are "illegible," but copies of eight have been sent me :-

(1.) Undated. A private grant of lands to the temple...

(2.) Undated. Grant of lands to the temple by Narasimhadeva. Only the year Vikrita is mentioned, and no genealogy is given, so that it is difficult to ascertain to what family the king belonged. In the reign of Narasimha of Vijayanagar, according to Dr. Burnell's Chronology, no year Vikrita occurred. The king assumes the titles of "Mahāmandalesvara" and "Mēdinīśvara."

(3.) Copy of part of a Chola inscription, in which the name of "Koneri Nanmai Kondan" appears.

(4.) Undated. A private grant of lands to the temple.

(5.) Undated. Grant of lands to the temple by "Koneri Nanmai Kondan" in the fifth year of his reign.

(6.) Undated. A private grant of lands to the temple during the reign of "Koneri Nanmai Kondan."

(7.) Undated. A private grant of lands to the temple. No king mentioned.

(8.) S.S. 1154 (A.D. 1232). An agreement entered into by the priests with the temple authorities as regards the temple service. No king is mentioned.

TIRUNARUNKULAM; -13 miles south-east of Tirukoilur. An old Siva temple, with several long inscriptions. There is also an old Jaina temple here. The Sthala Purana of the latter temple is with the Jain inhabitants.

TIRUPPĀLIPANDAL; -6 miles west-south-west of Tirukoilūr. (Tiruppalappandal.) An old Šiva temple.

TIRUVANNANALLÜR ;-13 miles south-east of Tirukoilür. (Tiruvananallur.) Two old temples, both well sculptured and containing several inscriptions.

ULUNDĀNDĀRKŌVIL; -25 miles south-east of Tirukoilur. An old temple with many inscriptions.

CUDDALORE TALUK.

CUDDALORE (Kūdalūru).-Head-quarters of the district, on the sea. There is no object of any interest here except the remains of the early English occupation, in the shape of some old buildings and tombstones and the remains of Fort St. David. The latter place was purchased from the Mahrattas in A.D. 1690. It was captured and destroyed by the French in 1758, but was recovered in 1760. It was again for three years in the hands of the French from 1782 to 1785. Cuddalore was formerly a Dutch possession. The old residence of the Governors, called the "Garden House," is worthy of a visit. It was built in 1738. The site of Fort St. David was called "Tegnapatam" or "Devipatnam" in the early days of the colony.

EYDANUR :- 10 miles north-west of Cuddalore. There is a large and old Siva temple here, with many inscriptions.

FORT ST. DAVID :- see CUDDALORE.

MANANTAVILANDAPUTTUR; -20 miles west of Cuddalore. An old Siva temple.

PANRUTTI;-15 miles west by north of Cuddalore. Railway Station. (Panurutti, Panroti.) An old Siva temple, with a fine gopura and an old mosque.

Tirthanagari;-12 miles south-south-west of Cuddalore. (Tirthanagari.) An old Siva temple, with a umber of inscriptions.

TIRUKANTHĒŚVARAM;—10 miles north-west of Cuddalore. (Tirakandeswaran.) An old Šiva temple.

TIRUPPADIRIPULIYUR; -4 miles north-west of Cuddalore. Railway Station. (Tirupapaliyur.) A

large and old Siva temple well-sculptured. There are many inscriptions in the temple.

Tiruvani;—14-miles west by north of Cuddalore. 1 mile south of "Panroti" Railway Station. Two old Siva temples with inscriptions, and an old Vishnu temple. One of the Siva temples has a

large gopura containing inscriptions.

Tiruvandipuram;—4½ miles west-north-west of Cuddalore. (Trivandipuram.) An old Vishnu temple, with many inscriptions in various characters, fairly legible. There is a very long one all round the outer wall of the inner court, as at Tanjore. In the hamlet of Tirumanikkuli there is a large Siva temple elaborately sculptured, said to date from the thirteenth century. It contains a number of inscriptions. At the eastern entrance to the vimāna enclosure is a band of engraved characters remarkably clear, about 18 inches broad by 15 yards long. On each side of the door the wall is covered with inscriptions. On the western wall of the vimāna, outside is a band of inscribed characters 18 inches broad and 20 yards long.

TYAGAVALLI;-11 miles south of Cuddalore. 'An old Siva temple.

VENGADĀMPĒŢŢAI;—16 miles south-west of Cuddalore. An old Vishnu temple, with inscriptions.

VRIDDHĀCHALAM TALUK.

GOPILAPURAM; -6 miles east-south-east of Vriddhachalam. An old Siva temple, with many inscriptions.

Кинатуби;—25 miles west-south-west of Vriddhachalam. An old Siva temple, with several inscriptions.

Mangalur; -20 miles west-south-west of Vriddhachalam. An old Siva temple.

NALLUE :- 12 miles north-west of Vriddhachalam. An old Siva temple, with inscriptions.

PANNADAM;—11 miles south-west of Vriddhachalam. (Panarum.) An old Siva temple, with inscriptions.

TIRUVĀDUTURAI;—13 miles south-west of Vriddhāchalamand 5 miles east of Tīttangudi. (Terruva-

tory.) An old Siva temple, with many inscriptions.

Tittanguni;—16 miles south-west of Vriddhāchalam. (Thittagudi.) A very old Siva temple, with a number of inscriptions round the walls of the garbhagriham, the four gopuras, and other parts of the temple. The temple is highly sculptured. In the hamlet of Vasishthapuram is another old Vishnu temple, with inscriptions.

TORUDŪR;—28 miles west-south-west of Vriddhāchalam. An old Siva temple, with a number of

inscriptions.

VRIDDHĀCHALAM.—The taluk head-quarters. On the banks of the Manimuktānadī is a very old Siva temple elaborately sculptured and containing many inscriptions. (Manual, p. 38.)

CHIDAMBARAM TALUK.

Chidambaram.—The taluk head-quarters. Railway Station. 21 miles south of Cuddalore. (Chellumbrum.) A very celebrated Siva temple containing one of the five "lingams of the elements" in Southern India. This one is the "air lingam," there being no image of any kind. The building covers an area of about 39 acres. Mr. Garstin gives a description of the place in the District Manual (p. 400). There are five principal halls or sabhas and two principal temples. The temple of Ganesa is said to contain the largest image of that deity in India. There being no stone in the immediate neighbourhood, all the stone for the temple must have been carried for at least 40 miles to the place, and the labor must have been stupendous. Native writings ascribe the construction of the principal buildings, if not the original temple, to Vīra Chola Rāya, the date of whose reign is placed at A.D. 927-977 and whom Mr. Garstin calls "Vijaya Rāya Aditya Varma," and to his grandson An Vari Deva in A.D 1004. But we want to know more about these Cholas and their dates before any thing definite can be settled on the point. Very little is known as yet previous to A.D. 1028. Mr.

Fergusson (Indian and Eastern Architecture, p. 350,) thinks it possible that the inner enclosure may be as old as the tenth century. He ascribes the temple of Parrati north of the bathing pool to the fourteenth or fifteenth century, as well as the great gopuras and the outer prakara. The thousandpillared mandapam was built between 1595 and 1685 A.D. (Madras Journal, XX, 15). An outer prakara was projected but never completed. The oldest thing in the temple, and also the most beautiful, is a small shrine in the innermost enclosure "with a little porch of two pillars, about 6 feet high, but resting on a stylobate ornamented with dancing figures, more graceful and more elegantly executed than any other of their class, so far as I know, in Southern India. At the sides are wheels and horses, the whole being intended to represent a car as is frequently the case in these temples." (Mr. Fergusson.) The porch of the temple of Pārvatī is considered by Mr. Fergusson to be singularly elegant. There is an unfinished hall close to the temple of Pārvatī, of which the lower member remains. The roof is supported on a number of square highly-sculptured pillars, similar to some in the "Vittalasvāmi mandapam" at Vijayanagar, and in the "Agneya mandapam" of the outer prakara of the temple in the Vellore Fort. There are a number of inscriptions, which await decipherment, round the four towers, the prakara walls, and other places. Dr. Burnell has deciphered one which relates the conquest by Rajendra Chola of the Pandiyans, their king being Vîra Pandiya, son of Vikrama Pandiya. This took place about the year

There is an old Vishnu temple in the town, with an inscription on the dhvaja stambha. In the Siva temple are some copper-plate grants. In the Santarmatham is a copper-plate inscription.

Powro Novo;—14 miles south of Cuddalore, 7 miles north-east of Chidambaram. Railway Station. A Portuguese settlement of the sixteenth century. English settlement in 1683. Plundered by Haidar 1780. It was twice captured by the French, and was finally restored to England in 1785. (Manual, 430.)

ŚIVAPURĪ; -3 miles south-east of Chidambaram. An ancient Śiva temple, with a huge nandi-

Śrīmushnam;—20 miles west of Chidambaram. (Strimustrum.) An old Vishnu temple. Considered next to that at Śrīrangam for sanctity. The main part of the building was built by a Nāyakka of Tanjore. "The temple has some very fine carvings in it, in a black stone, probably trap. Among them are some well executed figures said to represent Achuthappa Naik and his three brothers." (Manual, p. 32.) There is an inscription on one of the walls in Telugu, dated Ś.Ś. 1505 (A.D 1583) recording a private grant to the temple in the reign of Śrī Ranga Rāya Deva of Vijayanagar, then living at Pennakonda.

THE COIMBATORE DISTRICT.

Historically this district may be coupled with Salem, and what has been written about the latter applies, so far as we yet know, to the former. There are a large number of inscriptions in Coimbatore, and these must be worked out before we can stand on any very safe ground. Meanwhile I would refer readers to the historical summary by the Reverend T. Foulkes, forming Chapter I of Mr. LeFanu's Salem District Manual.

Rude stone monuments abound in the district, especially to the west and north, or on the slopes of the more mountainous tracts. The Moyar valley is rich with them. Virakals, too, are very numerous. A paper by Mr. Walhouse on the pottery discovered in the ancient tombs will be found in *Indian Antiquary*

IV, 12, and a note on the same in VII, 27, by H. H. the Maharaja of Travancore.

It is evident that there was at one time a very considerable commerce between the inhabitants of this district and the Romans, for there have been numerous finds of Roman coins made here. Mr. Walhouse (Ind. Ant. V, 237) thinks that this was in a great measure due to the beryl mine at Padiyūr in the Dhārāpuram Taluk; for the Romans set great store by the beryl, and Pliny declares that all the best beryls came from India. Mr. Walhouse states that Padiyūr is the only known locality in India where the beryl is found. Notices regarding the Roman coins will be found in Ind. Ant. II, 241; IV, 302; V, 237; VI, 215; Madras Journal XIII, 212, Sir Walter Elliot's "Numismatic Gleanings," published in the Madras Journal XIX, 220; XX, 75; and J.A.S.B., VII, 346. There are probably many other works to which reference might be made, but the above will suffice. It is probable that the Care of Ptolemy were the inhabitants of this district (Cheras?), with capital at Karūr (Carura).

Jainism was at one time very prevalent; but as yet, with one doubtful exception, I have found no

trace of Buddhism.

Coimbatore has suffered severely from being the fighting-ground of various races and families of kings in all ages, and there are a large number of ruined forts, and relics of battles, in the district.

Mr. Fraser, District Engineer, communicated to the Chief Engineer, in 1859, a valuable paper on antiquities in Coimbatore, which is reprinted in the Madras Journal (VI, 112-122).

KOLLEGĀL TALUK.

ĀLAMBĀDI;—10 miles north-east of Kollēgāl. An old Šiva temple in ruins. It is well sculp ed. The temple is said to have been wrecked by the Muhammadans. There is also an old fort here: In the bed of the Kāverī, close by, is a remarkable rock called "The Smoking Rock" (Hogenukallu), for a notice of which see under Malical, in the Dharmapuri Taluk of the Salem District.

BASTĪPURAM;—1 mile south of Kollēgāl. This place was formerly a Jain town, but it is now deserted. There is a Jaina image here. The stones of the old Jain temple were utilized in building

the bridge over the Kaveri at Sivansamudram.

Kollēgālam).—The taluk head-quarters. (Kollēkalam.) An old Šiva temple well sculptured and containing inscriptions. There is a copper-plate grant in the town in the possession of Singamayyangār. A Karanam. It records a gift of land to his ancestors by Krishna Rāja Udaiyār of Maisūr in S.S. 1682 (A.D. 1760). There was a fort here, but it is greatly demolished. (Buchanan I, 405.)

MARTAHALLI; -28 miles east-south-east of Kollegal. (Marattalli.) An old ruined fort.

NALLUB; -30 miles south-east of Kollegal, on the border of the taluk. (Nulloor.) An old ruined fort.

SATTEGĀLAM;—7 miles north by east of Kollegal. (Sutticaul.) A very old and well sculptured Siva temple with inscriptions; also an old fort.

SENGAPPADI; -42 miles east by south of Kollegal. (Chengapaddy.) An old ruined fort.

Singanalur.; -71 miles east of Kollegal. (Singanalur.) An old ruined fort. (Buchanan I, 412.)

. Sivansamudram;—9 miles north-east of Kollegal, on the Kaveri. (Shiranasundrum.) Ruins of an ancient city, which was once of great importance. Being deserted, the place became entirely overgrown

with forest till, in the year 1818, Rāmasvāmi Mudaliyār, being granted the island as a Jāghīr, cleared the country to a great extent and built bridges over the river to the island. The island lies between the two great falls of the Kāverī, which are well worthy of a visit from their size and grandeur. Rāmasvāmi Mudaliyār communicated to the *Madras Journal* (I, 83) a highly interesting paper on his experiences, and the ancient traditions of the place. He writes: "I first visited the island in the year 1805, in attendance on Colonel Wilks, then British Resident at the Court of Mysore; and it was at that time the abode of tigers and other wild beasts, the jungle being almost impenetrable, and all the buildings were in a state of utter ruin." Two plans are annexed, showing the condition of the island in 1818 and in 1830.

It appears to have been a strongly fortified city with three separate lines of fortifications. Inside were palaces and temples. According to tradition the original founder of the temple of Someśvarasvāmi and the city generally was Tira Cholarāyan, king of Kerala. He also erected the temple of Rangasvāmi. His son, Vishnuvardhana, and grandson, Śrī Ranga Rāya, succeeded him and lived on the island. After the death of the last of these the place was deserted for a time till Gangarāya, a petty chief of a place in Maisūr, restored the place. Ganga Rāya, it is said, committed suicide in the falls, after a reign of 60 years, and was succeeded by his brother, Nonachi Ganga Rāya. This latter chief increased his territories in Maisūr and gave his daughter in marriage to Achyuta Rāya, a local chief. He reigned 40 years. His son, who succeeded him, was dethroned by Achyuta Rāya, after a twelve years' siege carried on with great determination. After a most gallant defence the chief of the island, it is said, blew himself and his palace into the air, and the victor marched in. A Sardār of Achyuta's held the place for fifteen years, after which it went into the possession of the reigning family of Maisūr. (Buchanan's account of the place in 1800 is very interesting; see his Vol. I, 406.) Both the temples are elaborately sculptured and contain inscriptions not as yet deciphered. The stones of an old Jain temple were used for building the bridge over the Kāverī. There is a large mosque in the fown.

UJIPURAM;—18 miles east-south-east of Kollegal, and 5 miles north-west of Ramapuram Bungalow. (Ujjapuram.) An old ruined fort.

BHAVĀNĪ TALUK.

ĀNDIYŪR;—12 miles north-west of Bhavānī. An old Śiva temple finely sculptured, with inscriptions on the walls. One of them, in Tamil and Grantha characters, records the gift of lands to the temple by private parties. It is undated. There is also an old fort here.

ĀPPAKKUDAL;—7½ miles west by north of Bhavānī. (Appugudul.) An old Siva temple, well sculptured, containing inscriptions. There is also a copper-plate grant in the temple.

Bhavānī.—The taluk head-quarters, 7 miles north-north-east of Erode Railway Station. (Bovani-kudal.) At the confluence of the Bhavānī and the Kāverī rivers is an ancient Siva temple, well sculptured, with inscriptions. There is also an old fort of which the walls are still standing. (Madras Journal XXII, 112 Buchanan I, 429.)

Jambai ;-4 miles north-west of Bhavani. (Sembe.) An old Siva temple, with inscriptions.

Kāverīpuram;—34 miles north by east of Bhavānī, on the banks of the Kāverī. (Caceripurām.) There is an old well-sculptured Siva temple here with many inscriptions; also a ruined fort.

Pālamalai;—24 miles north by east of Bhayānī. (Palamulla). There is an old Siva temple here on a small hill.

Sambarli ,-32 miles north of Bhavani. An old Siva temple and a fort.

SATYAMANGALAM TALUK.

ATTILTURAL;—26 miles west by north of Satyamangalam. (Atthilhora.) A fort built for the defence of the valley of the Mōyār on a lofty isolated hill about 1,500 feet high. The fort was very strong, and almost inaccessible.

DANĀYAKKANKŌTŢAI;—12 miles west-south-west of Satyamangalam. (Danayakkan Kottei.) An old ruined fort with a Siva temple. (Buchanan I, 460.)

GAJALHATTI;-16 miles west by north of Satyamangalam. (Gajelhatti.) Ruins of an old fort.

GUTTIVĂLATTŪR;-14 miles north-north-east of Satyamangalam. (Gootialutoor.) This is a viliage

in the Javadi Hills. Near it is an old ruined fort containing a Vishnu temple; at the village is another old fort with a temple in ruins.

Kānitippankontai;-19 miles north-west of Satyamangalam. An old ruined fort.

Kaniyampālaiyam;—15 miles west-south-west of Satyamangalam. (Kunneanpaleyam.) A stone inscription in Canarese.

Kontvēri;—4½ miles east-south-east of Satyamangalam. (Chinna Kodeveli.) On the anicut across the Bhavani river is a stone inscription in Canarese.

NIGAMAN; -3 miles west of Satyamangalam. An old Siva temple.

PARAVAKKĀLIPĀLAIYAM;—17 miles south-east of Satyamangalam. A dolmen.

Perundalayūr;—20 miles north-east of Satyamangalam. An old Šiva temple with many inscriptions on the walls. One of these is dated "in the twenty-third year of Sundara Pandiya Devar's reign," the rest being reported "illegible." There is a Canarese copper-plate grant in the temple recording gifts of lands by Krishna Rāja Udaiyār of Maisūr.

RANGASVĀMI PEAK;—17 miles west by south of Satyamangalam. A mountain of the Nīlgiri range, in the limits of this taluk. (Rangasawmi Peak.) A Vishnu temple, much resorted to by the hill tribes, containing some inscriptions.

Satyamangalam.—The taluk head-quarters, 40 miles north-north-west of Coimbatore, on the Bhavānī river. (Sattiyamangalam.) Two ancient temples of Šiva and Vishņu. There is another old Šiva temple in the hamlet of Kōṭṭuvīrampālaiyam. There is an old mud fort in Satyamangalam, said to have been built by the son-in-law of Tirumala Nāyakka of Madura. (Buchanan I, 455.)

ŚENGALARAI;—14 miles east of Satyamangalam. In the Śiva temple there is a copper-plate sāsanam recording a grant by Krishna Rāja Ūdaiyār of Maisūr.

Śiruvālūr;—17 miles south-east of Satyamangalam. (Servallur.) An old Vishnu temple with an inscription mentioning repairs to the temple.

TALAMALAIKÕTTAI;—17 miles west-north-west of Satyamangalam. (Tallamalla.) There is an old ruined fort here, and another at Hanuma Malai, 5 miles north of Talamalai.

Vellankövil;—18½ miles south-east of Satyamangalam. (Vellancovil.) A stone inscription in Tamil on a slab in the wall of a matham.

ERODE TALUK.

ERODE.—The taluk head-quarters. Railway Station. (Yirodu.) There are two old temples here, one dedicated to Vishnu and the other to Siva. In both of these are many inscriptions in old Tamil and Grantha characters.

Inscriptions in the Siva temple :-

(1.) Grant of lands in S.S. 1262 (A.D. 1340) by "Vallal Raja." (I think there must be an error' somewhere in the copy, either of date or name.)

(2.) Grant of lands to the temple in the fourth year of the reign of "Kōvīrāja Kešarivarma Tribhuvana Chakravartigal," i.e., Kulottunga Chola I (A.D. 1068).

The dates S.S. 1501, 1433, 1426 (A.D. 1579, 1511, 1504) occur in copies of three other inscriptions. The other inscriptions are said to the "illegible."

Inscriptions at the Vishnu temple:-

(1.) Grant of lands to the temple in the tenth year of the reign of "Kōvīrāja Keśarivarma Tribhuvana Chakravartigal," i.e., Kulottunga Chola I (A.D. 1074).

(2.) An inscription dated S.S. 1449 (A.D. 1527). The rest are "illegible."

Erode was at one time fortified, the two temples standing within the fort walls. (J.A.S.B. XIV, 770.)

Kodumudi.—A Railway Station, 201 miles south-south-east of Erode on the Kaveri. (Codumudy.) An ancient Siva temple, well-sculptured.

NALLAMPATTI;—6 miles north-north-west of Perundurai. Close to this village is a great cairn cemetery with numbers of dolmens and stone circles. Mr. Walhouse (J.R.A.S., N.S., VII, 1875) gives a graphic description of the place and its remains.

PERUNDURAI;—A Railway Station, 10½ miles west-south-west of Erode. (Peranturei.) An old Vishnu temple. In the village of Vijayamangalam adjoining Perundurai is an old ruined Jaina temple, containing a number of sculptures, which, from the only description of them I have seen (Madras Journal for 1878, 152), must be very largely Brahmanical.

SARKĀR-YĒRIPĀLAIYAM;—3 miles south of Ūttukuri (Wutkalee) Railway Station and 24 miles south-west of Erode. An old Siva temple with inscriptions. One of them is dated S.S. 1421 (A.D. 1499).

COIMBATORE TALUK.

Annur;—19 miles north-north-east of Coimbatore, on the road to Satyamangalam. An ancient Siva temple with inscriptions. The place was once fortified and the old mounds can still be traced. There is a sculptured slab with two figures, said to be the effigies of the founder of the temple and his wife, "the man attired as a warrior, with a sword suspended by a belt from his waist." Several other virakals are to be seen in various places. (Madras Journal for 1878, p. 151.)

Bōpumāmbatīti;—10 miles west of Coimbatore. There are two temples in this village, said to have been originally "Buddhist" temples, though this seems highly improbable. They contain inscriptions said to be "unreadable." There are also the ruins of an old fort. Three miles west of the village, on a stone in a field, is an "illegible" inscription.

Coimbatore.—Head-quarters of the district. A palace, said to have been built by Tīpu Sultān, was utilized by Government as a kachēri. It is a terraced massive building with open quadrangles. The large masjid is also said to have been erected by Tīpu. Buchanan gives an account of the Hindu chiefs of Coimbatore (I, 464). (See also J.A.S.B. XIV, 774.)

Kallumadai; -3 miles east of Coimbatore. (Kullymaday.) An old urn-burial-place.

KĀRĀMAŅAI;—A Railway Station, 17 miles north of Coimbatore. (Kāramade.) There is an old Vishņu temple here. On the right-hand side of the Railway between Gūdalūr and Kārāmadai Railway Stations, between the 322nd and 323rd mile-stones, are several large circles of rough boulders on pieces of waste and partly cultivated lands.

Kövilpālaiyam, or Sarkār Śāmakkulam;—12 miles north by east of Coimbatore. (Shaumacolum.) An old Šiva temple with many inscriptions. A ruined fort in Köṭṭai Pāļaiyam, a hamlet.

MĒṭṭṭupāṭaiyam;—22 miles north of Coimbatore. Railway Station. (Mettipollium.) There are more than 100 dolmens in the fields round this place.

MUTTUKŌNĀMPĀĻAIVAM;—5½ miles south-east of Coimbatore. (Moottukonampoll.) On the road from Coimbatore to Pollāchi, almost at the 6th mile-stone, there is a small kistvaen.

PANAPPĀLAIYAM; -161 miles north-north-west of Coimbatore. (Punnapolliam.) A dolmen.

Perür ;-3 miles south-west of Coimbatore. (Payrur.) A richly carved temple about 200 years old. built round a small but far older shrine, dating from the days of the Cholas. There are a few inscriptions in the temple. One of these, on the north-west corner of the garbhagriham, is dated in Kaliyuga 4734 (A.D. 1633), and records a private grant of lands to the temple. Next to this is a much older inscription of the twenty-seventh year of the reign of "Vikrama Sora Deva." This, according to Dr. Burnell's chronology, must be the second Vikrama, as the first only reigned for 15 years; and the date will be early in the thirteenth century. But it seems pretty certain that this portion of the Coimbatore province was then under the Hoyisala Ballalas. In several other inscriptions mention is made of Koneri Nanmaikondan Sundara Pandiya, whom I conjecture to have been identical with Kulottunga Chola I (see the inscriptions in the temple at TANJORE and other places). The modern portion of the temple is richly sculptured, but in a coarse and clumsy fashion in a rough material. The compound pillars and several other portions of it are apparently designed in imitation of those at Vellore, but the decadence in art is lamentable to witness. For this reason the effect is greatly disappointing, though doubtless the labor bestowed on the building was immense. Everything about it strikes the visitor as pretentious, vulgar, and ungraceful. (Mr. Fergusson's Indian and Eastern Architecture, 370, 372; Buchanan, I, 464; J.A.S.B. XIV, 774.) The dhvaja stambha outside the temple is a fine monolith. The priests of the temple, who seem to have given up the absurd exaggerations with which they deceived Buchanan (who was told that the temple was 3,000 years old), declare that the builder of the principal portion of the temple was Alakadri Nayudu, brother-in-law of Tirumala Nayudu of Madura

All about the temple, the streets, and the roadsides are a number of stone figures, &c., some evidently of great age. There are several vīrakals, the sculpture of which strongly recals to mind the figures on the sculptured dolmens of the Nīlagiri Hills.

SARKĀR ŚĀMAKKUĻAM;—see KŌVILPĀĻAIYAM.

Vellalür;—4½ miles east-south-east of Coimbatore. In May 1842 an earthen pot was dug up at this place which contained 522 Roman silver denarii, chiefly of Tiberius and Augustus, with a few of Caligula and Claudius. A descriptive note and list of these will be found in Madras Journal XIII, 212.

PALLADAM TALUK.

ĀLATTŪR;—22 miles north by west of Palladam. (Aluttur.) In Mondipālaiyam, a hamlet of this village, is an ancient Vishņu temple.

Avanāsi;—13 miles north of Palladam. (Avinasi.) There is an old Si a temple here, with inscrip-

tions. Three of these are as follows:-

(1.) On a stone standing in front of the temple. Canarese. Records some repairs made to the temple by private parties in S.S. 1678 (A.D. 1756) during the reign of Krishna Rāja Udaiyār of Maisūr, whose power was then at a very low ebb.

(2.) A private grant of money to the temple by some merchants during the reign of Vīra Chikka

Rāya Udaiyār, son of Vīra Nañja Rāya Udaiyār of Maisūr.

(3.) A private grant of money by some merchants during the reign of Vīra Nañja Rāya Udaiyār. In the *Indian Antiquary* for October 1875 (Vol. IV, 302) Mr. Walhouse gives a description and drawing of a handsome bronze jug found at this place, which, it is asserted, was once the site of a great city now entirely destroyed. Two other bronze articles were found at the same time, close to the jug.

In the outer porch of the Siva temple are two stone images of alligators, each vomiting forth a child, regarding which the priests have a legend. There is a deep pit in the village, "whence the materials of a subterranean vault consisting of large slabs were removed, some of which are lying about the mouth of the hole." There are a number of dolmens in the neighbourhood. (Madras Journal for 1878, p. 151). The bridge over the river is built in the old Hindu style as seen at Vijayanagar, on stone pillars sunk in the bed of the river with slabs resting on them. The nandi at the Siva temple is of colossal size. (J.A.S.B. XIV, 772.)

AVANĀSIPPĀLAIVAM;—10 miles east by south of Palladam. (Avanashypolliam.) In the hamlet of Koduvāy is an old Siva temple with inscriptions. One of them is dated in the Kaliyuga 4835 (A.D. 1734). There is also a Vishnu temple in the same hamlet with many inscriptions. One of the latter, on the north wall of the temple, is dated in S.S. 1411 (A.D. 1489), and records an agreement by private people for the performance of temple service. In the hamlet of Puduppālaiyam is another old Siva temple with several inscriptions.

KANDIYANKÖVIL; -13 miles east of Palladam. There are twenty-seven cairns, covered with earth,

in fields bearing the Survey Nos. 288, 301, 317, 408, and 579.

Kaniyāmūnpi;—10 miles north-east of Palladam. There are more than sixty dolmens in this village. Kanippalli;—18½ miles north-north-west of Palladam. (Kanjappalli.) There are five cairns here, in fields bearing the Survey Nos. 330, 350, 356, 358, and 378.

MANGALAM; -7 miles north of Palladam. (Mungalum.) A mile east of this village are several dolmens and stone circles, some of which remain unopened.

MUTTANAMPĀĻAIYAM;—10½ miles north-east of Palladam. (Molempolliam.) There are twenty dolmens in the middle of the field which bears the Survey No. 330-B.

Napuvacheri; -21 miles north-east of Avanasi. An old Siva temple with inscriptions.

Perungarunarpālaivam;—11 miles south of Avanāsi and 12 miles north of Palladam. (Perriacurna-poll^m.) An ancient Siva temple, with inscriptions in Tamil.

Pudarasal; -8; miles south-east of Palladam. (Pootterchel.) A Siva temple with some old Tamil inscriptions.

Sāvadipālaivam;—5½ miles south of Palladam. (Chavidypoll.) On the road from Palladam to Udamalpēt near the sixth mile-stone are a dolmen and a stone circle. A large hoard of punch-mark coins was found here, in a dolmen, in 1807. (Sir Walter Elliot's "Numismatic Gleanings," No. 1, published in Vol. III, New Series, of the Madras Journal, with two plates of illustrations.)

ŚĒYŪR;—17 miles north of Palladam. (Sevar.) Two old Siva temples with inscriptions.

Šūlūr;—11 miles west by north of Palladam. (Shoolur.) On the large chattram here is a Tamil inscription dated Ś.Ś. 1683 (A.D. 1761), which states that one Mādaya Rāja of Coimbatore built it during the reign of Krishna Rāja Udaiyār of Maisūr. On a stone in the field bearing Survey No. 307 is an inscription in Tamil said to be "unreadable."

Tirumuruganpūndi;—4½ miles north-north-west of Tiruppūr Railway Station ("Avenashy Road") and 12 miles north by east of Palladam. (Tremalamhoondy.) There are two temples here, each bearing inscriptions.

VĒLANPĀĻAIYAM;—10 miles north by east of Palladam. (Valumpolliam). Seventeen dolmens, ten in fields bearing Survey Nos. 348 and 349, and seven in field No. 527.

DHĀRĀPURAM TALUK.

ĀLAMBĀDI;—4 miles north of Kāngayam, 22 miles north of Dhārāpuram. An old Śiva temple. There is a dolmen near the village.

Arasanpālaivam;—21½ miles north of Dhārāpuram. (Arrasumpolliam.) A Šiva temple, with inscriptions.

ĀRUTORUVU;—5 miles south of Kāngayam. Two old temples of Šiva and Vishņu, the former of which contains many inscriptions said to be "unreadable." In the middle of the village is a stone fixed in the ground bearing an inscription.

DHĀRĀPURAM.—The taluk head-quarters. (Darapooram.) An old Siva temple, with inscriptions. In the suburb of Kolañjivādi is another old Siva temple, also bearing inscriptions.

Ganapadypolliam.) An old Siva temple, with inscriptions.

Kapivūr;—16 miles north of Dharapuram. (Caudiur.) A Subrahmanya temple, with inscriptions, and with an elaborately sculptured mandapam. Also a very old Siva temple, with inscriptions. Near the village is a dolmen.

Kāngayam;—18 miles north of Dhārāpuram. (Kangyam.) At a distance of three-quarters of a mile to the south of this town is a large Siva temple. On the north and east walls, as well as on a stone fixed outside, are inscriptions. A mile from Kāngayam on the road to Karūr is a dolmen.

KARUKKANPĀĻAIVAM;—15 miles north-west of Dhārāpuram. An old Šiva temple, with inscriptions:

Kāṭṭāṅgāṇi;—10 miles north-west of Kāṅgayam and 26 miles north by west of Dhārāpuram. (Cutthon Conny.) Two old temples of Siva and Vishnu. In the latter are some inscriptions?

Kīranūr;—5 miles north by west of Kāṅgayam and 24 miles north of Dhārāpuram. (Keernur.)
Two old temples. The temple of Vishnu contains many inscriptions.

Komarapālaiyam;—16 miles east of Dhārāpuram. (Comarpolliam.) Two temples dedicated to Ganesa and Šiva, with inscriptions, said to be "unreadable." A dolmen.

Коттания;—8 miles north-north-east of Dharapuram. (Cottenur.) An old Siva temple, with inscriptions.

Мамварі ;—10 miles north-north-east of Dharapuram. (Maumbaddy.) A dolmen.

Mangalappatti;—13 miles east of Kängayam and 24 miles north-east of Dharapuram. (Munglaputty.) A dolmen.

MARUTURAI;-12 miles north-east of Kangayam. An old Siva temple.

MĒLMUGAM;—10 miles north-west of Dhārāpuram. An old Śiva temple, with inscriptions.

METTUPĀLAIVAM;—25 miles north of Dhārāpuram. To the west of the village temple is a stone fixed in the ground bearing an inscription.

MUTTÜR; -12 miles north-east of Kāngayam and 25 miles north-north-east of Dhārāpuram. (Mootur.) A very old Śiva temple in ruins. There are inscriptions on the walls of the mahāmandapam, the arddhamandapam, the garbhagriham, and the subrahmanyālayam, all said to be "unreadable." The temple is said to have been built by Kulottunga Chola, and the deity worshipped is named Kulottungescara. There is a dolmen a little to the north-east of this village.

Nandavanampāļaivam;—13 miles north-west of Dhārāpuram. A dolmen.

NATTANPALAIYAM; -73 miles north-north-east of Dharapuram. (Naudampollm.) A dolmen.

NATTAKĀPIYŪR;—8½ miles north-east of Kāngayam and 26 miles north-north-east of Dhārāpuram. (Nuttacawdioor.) Two old temples, one containing many inscriptions.

Nelali;—13½ miles north-north-west of Dhārāpuram. (Nellaly.) Two old temples of Śiva and Vishņu, the latter containing many inscriptions.

NERULI; -20 miles north-east of Dharapuram. A dolmen.

Pachapālaivam;—10 miles north-east of Dhārāpuram. An old Siva temple, with inscriptions. Two dolmens, one in the limits of the main village, the other in the hamlet of Settipālaivam.

Padiyūr, or Pattivāli;—22 miles north of Dhārāpuram, 6½ miles north-west of Kāngayam. (Puddyur.) A place celebrated for producing the Aqua Marina or Beryl. Mr. Walhouse has a paper on the subject in Ind. Ant. V, 237. He gives strong reasons for supposing that the beryl mine here was one of the most powerful links between the East and West in olden times; that the beryl was an article of commerce with Rome, and that the traffic brought Roman money into the district, hence the numerous finds of Roman coins in Coimbatore. Pliny mentions that the best beryls have a peculiar sea green tint and come mostly from India, being seldom found elsewhere. The only place known to produce the gem, in India, is Padiyūr. (So writes Mr. Walhouse. Where, then, is Ptolemy's Πουννάτα, ἐν ἡ Βήρυλλος? Geog. Lit. VII, cap. I, § 86.)

Pāpini;—5 miles east-north-east of Kāngayam and 20 miles north-north-east of Dharāpuram. (Papinny.) Three old temples dedicated to Siva, Vishnu, and Subrahmanya, all containing inscriptions. The Siva temple is elaborately sculptured. There is a dolmen close to the village.

Parañjervali;—6 miles north by east of Kangayam and 23 miles north of Dharapuram. (Purn-jaryvully.) Two ancient temples dedicated to Siva and Vishnu, with inscriptions, said to be "unreadable." A little to the west of the hamlet of Alangalipalaiyam is an inscription on a rock. There is a dolmen near the principal village.

PERMIYAM; -8 miles north-east of Dharapuram. (Permium.) A dolmen.

Sadayanpālaiyam;—11½ miles west-north-west of Dhārapuram. (Shuddiapoll.) Two old temples of Siva and Vishnu. There are some inscriptions in the Vishnu temple. Near the village is a dolmen.

SIVAN MALAI;—3 miles north-west of Kangayam and 20 miles north of Dharapuram. (Sheven-mulla.) There are five temples here, two of which, dedicated to Siva and Vishnu, are said to be very old. On both are inscriptions there is a dolmen near the village

TAMBUREDDIPĀLAIYAM;—7 miles north-west of Kangayam. Two old temples of Siva and Vishnu, said to have been built by the Cholas.

Toppanpālaivam;—5 miles north-west of Dhārāpuram. An old Ganesa temple, with inscriptions. Udiyūr;—10 miles north of Dhārāpuram. (Oodiur.) Two old Siva temples, each on a small hill.

Uttamapālatyam;—14 miles north-east of Dhārāpuram (Ootamapolliam.) 2½ miles north-west of this village is an aherent Siva temple in ruins, and a quarter of a mile south-east of this are three stones with inscriptions on them. A quarter of a mile to the north-west of the Siva temple is a Kālī temple in ruins, with inscriptions on the walls.

Vellakövil;—11 miles east-south-east of Kāngayam and 18 miles north-east of Dhārāpuram. (Vellacovil.) An old Šiva temple, with inscriptions. A dolmen.

Vellivarasai, —8 miles east of Kangayam. Two old temples dedicated to Siva and Vishau, containing inscriptions. The Siva temple is the oldest. There is a dolmen near the village.

KARŪR TALUK.

ARAVĀKURICHI;—17½ miles south-west of Karūr. (Aravakoorchy.) An old Siva temple, highly sculptured, and the ruins of a fort. (Buchanan II, 20.)

CHINNA DHĀRĀPURAM;—18 miles south-west of Karūr. (Chinna Dharapuram.) A very old Šiva temple. Some bastions of the old mud fort are still standing. (Madras Journal XXII, 112. Buchanam.)

Inninganor.) A stone inscription, said to be "unreadable."

Karūr;—The taluk head-quarters. Railway Station. 76 miles east of Coimbatore. (Caroor.) A very ancient city. There is an old Siva temple here, said to have been built by a Chola king. It contains several inscriptions, one of which mentions Gangaikondān Chola, younger brother of Koppakešarivarmā, or Rājendra Chola. He took the name of "Sundara Pāndiya" after his father defeated Vīra Pāndiya. (Dr. Burnell's South Indian Palæography, p. 45. n.) There is also an old Vishņu temple. The Siva temple is elaborately sculptured. The Sthala Purāna is said to contain some account of the Chola kings, but it is probably of little value. In the year 1806 some Roman coins were found here. (Madras Journal XIII, 214.) There was an important and strong fort here at one time, but the walls are entirely demolished. (Madras Journal XXII, 112.) Karūr is believed by some writers to be the ancient capital of the Cheras or Keralas. It seems pretty certain that it is the Κάρουρα, βασιλειου Κηροβόθρου of Ptolemy, (Geog. Lib. VII, cap. I, § 86), and Kerobothros is supposed by Wilson to be the Cherapati, or Lord of Chera. (Ind. Ant. I, 360, and Wilson's Mackenzie Collection, Intr. pp. xeii-xeiv.)

Modakkur; -23 miles south-west of Karur. (Modakoor.) A dolmen.

MUNNUR;-12 miles west by north of Karur. (Moonur.) An old Siva temple.

Nagampalli; -13 miles south-west of Karur. (Naugampully.) An old Siva temple.

NERŪR; -51 miles east-north-east of Karūr. Two old temples dedicated to Siva and Vishņu.

PALLAPĀLAIYAM;—131 miles south-west of Karūr. (Pullapolliam.) A dolmen.

PARAMATTI; -111 miles west of Karūr. (Paramutty.) An old Siva temple.

PAVITRAM; -6 miles south-west of Karūr. An old Siva temple and a dolmen.

Pogalūr;—10 miles north-north-west of Karūr Railway Station. (Poogalore.) An ancient Siva temple on a small hill close to the Kāverī. The temple is well sculptured.

Pugambādi;-15 miles south-south-west of Karur. (Poongumbaddy.) An old Siva temple.

Somur; -7 miles east of Karur. A dolmen.

Tandoni; $-1\frac{1}{2}$ miles south of Karur. (Tanthony.) An old and well sculptured Vishnu temple on a small hill. The image of the deity is cut out of a portion of the solid rock.

TENNILAI;-161 miles west of Karur. (Tennellay.) An old Siva temple.

Vāngal;—61 miles north-east of Karūr. (Vaungul.) Two old temples, dedicated to Šiva and Vishņu. The Šiva temple contains an inscription.

VEÑJAMĀNGŪDALŪR;—12 miles south-west of Karur. An old Śiva temple.

VĒŢŢAI-MANGALAM;—12 miles north-west of Karūr. (Vatamungalum.) An old Šiva temple.

POLLACHI TALUK.

ACHIPATTI; -31 miles north of Pollachi. (Auchiputty.) A large dolmen.

Anamalai;—7½ miles south-west of Pollāchi. (Anamallay.) An old Siva temple which is said to have been destroyed of Tīpu Sultān, so that it is now in ruins though worship is kept up. The temple is elaborately sculptured and contains many inscriptions. It owes its origin, according to tradition, to the Chola kings, but it was repaired several times by the kings of Maisūr. It has a Sthala Purāna. A little to the west of the village are the ruins of a Vishnu temple, and a fort called Chakragiri Durgam on the summit of a small hill called Jain-kal Durgam, or "hill of the Jain stone." According to Buchanan (II, 40) a fort was built by the Madura Rājas near the river, which, having fallen into ruins, the present fort was constructed of the same materials by the Maisūr Rājās. Tīpu repaired it, using for the purpose the materials of the temples he demolished. South of Ānamalai there are the ruins of another Vishnu temple. There is a Muhammadan masjid in the village. On a stone a little to the north of the village is an inscription dated S.S. 1692 (A.D. 1770).

GARUDANKŌTTAI; -71 miles south-south-west of Pollachi. (Gerdankota.) An old fort, and a

temple in ruins. The temple is well sculptured and contains inscriptions.

KINATTUKKADAVU; —9 miles north of Pollachi. There are two copper-plate grants in the possession of the priest of the village temple.

Kottur;—8 miles south by west of Pollāchi. (Kotoor.) A large ruined temple containing good sculpture and some inscriptions. Some time ago three copper images were discovered here and were placed in the temple at Ānamalai.

MARCHANĀYAKKAN PĀĻAIYAM; -31 miles west of Pollāchi. (Maurchinaikenpol.) An old masjid and

the ruins of a fort.

NATRALPALAIVAM;—3 miles south-east of Pollachi. Mr. Walhouse (J.R.A.S., N.S., VII, for 1875, pp. 19, 20) describes a large group of megalithic monuments here, amongst the cultivated fields. He states that there are a number of "large cairns close to one another, each surrounded by a circle of unusual height and uniformity, the stones tall and pointed, often exceeding six feet in height."

Periyakarattai; -12 miles north of Pollachi. An old Siva temple, with inscriptions.

Pollāchi;—The taluk head-quarters, 24 miles south of Coimbatore. (Polachy.) A number of dolmens, rude stone circles, &c., are to be found here. Dr. Shortt communicated a report on them to Government, which was printed with G. O., (Public), No. 716, of 26th June 1874. Many of them were excavated by Mr. Wedderburn, Collector of the district. Some bronze figures of men and animals were found in them, which are now in the Madras Museum. 1; miles east-south-east of Pollāchi is a circle of very large boulders. In the year 1800 a pot was dug up here containing a number of Roman coins of Augustus and Tiberius. Buchanan, who visited Pollāchi in the year of the find, describes them (II, 31). Six were presented to him. (See also Madras Journal XIII, 214.)

Ūттиккиці;—2 miles west of Pollāchi. (Vootkuly.) There is a small Polegar fort here and two stone inscriptions in the village.

UDAMALPĒT TALUK.

DHALI;—6½ miles south-west of Udamalpēt. (Dhullee.) Two miles south of this village is a ruined temple of Subrahmanya, well sculptured. It is said to have been destroyed by Tīpu Sultān.

Gudinangalam;—8 miles north-north-east of Udamalpēt. (Goodymungalum.) There is an old Šiva temple here, partly ruined. It contains some inscriptions. One bears date S.S. 1450 (A.D. 1528).

KAPATTŪR;—11 miles east of Udamalpēt and (Kuddathur.) An old Šiva temple, said to have been built by one of the Chola kings.

Kaniyūs;—9 miles east of Udamalpēt. (Kunnyur.) A small temple in ruins with several inscriptions. One of these mentions some repairs made in S.S. 1265 (A.D. 1343). There is a small fort in ruins, said to have belonged to a king called "Kumaran," whose exploits are celebrated in country ballads. 4 miles west of Kaniyūr are the ruined remains of some Muhammadan buildings.

Kannappeuttur. :—8 miles south-east of Udamalpēt. (Kunnadipootur.) An old Šiva temple, said to have been built by a Chola king.

Komaralingam;—10½ miles south-east of Udamalpēt. (Comarlgum.) There is an ancient Šiva temple here, said to have been built by a Chola king.

KORUMAM;—11 miles south-east of Udamalpēt. (Kolumam Fort.) An old mud fort in a ruined state.

KURUMALAI;—14 miles south-west of Udamalpēţ. (See TRIMŪRTI KŌVIL.)

MADAKKALAM;—101 miles south-east of Udamalpēt on the road to Palni. (Muddutcolum.) An old Siva temple.

Pūnpi;—14 miles south-west of Udamalpēt. (Poondy.) Mr. Walhouse 'Ind. Ant. III, 33-36) gives an interesting account of some forms of dolmens and built cairns to be found near this place. It is a village of the hill tribe called Malaiyaraśar, or "hill kings," and is about 2,000 or 3,000 feet above the sea on the slopes of the Anamalai Mountains. The remains are 4 or 5 miles from Pūndi, which is a very poor village of huts. The peculiarity of them is that the kistvaens are surrounded by a low wall of squared stones built together, not heaped like cairns. A woodcut is given. The place is very inaccessible. Mr. Walhouse thinks that the Ordnance map is not to be trusted exactly for the position of this village.

Sankararāmanallūr;—10 miles east of Udamalpēt. There is an old Siva temple here, with inscriptions. One is dated S.S. 1175 (A.D. 1253) and records a gift of lands to the temple by a Chola king. The other is undated, but records a gift of lands to the temple during the reign of Tirumala Nāyakka of Madura

Śōramadēvī;—11 miles north-north-east of Udamalpēt. Three old temples dedicated to Śiva, Vishņu, and a village goddess. The first is in ruins.

Trimuration Kovil.;—11 miles south-west of Udamalpet, 2½ miles east-south-east of Pūndi (q.v.) Mr. Walhouse (Ind. Ant. III, 34, 35) describes a remarkable sculpture here. The village (Kurumalai) lies high up on the slopes of the Anamalai hills, 2,000 or 3,000 feet above the sea. It is difficult of access, and is seldom or never visited by Europeans. The inhabitants are Malaiyaraśars, a hill tribe. At the bottom of a valley is a sculpture, on an immense boulder 40 feet high. "There was indistinctly engraved the outline of a personage sitting with hands and feet folded in front, and wearing a tall mitre; on each side of it was another figure, very indistinct, and smaller than the central; but the whole group was not in a perpendicular, but a horizontal position, with heads to the east; the outlines were all much worn and seemed very old, and being so high up (about 27 feet) could only with difficulty be discerned. Beneath, at the bottom of the boulder, there was a step, and over it an emblem I could not make out, engraved on the rock, and copiously smeared with oil. None but a Brahman might approach it closely. A ceremony is held there every Sunday." There is a stone-built chuttrum close by, and, near this, eight stone images surrounding a stone pillar. The natives call this place the Trimūrti Kōvil, but Mr. Walhouse suspects the group to be Buddhist (possibly Jain?). Mr. Walhouse thinks that the Ordnance map is not to be implicitly trusted for the position of the village of Kurumalai.



THE NILGIRI HILLS.

The antiquarian interest in these hills principally centres round the rude stone monuments which abound here, situated generally on commanding situations on the summits of hills and ridges. Mr. Breeks (Prim. Tribes, p. 73) writes as follows:—"The 'finds' in the cairns, as far as intrinsic value is concerned, seem to verify the Badaga proverb, which estimates as follows the value of land in its four nāds (divisions), Todanād four annas, Peranganād three annas, Mekanād two annas, Kūndanād one anna. The best of the bronzes and weapons have certainly been found in Todanad, and Peranganad ranks next. The result of our researches has had quite the effect of raising or depressing our expectation of a 'find' in accordance with the Badaga value of the nad in which the cairn is situated."

Mr. Breeks' summary of the results of his discoveries (on pp 93, &c.,) is of great interest.

Some of the older azārams, or funeral circles as now used by the Todas, have been opened and found to contain weapons, pottery, &c .- (Prim. Tribes, 96, 97.)

[The following references will be found of use. Mr. Breeks' Primitive Tribes and Monuments of the Nilagiris, a handsome work copiously illustrated. 'Manual of the Nilagiri District, by Mr. Grigg (229, &c.) Colonel Congreve's Paper in the Madras Journal of Literature and Science XIV, No. 32, p. 77 (1847). Indian Antiquary II, 32, 275; III, 93, 274, 277. Madras Journal of Literature and Science VIII, 99; XIII, (II) 51; XVIII, 103, 131; XXII, 121. Journal of the Asiatic Society of Bengal XXV, 31, 498 (Mr. B. Hodgson's Comparative Vocabulary of the five Hill Tribes). History of Tinnevelly by Bishop Caldwell, p. 4. Mr. Fergusson in his Remains. Bishop Caldwell's Comparative Grammar of the Dravidian Languages contains a number of valuable notes, principally linguistic and ethnological on the tribes of these hills. (See the Index for reference.) In J.B.B.R.A.S. III, Part II, p. 50, will be found a short paper by the Rev. Dr. Schmidt on the Origin of the Nilgiri Languages; and there is another short paper with vocabulary by Dr. Stevenson in the same Journal I, 155. Colonel Meadows Taylor's papers in J.B.B.R.A.S. (III, Part II, 179: and IV, 380), published in 1851 and 1852, on the cairns, cromlechs, and other remains in the Nizām's dominions may be consulted with advantage.]

NAMBOLUKOD AMSHAM.

Bölibetta;-10 miles north of Güdalür, and 11 miles north-west of Tippakādu, on the road from Gudalur to Maisur. On the summit of the hill are three dolmens.

Bomarāvan Kövil;—16 miles north-west of Ootacamund, 7 miles east-north-east of Namboluköd (Numbolykotah Bomaroyen Kovil). Not far from here, viz., on the north side of the road from Güdalür to Tippukādu and about a mile to the east of the Biddera Hulla river is a group of ancient tombs, buried partly under an accumulation of vegetable matter. They have been much demolished for road and bridge making.

CHIKKA NALU (THE CHICKA NULLAH); -At the north-east corner of the amsham. At the junction of the "Chicka Nullah" and Moyar rivers on the Maisur frontier is a temple with inscriptions.

DĒVĀLA;—8 miles south-west of Nambolukod. (Devalakottah.) 3 miles west of this settlement, on the western slopes of the mountains, are a large number of very ancient mining shafts. They are 70 or 80 feet deep, and sometimes so close together that it is positively dangerous to walk through the jungle. Old forest trees are to be seen growing out of them. They were thus described in a letter to a daily

newspaper in 1880 :--

"Nothing strikes the stranger more on a first ride round Devalah than the extent and variety of the old native gold workings. There are miles of country where almost every stone has been turned over, hillsides entirely sluiced away, mountain slopes simply honey-combed with shafts, remains of old aqueducts, adits, and bunds. It is difficult now to obtain intelligible information as to when and by whom these enormous operations were carried on. The existing caste of gold workers are the Korumbars but they confine themselves entirely to alluvial washings. When questioned they tell you of a tradition which yet lives among them of a caste of hillmen called Vehdahs, who existed somewhere in the dim azure of the past, and by whose hands all these wonderful quarryings were carried out. But they cannot fix the date of their extinction, or in fact furnish any reliable particulars about them. The preponderance of testimony seems to point to the conclusion that the old mines must have been of great antiquity. Mr. Pegler mentioned to me that he had seen felled a gigantic old forest tree certainly several hundred years of age, and that under the roots were found the remains of the mouth of an old

working. Not the least curious fact in connection with this inquiry is that the old native miners would appear to have been undoubtedly conversant with the use of quicksilver. The method adopted by them seems to have been to select the most likely looking pieces of the broken quartz, and then having washed these, to reduce them to a fine powder by means of a heavy stone roller which was worked by two men on the surface of a flat scooped-out bit of granite. This powder was then again washed and afterwards burnt, so as to release the sulphur, a small globule of quicksilver being finally introduced to take up the gold. The amalgamated mercury and gold were then placed on a heated iron plate, the former escaping in the shape of vapour, while the latter remained in its pure state."

HULIKAL;—A village in the Mūdumalai Forest (see Mūpumalai). There is a stone here, carved with a figure of Hanuman.

Jainburnbetta;—10 miles north of Güdalür, 8 miles north-west of Tippakādu, on the road from Güdalür to Maisūr. At the foot of the hill is a dolmen surrounded by a stone circle.

Kussuru;—4 miles south-west of Güdalür. A ruined fort and a stone with some curious marks, discovered lately by an Officer of the Revenue Survey.

 $M\bar{v}_{pumalai}$;— $7\frac{3}{4}$ miles north of Güdalür, $5\frac{1}{2}$ miles north-west of Tippakādu, on the road from Güdalür to Maisür. (Mudumullay.) A deserted Brahmanical temple in good preservation. It is in the forest, "2 or 3 miles from the forest workshops."

MURUPINMALAI;—6 miles west by north of Güdalür. (Murpenmudy.) At "Annakul Totum," near here, is an ancient carved stone with a figure of a god or a goddess.

CHERANKOD AMSHAM.

Chērambāpi;—28 miles west-north-west of Ootacamund. (Cheyrambady.) At the "Sholah Mullah" Coffee Estate, near Maipādi, are some ancient rude-stone burying-places. Pottery and glass beads were found in them. "Round about the chatties were placed several small pieces of perfectly translucent quartz. No arms or coins of any kind were found."

TODANAD.

ÄNEKORAI;—6 miles north of Ootacamund. It must be near this village that the remains noted by Colonel Congreve as lying on a ridge between Ootacamund and "Chinne Cooncor" (Kunār) are to be found. He styles the remains "architectural," and states that the ridge is covered with "them. "At the northern extremity of it is a circular hollow, from the area whereof rise several stones once encircling an altar. The altar, a monolith of vast dimensions, has been removed by violence from its pedestal, at the foot of which it now lies." (Madras Journal XIV, 95.)

BILIKAMBE;—On the borders of the Paranginad, 7 miles east-north-east of Ootacamund. A barrow opened by Mr. Breeks yielded articles of pottery, bronze, crystal, horn, gold, an iron collyrium rod, some glass beads, &c. (*Prim. Tribes*, 88. 89; Plates XL m.o., XLI g.g.g.)

BILLIKAL HILL;—5 miles north of Ootacamund. Mr. Breeks opened five cairns here, finding some good pottery, bronzes, iron implements, gold beads and earrings, &c. (Prim. Tribes, 83, 84, and Plates XI. c.m., XLI g.g.g.g.h., XLIII, 279.)

Kambatti;—5 miles east of Ootacamund. Mr. Breeks opened a barrow here, finding a quantity of pottery with figures on the lids. (*Prim. Tribes*, 90; Plates XXXVII c.c.f.n.o., XXXVII b.d.e.g.h., XXXVIII e.k.)

Kenter: ;—3½ miles north-east of Ootacamund. (Kenthora.) On the hill called Yeresibetta, Mr. Breeks opened a cairn, and found pottery figures, iron implements, and bronze vessels. (Prim. Tribes, 78, 79; Plates XL g., XLI. b.c.d.)

Konaberta Peak;—6 miles north of Ootacamund. (Konibetta.) Mr. Breeks opened two cairns here and found a large pot with bones and a spear-head, some iron, implements, and a small bronze article. (Prim. Tribes. 82, 83, and Plates XXXVI d., XLII f., XLIII.)

Mālēkōra;—("Old Fort") 5 miles north-west of Ootacamund near the Sigur Pass. (Mallakolla.) An old fort in fair preservation close to Kalhatti. It is one of the three principal forts of the Nilgiris,

Udayarāyakōta and Hulikal Durgam being the others. Tīpu Sultān utilized this fort, calling it "Hussainābād." (Manual, 244.)

Muttanān Mann; —4 miles north-west of Ootacamund just at the head of the Sigūr Ghāt. On the right of the road are two or three groups of stone circles believed by Mr. Breeks to be of considerable antiquity, as opposed to the modern Tōḍa āzārāms or burial-circles. (Manual, 238. Breeks' Primitive Tribes, 99, and note†.) This place would probably repay careful examination were the circles dug deep enough.

Nāpuberṛa;—A high hill near Brikpatti Mand at the north-east corner of the upper plateau of the Tōdanād, 9½ miles north-east of Ootacamund. Four cairns were examined by Mr. Breeks. One has been turned into a survey station. Pottery was found, iron implements and a handsome bronze vase. (Prim. Tribes, 76, 77, 78; Plates XXXVI b.k.m., XXXVII a.c.k.l., XXXVIII c.h.) Amongst the pottery were three human figures of quite a new type, which Mr. Breeks imagines to represent Buddhists.

Nañjanan Chattram;—6 miles south-west of Ootacamund. (Nanjanaad.) Near here, according to Colonel Congreve, is a low round hill with remarkable excavations round its base like an entrenched camp.

OCTACAMUND; —On the northern slope of the ridge of hills that shelters Octacamund on the north, just to the north of General Baker's estate, on a spur to the west of the track from St. Stephen's Church to Marlimand, is a rock with a worn-out inscription surrounding a sort of cup. Only two letters can now be read, and these appear to be Tamil. Inquiry was made in the Commissioner's Office, but without result. Nothing appears to be known about it amongst the Tōda or other inhabitants of the hills. It was accidentally discovered in May 1881 by Dr. Griffith Evans.

Mr. Henry Sullivan (C.S.) informs me that when his father, Mr. John Sullivan, was digging the foundations of the house on the hill to the south of the lake now called Bishopsdown, about the year 1827, he discovered a gold Roman coin, which is now in the possession of Sir Walter Elliot.

In the valley behind Bishopsdown and Fernhill, called by the natives Punthat, are some ancient

gold-workings.

"Half way down the north side of Dodabetta" Hill, according to Colonel Congreve (Madras Journal XIV, 83) is an ancient circular hypothral temple, consisting of a double ring of stones, the interior diameter being 15 yards. The entrance is from the south side between two large monoliths. A still

smaller circle inside was the adytum.

In the same paper (pages 97, 98) Colonel Congreve describes a number of interesting remains at Fairlawns (see also Manual, 243). This is a ravine running south from close to Ootacamund. The writer states that, 3 miles from the station on both sides of the road, on the top of a hill over which the road passes, is an ancient fortified position, with lines of parapets and a circular mound at the top. 250 yards farther on, at a point where the hill turns north-west, there are more. Below this is a clearing. On the north side of the clearing is an ancient circular wall enclosing a space occupied by double and single rings of stones. Below this is another old circular wall overgrown with jungle. Facing the latter, and on the opposite side of the stream is a mass of rock projecting out of the side of one cairn hill." Acircle of stones surrounds its base, and slabs lean against the rock. This rock was an altar. Below are indications of ancient buildings. There are similar mounds at the base of the lawn as far as where the stream takes a new direction to the east. There are ruins in the wood. Between the stream and the fortified hill is an open space, flat, with long rows of ruined walls forming streets, and square foundations of buildings. Two mounds were opened and found to be the foundations of regularly built walls, the superstructure having fallen down in heaps. The extent of the ruins is half a mile. The forts seem to have protected the town in the valley.

All this is taken from Colonel Congreve's description. Mr. Grigg (Manual, 243) thinks that the remains are those of an ancient village of gold-diggers, "for in this and other offshoots of the Nanjanual valley may be seen mounds of earth along the banks of the streams where the soil has been washed for gold." This would account for the presence of a strong fort, under shelter of which the village may have sprung up." Little is to be seen now of the remains apparently so clearly traceable in 1847, but the quartz heaps in the valley near the stream seem clearly to indicate the presence of ancient goldworkings, traces of which abound on the hills, the Wynaad, and the Western Coast. (See Mr. Walhouse's

Paper in Ind. Ant. IV, 151.)

At Ebgödu Mand (marked in the school maps as Ergodu mand) on the north-west of Ootacamund, between the house called "Monte Rosa" and Mārlimand was a cairn which Mr. Breeks opened. It yielded potterv and burnt-clay figures. (*Prim. Tribes*, 73; Plates XXXVII b, XL j, XLI 2.)

Not far from Sylk's Hotel "at the top of a long steep slope leading downwards towards the valley and ridge between Malimand (Malya Mand) and the head of the Sigur Ghat", are the remains of an ancient stone breastwork. (Mr. Walhouse in Ind. Ant. IV, 162.)

PAIKĀRA; -8 miles west of Ootacamund. Near the Tiriyeri Mand is an isolated ancient stone circle. (Manual, 238. Prim. Tribes, 100.)

Shōlūr; —9 miles north-west of Ootacamund. An important group of cromlechs, with sculptures of the nandi and lingam, and male and female figures. (Manual, 239. Mr. Breeks' Primitive Tribes. 101; Plates XLIV, XLV, XLVI, XLVII, XLVIII.)

Mr. Breeks opened a cairn near Shōlūr, finding an iron sickle and some pottery; and another near

the Dunsandle tea plantation, with similar remains. (Prim. Tribes, 79.)

On the Kupasingal Hill, west of Shōlūr, a cairn yielded pottery, bones, a cylindrical bead of white stone, and some "semi-transparent beads." (Prim. Tribes, 80.) The latter beads have been declared

to be glass.

At Tārnāt Mand (Taranaad) near Shōlūr, Mr. Breeks found, in three cairns of the draw-well kind, some pottery vessels, an iron bell, spear heads, a chain, a razor, a sickle, &c., with a hone of agate. And between Tarnat Mand and Sholur, in a cairn on a hill, he found similar remains, with burnt bones. (Prim. Tribes, 81, 82.) Some beads in the last are said to show a considerable advance in art.

At Torigodu Mand, west of Sholur, a cairn was, opened by Mr. Breeks, yielding pottery and beads (some nearly three inches long) of agate. (Prim. Tribes, 82.) He opened a barrow which contained also

a spear-head. (Id. 91.)

On Kövilbetta Hill, west of Shōlūr a barrow was opened with unimportant results. (Prim. Tribes,

90.)

On Hillava-Kūnde Hill, west of Shōlūr, Mr. Breeks opened a barrow, finding a razor, a sickle, some spear-heads, a handsome dagger, &c. (Prim. Tribes, 91; Plate XLIII, 227.)

On a range of hills east of Shōlūr, a barrow was opened resulting in the find of some bronze

implements and pottery, but not much of value. (Prin. Tribes, 92.)

SIGUR GHAT (THE); -North of Octacamund. Near the foot of the pass is an important group of cromlechs. (See Madras Journal XIII, Part II, 51.) At the head of the pass is a fortification consisting of a wall joining two circles. (Mr. Walhouse in Ind. Ant. IV, 161.)

TÜNERI; -5 miles north-east of Ootacamund (8 by road). Near this place is a mountain called Chiketnavoibetta ("mountain with a small slope"). Mr. Breeks opened two cairns on this hill and found pottery, iron implements, and the beautiful bronze vases now in the Madras Museum. (Prim. Tribes. 74: Plates XLI a.k., XLII a., XLIII.)

Another mountain called Gulisolabetta ("hill with a jungle in a ditch") had several cairns and barrows on the top. (Prim. Tribes, 75, 87, 88.) Mr. Breeks found rough pottery in these, with some

metal lamps or vessels, and an iron sickle. (Plate XXXVIII g, XLIII.)

On Kunhākkilabetta ("hill of small birds") was an interesting cairn containing "an old half-decayed tree, which measured nine feet two inches in circumference at three feet from the ground." "Considering that the jungle trees of the Nilgiris are of very slow growth, this must have been very old." (p. 76, note.) The roots of the tree completely filled the cairn "leaving hardly a square inch unoccupied." Fragments of pottery and one small pot were found in it. (Prim. Tribes, 76.)

Two miles north of the Mission Bungalow at Tuneri, near a deserted village named Neddilu, a barrow opened by Mr. Breeks yielded iron weapons of excellent workmanship, ornamented with metal

inlaying work. (Prim. Tribes, 89; Plate XLIII; Nos. 111, 112, 113, 192.)

PARANGINAD.

ACHENNA :- 3 miles east of Kotagiri. A group of 12 dolmens, sculptured with figures of warriors and women, at the extremity of a field beyond the village, and overlooking the ravine. They are mentioned by Colonel Congreve (Madras Journal XIV, No. 32. See also Manual, 240, and Mr. Breeks' Primitive Tribes, p. 104, and Plates LXVI, LXVII, LXVIII). Mr. Breeks considered them some of the finest on the hills. Some have been built into a cattle-kraal. (For plan see Mr. Breeks' Plate XLIV a.)

Belliki ;-Near the foot of the Coonoor Ghat north of the Kalar. Two highly interesting rock-cut caves, partly natural, partly artificial. (Colonel Congreve's Paper in the Madras Journal XIV, No. 32.) The caves have several branch chambers. The roofs and façade bear rough paintings of men and

SOUTH CANARA DISTRICT.

This is the most northern of the districts on the Western Coast. Its history is substantially the same as that of Malabar, and the same traditions are current regarding its origin. The ancient kingdom or group of kingdoms extended from Goa (Gokarna), 46 miles north of the most northern point of South Canara, to the southernmost point of the peninsula. (Buchanan gives a sketch of its history in his Volume II, p. 268.)

There are a number of Jains still residing in the district, and the old Jain temples are amongst the most remarkable objects of interest in the Presidency. The worship of Bhūtas, or devils, abounds, as also the worship of the serpent, and there are a number of snake-stones and virakals to be found almost in

every village.

An interesting tribe is that of the Mailars, a race who are admitted to have once been the rulers of the country, but who are now very degenerate, and only to be found in the jungles near the ghats. Their weapons are bows and arrows and spears. The Soppu Koragārs, a jungle tribe prevalent in the Kasaragōd Taluk, are also deserving of notice. They dress in leaves only, forming a sort of apron from the waist to the thigh; and their language is said to be peculiar.

COONDAPOOR TALUK.

BAIDUR; -16 miles north of Coondapoor. (Bydoor.) Temples and sculptures. There is a drawing of them in Volume II of the Mackenzie Collection.

COONDAPOOR (Kundāpura); -56 miles north of Mangalore. Head-quarters of the Division. There is an old fort here. Some old brass lamps were dug up some years ago close to the Head Assistant Collector's house when preparing foundations for a house; and in 1872 a silver saddle was similarly found. The fort was probably built by the Rajas of Bednur (or Nagar). "About a mile inland from the present embouchure of the Kundapur river stands the town of Barcelore, the supposed Barace of Ptolemy, a place of great traffic in former times with Arabia and Egypt, and which is supposed to have stood on the old embouchure of the river before the land gained upon the sea." (Captain Newbold in J.A.S.B. XV, 226.) Besides the old fort there is a battery built by Haidar. Captain Newbold mentions a temple with an inscription near it, but the Collector's list of antiquities omits mention of any inscription.

HATTIYANGADI.—On the north bank of the Coondapoor river, 4 miles east of Coondapoor. At the temple of Lokanātheśvara are seven granite slabs with inscriptions :-

(1.) 8.8. 1499 (A.D. 1577). In the court, east of the Valagamandapam. Grant by an Udaiyar.

(2.) S.S. 1498 (A.D. 1576). (3.) S.S. 1492 (A.D. 1570). (4.) S.S. 1499 (A.D. 1577). Do. Do. Do. Do. Do. Do. (5.)Do. do. Do. Do.

(6.) Dated only in cyclic year. Grant by a lady. Grant by an Udaiyar.

VUPPUNDA;—16 miles north of Coondapoor. (Oopoonda.) At the temple of Durgā are 3 inscriptions on stones :-

(1.) S.S. 1338 (A.D. 1416). Grant by "Paramesvara Śrī Vīra Pratāpa," an Udaiyār of Bārkūr, and Ramanatha Raja of Vuppunda. The first name consists simply of the latter part of the titles generally assumed by the Vijayanagar sovereigns. If one of these is intended it is probably Bukka II.

(2.) S.S. 1367 (A.D. 1445). Grant by Vīradeva Rāya of Vijayanagar, and an Udaiyār of Bārkūr.

(3.) S.S. 1369 (A.D. 1447).

¹ See the Introduction to the Lists of Antiquities in the Malabar District (p. 240) and the sketch of the history in Volume II.

UDIPI TĀLUK.

BĒLŪRU, in the Nālvatanād Māgane;—17 miles north of Udipi. In the inner prākāra of the Siva temple is a Canarese inscription of S.S. 1483 (A.D. 1561), testifying to a grant made by Mahadeva Udaivar to the temple.

Bramhāvara; —7 miles north of Udipi. (Brummawara.) In the village of Nidampalli in the prākāra of the temple of Sankara Nārāyana is an inscription in Canarese, dated S.S. 1325 (A.D. 1403) recording a grant to the temple.

ELLARS, in the Yeravattura Magane;—18 miles east of Udipi. In the inner prakara of the temple of Junardana are two stones bearing inscriptions;—one, of S.S. 1371 (A.D. 1449) recording a grant by a private person to a Jain temple, the other dated S.S. 1379 (A.D. 1457), evidencing a grant to the temple of Janardana.

HANEHALLI;-The old town of Barkur, 9 miles north by east of Udipi. In the village of Hosal, in the wall of a matham, are inscriptions dated S.S. 1444 (A.D. 1522) and S.S. 1447 (A.D. 1525) recording grants to the temple of Gopinātha. In the inner prākāra of the temple in the Monegar Street is an inscription of S.S. 1312 (A.D. 1390) evidencing a grant to Brahmans by a private person. In the principal village, in the prakāra of the temple of Viśvanātha, is an inscription of S.S. 1352 (A.D. 1430); and in the hamlet of Bhandrimatham is one of S.S. 1305 (A.D. 1383), recording grants for charitable and religious purposes.

Karkala;—25 miles north of Mangalore. Bungalow on the high road. (Karkull.) The well-known Jain statue and group of temples. The former is 41 feet 5 inches high, and is a monolith. It was erected, according to an inscription on it, in A.D. 1432. Only three of these great monolithic Jain statues are known to exist, the others being at Sravana Belgola in Maisur, and Vēnur or Yenur in South Canara. This one represents Bāhubalin, son of Vrishabhanātha, the first of the Tirthankaras, and was erected

by Vīra Pāndva.1

The principal basti is an elaborately sculptured building whose forms very closely follow those of wooden originals, as do most of the structures of the Western Coast. This, to an ordinary visitor, is especially noticeable on the roof. The pillars of the mandapam and the base of the handsome monolithic pillar in front are beautifully sculptured. The designs of some of the figure sculptures are purely Vaishnava—e.g., Vishnu on the garuda, the boy Krishna with the serpent, &c. The scroll-work and the devices on some of the square pillar bases are admirably designed; amongst others an intricately twisted rope-ornament, and a geometrical pattern strongly recalling to mind that in constant use on Japanese pottery, of which the matrix is the srastika. On one of the pillar-shafts is a band like the plaits of a woman's hair.

[Asiatic Researches IX, 285. Moor's Hindu Pantheon, Edition of 1864, (Madras), pp. 265-370, with 2 plates. Buchanan's Journey II, 258. Mr. Fergusson's Indian and Eastern Architecture, 268. Major Lawford's Letter to the Madras Government (No. 3452, para. 12) printed with Public Works Consultation of October 12, 1858. Indian Antiquary II, 353, V. 36. There is a drawing of one of the Karkala Bastis in Vol. II of the Mackenzie Collection.]

At the Ananta Padmanābha temple is a fine group of four deities carved out of a single block of granite.

There are several inscriptions at and near the temple, all in Canarese :-

(1.) S.S. 1514 (A.D. 1592). On the south side of the Hiriyangadi Gururaya Basti. Grant by Pāṇḍyappa Udaiyār.

(2.) S.S. 1501 (A.D. 1579). On the north of the Hiriyangadi Ammanavara Basti. Bhairava Rāja Udaiyār.

(3.) S.S. 1256 (A.D. 1334). On the east side of the Hiriyangadi Gurugala Basti. Grant by Deva Rāja. (4.) §.§. 1353 (A.D. 1432).

To the east of the colossal statue. Grant by Vira Pandya.

(5.) S.S. 1508 (A.D. 1586). At the west gate of the Chaturmukha Basti. Grant by Bhairava

(6.) S.S. 1346 (A.D. 1424). At the east of the Varanga Basti. Grant by Deva Raya of Vijavanagar.

^{1 &}quot;Vrapandya seems to have been a Jain feudatory of Vidyanagara, at Ikkeri above the ghats but his successors seem to have been bigoted Linguits, and to have much contributed to the decay of the Jains in South Kanara." (Dr. Burnell in Indian Antiquary II, 353.)

Keravāse; -26 miles east-south-east of Udipi, 8 miles east of Kārkaļa. In the principal village, in the yard of the Jaina temple, is an inscription in Old Canarese dated S.S. 1083 (A.D. 1161). It records a grant by Kumāra Rāya, but, beyond this, little can be made out.

MARANE, in the Murura Magane; -161 miles east of Udipi, 7 miles north of Karkala. (Murrana.) In a rice-field, near the hamlet of the Koragars, is a stone bearing a Canarese inscription of S.S. 1331 (A.D. 1409) recording a grant by some chiefs to the Jain temple at Barkur.

MIYARA, in the Aidura Magane; -24 miles east-south-east of Udipi. In a rice-field, near the house of Venkata Rama Bhatta, is an inscription on a stone. It is in Canarese, and is dated S.S. 1307 (A.D. 1385). It records a grant to a Siva temple by a private person.

MULLUR, in the Kappa Magane; -101 miles south of Udipi. (Mooloor Caup). In the prakara of the old temple of Janardana is an inscription recording a treaty made between the chiefs of Yelluru and Kappa in S.S. 1421 (A.D. 1499).

NALLUB, in the Aidura Magane; -24 miles east-south-east of Udipi. (Nulloor.) In a rice-field to the east of the house of Narana Puvani is an inscription in Canarese on a stone. It is dated S.S. 1218 (A.D. 1296) and records a grant by a private person to a Jain temple.

VARANGA, in the Sivapura Magane; -151 miles east-north-east of Udipi. (Sheerpoor.) At the Jain temple, here, are 3 inscriptions testifying grants to the temple;-

S.S. 1436 (A.D. 1514). Grant by "Deva Rāya Mahārāya."
 S.S. 1444 (A.D. 1522). Grant by "Chenna Bhairava."

(3.) S.S. 1437 (A.D. 1515). Grant by a private person.

YARMAL; -13 miles south of Udipi. (Yermaul.) In the prakara of the temple of Janardana is a Canarese inscription recording a grant to the temple, undated, except in the cyclic year Pingala.

Yelluru; -15 miles south-east of Udipi. Four inscriptions :-

(1.) In the prakara of the temple. Canarese. Dated S.S. 1409 (A.D. 1487). Grant to the temple. (2.) In the same prakara. Canarese. Dated S.S. 1421 (A.D. 1499). Similar agreement to that at MULLUR, between the chiefs of Yelluru and Kappa.

(3.) In the prakara of the temple of Viśvanātha. Canarese. Dated S.S. 1407 (A.D. 1485). Records

a treaty made between the chiefs of Keravase and Yellūru.

(4.) Near a well, north of the same temple. Canarese. Dated S.S. 1412 (A.D. 1490). Records a treaty between the chiefs of Yelluru and Aikala.

YIRAVETTÜRU, in the Aidūra Māgane; -22 miles east-south-east of Udipi. In the prākāra of the temple of Gopāla Krishna is an inscription in Old Canarese, dated S.S. 1333 (A.D. 1411), perpetuating an agreement between the villagers for the performance of temple service.

MANGALORE TĀLUK.

ADVAPĀDI ;-10 miles north-north-east of Mangalore, in the Bailu Magane. In the aganam of the temple of Adinathescara is an "illegible" Old Canarese inscription.

ADYĀRU; -7 miles east of Mangalore, in the Harēkalā (Hurrecullah) Māgane. Two Old Canarese inscriptions, "illegible," on two stones in the village.

ALADANGADI; -28 miles east-north-east of Mangalore. (Ullat Ungady.) 4 miles north-east of the Ajalar's (Raja's) Aramane (palace) in the land called Kadigera, is a slab bearing an inscription dated S.S. 1344 (A.D. 1422) recording a grant of land.

AMATĀDI;—A village of the Bantāla (Buntwalla) Māgane, 13 miles east of Mangalore, close to the bungalow at Bantala. Near a field called Karnantaya Bettu is an inscription on a stone, in Old Canarese characters.

AMUNAJE; - 9 miles east-north-east of Mangalore. (Hummunja.) An old temple of Durga Paramesrari, with a Sthala Purana called the Deri Mahatmya in the possession of Rama Krishna Bhatta, of Addaru in the Mogaru Magane. There are eleven inscriptions here:—
(1.) In Muli Wurg No. 4. Canarese. "Illegible."

" Illegible." (2.) Near a field of Wurg No. 33. Do.

(3.) On a pillar in front of the Polali temple. Do. Character unknown.

(4.) On the dhraja stambha of the same temple. Do.

(5.) On the back of the image of the deity in the same temple. "Illegible." Character unknown.

(6.) On a stone in the aganam of the same temple.

(7.) Near a field of Muli Wurg No. 51.

Do.

Do.

Do.

(8.) Do. do. do. No. 53. Canarese. "Illegible."

(9.) A similar inscription in a field belonging to Venkappa Rayi, at a place called Badaka Bail.

(10.) In a field of Muli Wurg No. 42. Character unknown.

(11.) Near a field of Muli Wurg No. 5. Canarese. "Illegible."

BALAÑJA, in the Aladangadi Māgane;—27 miles east-north-east of Mangalore. (Bullanjan, Ullat Ungady.) An inscription in Canarese, dated Ś.Ś. 1411 (A.D. 1489), recording a grant to the temple. It is in the inner aganam of the temple of Pañchalingesvara.

Bangra Kūlūru;— 4 miles north of Mangalore, in the Harēkalā (Hurrecullah) Māgane. Old

Canarese inscriptions on three stones in the village.

BĀPANĀP;—19 miles north-east of Mangalore, close to the bungalow at Mulki. An old temple of Durgā Parameśvarī, the Sthala Furāna of which is in the matham at Balkūr in the Udipi Taluk. There are two Old Canarese inscriptions here, one on a stone near the temple, the other near the Jain Basti. Both are said to be "illegible."

Belma; -51 miles south-east of Mangalore. (Bellama.) An Old Canarese inscription in the prin-

cipal village.

Beluvai;—In the Puttigai (Pootegay) Magane, 24 miles north-north-east of Mangalore, 6 miles north of the bungalow at Mūdabidri. In a field belonging to Ummana Šetti is an "illegible" Old Canarese inscription.

Bondamtilla, in the Vāmanjūr (Waumunjoor) Māgane;—7 miles east of Mangalore, and 2 miles south of the bungalow at Gūrpūr. In a field at a place called Barikē is an "illegible" inscription in Old Canarese characters.

CHITRĀPURA;—8 miles north of Mangalore, in the Panambūr Māgane. In the northern āganam of the temple of Durgā Parameśvarī are four stones bearing inscriptions in Canarese characters, but "illegible."

GÜRPÜR;—8 miles north-east of Mangalore. Bungalow on high road. (Goorpoor.) The Raja's palace, known as the "matham" is an interesting building. The windows of the old zenana are elaborately pierced and carved.

HALENILLA;—4 miles north-east of Mangalore; a small hamlet. A Canarese inscription, of which only the date is plain,—S.S. 1390 (A.D. 1468),—near a field in Wurg No. 2.

IDU;—28 miles north-east of Mangalore, 11 miles east-north-east of the bungalow at Mudabidri. (Eed.) At a place called Jangama Bettu is an inscription in Old Canarese characters.

Inna;—18 miles north of Mangalore, 4 miles north-east of the bungalow at Mulki (Moolky), a village in the Mundkuru Magane. An Old Canarese inscription near the Mudda temple, said to be "illegible."

INUVALLI;—7 miles east of Mangalore, 1 mile south of the bungalow at Faringipettai. An Old Canarese inscription in the principal village.

IRUVAILU;—16 miles east by north of Mangalore, 9 miles east of Gürpür. An old temple of Durgā Parameśvarī, with a copper-plate śāsanam, which is in the possession of Nārāyaṇa Asranna, priest of the temple. On the eastern kattē of the temple is an inscription in "unknown characters."

Kadre;—3 miles north-east of Mangalore. An old temple of Sri Manganatha, the Sthala Purana of which is in the possession of Narnacharya of Balebailu in the Kodiyal Magane. It was written on palmy a leaves and has been injured by fire. There are five inscriptions in this village—(1 and 2) on two stones near the temple, (3) west of the temple, (4) near the tank, (5) in the inner aganam of the temple. The last is in Malayalam characters.

KAJEKĀRU;—A village of the Bārekajekāru Māgane, 22 miles east-north-east of Mangalore. An

Old Canarese inscription in the temple of Mahadera.

Kankanāpi;—3 miles east of Mangalore. An old temple of Pañchalingesvara, the Sthala Purāna of which is kept by Padmanābhayya, son of Krishnayya, a resident of the village.

Kantavara; -24 miles north-north-east of Mangalore, 6 miles north of Mudabidri. An old temple

of Kantesvara, the Sthala Purāna of which is in the possession of the chief priest of the "Falmar" Matham who usually resides at Udipi. There are three Old Canarese inscriptions on stones near the kitchen of the temple, and two others in the inner aganam of the Falmar Matham.

KĀRANDŪRU;—In the Aladaigadi Māgane, 28 miles east of Mangalore. (Ullatungady.) A Jain temple, called Pārścanātha Basti. There is a Canarese inscription on a slab in the temple, dated in Ś.Ś. 1411 (A.D. 1489), recording a grant to the temple. In a Bhūta temple dedicated to Somanātha Bhūta is an inscription in Canarese recording a grant. It is undated. In the Brahman village is a Canarese inscription on a slab, dated Ś.Ś. 1444 (A.D. 1522), recording a grant of land. Near Brahmara Banadakaţti, which lies about 2 furlongs to the east of a well-known place called Perodittāyāna, is an inscription in characters not known to the people.

Kāśipaṃna;—A village of the Kēla Māgane, 24 miles north-east of Mangalore, 10 miles east of the bungalow at Mūdabidri. In the Jain "Kelada Basti" is an Old Canarese inscription.

Kāvala Mudūru;—22 miles east of Mangalore. The Sthala Purāna of the Kariñjeśvara Devasthānam at this place is with Rāmanāchārya, late headman of the village. The temple stands on lofty rock.

Kāvūru;—4 miles north-east of Mangalore, in the Kūlūr Māgane. An Old Canarese inscription, described as being "near a palmyra tree on a hillock to the east of one Konchadi Sashithotathimma."

Kāvūru;—5 miles south-east of Mangalore in the Kodiyāl Māgane. A Canarese inscription on a stone in Wurg No. 1. A similar one near a field in Wurg No. 9.

Kellaputtigai;—24 miles north-east of Mangalore, 6 miles north-east of the bungalow at Mūdabidri. Three Old Canarese inscriptions; one in the Somanātha temple, one at a place called Hachabettu, the third in the eastern aganam of the temple of Sūryanārāyana.

Kempunaja, in the Aladangadi Māgane;—28 miles east-north-east of Mangalore. There is a copper-plate inscription dated S.S. 1636 (A.D. 1714) in the possession of Vīresvara Hebbāra of Shūlabet Vālliya, in this village. It records the endowments of the Gopāl Krishna temple at Baraya in the Sulakēri Māgane. He has another dated S.S. 1642 (A.D. 1720), recording a grant for services at the same temple.

Konaja;—21 miles north-east of Mangalore, 3 miles north-east of the bungalow at Mūdabidri. Two Old Canarese inscriptions—one in a field to the north of Nadodi Linga Kada's house, another in a field at a place called *Yermudē*.

Kudupu; -6 miles east of Mangalore. Inscriptions on three stones near the temple of Ananta Padmanābha. "Illegible."

Kuñjatta Bailu;—6 miles north of Mangalore, in the Kūlūr Māgane. Two Old Canarese inscriptions on stones in two fields, to the west of the house of Koraga Setti.

MAÑCHI.—A village of the Bantāla (Buntwalla) Māgane, 14 miles east of Mangalore. An Old Canarese inscription in a field called Mañchi and another, similar, in a field called Nirbail.

MANGALORE (Mangalūru).—The Collector's head-quarters. The Mangala Devī temple, which gives its name to the town, is an old one. The Sthala Purāna of this is in possession of Venkataramana Aitala, son of Gangādhara Aitala of Mangalore, who also has the Sthala Purāna of the temple of Hanumān. The Sthala Purāna of the temple of Ganeśa is with Sankara Nārāyana Bhatṭa, son of Annayya Bhaṭṭa of Mangalore. In the town of Mangalore is an "illegible" inscription in Canarese on a stone. There is an old Portuguese inscription in the part of the town known as Nirishirālliya, near the house of a Mussulman resident named Amīr-ud-Dīn. On two stones at Chakrapāni in the hamlet of Attāvara are Canarese inscriptions, and at the Pāndyeśvara temple in the same village are three-others, similar. All are "illegible." Three miles north of Mangalore on the Gūrpūr river is a fort known as the "Sultan's Battery," said to have been erected by Tīpu in the last century.

At Kodiyal Bail, 2 miles north of Mangalore, are the following inscriptions:-

(1.) In a field of Wurg No. 6. Much worn and injured.
(2.) In a field of Wurg No. 11. Old Canarese. "Illegible."
(3.) In a field of Wurg No. 26. Do. Do.

(3.) In a field of Wurg No. 26.
(4.) In another field of the same.
Do. Much injured and "illegible."

(5.) In a field of Wurg No. 33. Do. Do.

At the village of Bolura, also about 2 miles north of Mangalore, are five similar inscriptions:-

(1.) In a field of Wurg No. 2.

(2.) In Wurg No. 1, near a Bhūta Sthānam.

(3.) In Wurg No. 9, at a place called Mitapadpu.

(4.) In a field in Wurg No. 6. (5.) In a field in Wurg No. 4.

The Collector lately presented five copper-plate grants to the Madras Museum, which have not yet been deciphered. They were found in his office at Mangalore. (For notices of Mangalore, see Buchanan II, 217. Fryer's Travels, 55.)

Mantradi; -22 miles north-east of Mangalore, 4 miles north-east of the bungalow at Mudabidri. An Old Canarese inscription in the aganam of the palace of the Konnara Rajas.

Mogaru; -10 miles north-east of Mangalore. (Mogur.) A Jaina basti of uncertain age.

MUDABIDRI ("Mudbidri"); -18 miles north-west of Mangalore. (Mood Bidderee.) An ancient Jaina basti of considerable architectural importance, as it very clearly illustrates the attempt to copy wooden forms which characterizes all Hindu stone workings, especially those on this coast. (See Mr. Fergusson's Works.) It is elaborately sculptured and decorated. The doorway is very handsomely carved, and the enclosure wall is ornamented also. On one of the pillars of the main building is an inscription. Some of the pillar bases are beautifully decorated with an intricate but effective pattern in a sort of ropework. The effect is very graceful. The Raja's old palace is a very interesting building. From the outside it appears common and uncared for, as the roof is made only of thatch. But the stone sculptures inside are very fine. The principal pillars are those in the entrance hall, and in a verandah adjoining the court-yard. There is a handsomely carved wooden roof. The walls are covered with very poor paintings. There is an old bridge near the Jaina basti, illustrating the efforts of Hindus, ignorant of the principle of the arch, to bridge a stream. Beyond the basti are several tombs of Jain priests, lofty erections of several storeys, and interesting as being some of the only Hindu tombs in Southern India. Mr. Fergusson writes,—"Their forms are quite unlike any other building now known to be standing in any other part of India." On the road to Karkala, north of Mudabidri, is another ancient Jaina basti, smaller than the former.

(For a description of the basti and tombs, with illustrations, see Mr. Fergusson's History of Indian and

Eastern Architecture, 270-278; for an historical sketch, Buchanan II, 254.)

Lists have been sent me of 17 Jaina temples at Mūdabidri, and of the following inscriptions:-(1.) On a pillar of the Gaddige mandapam of the "Guru Basti." S.S. 1537 (A.D. 1615). recording the erection of a portion of the mandapam by some private persons.

(2.) On a stone in the same basti. Gift by a local chief in S.S. 1329 (A.D. 1407).

(3.) On a pillar on the north side of the Bhaira Devi mandapam of the "Hossa Basti," recording the erection of the mandapam by a private person. Undated.

(4.) A very long inscription recording gifts made for the construction of the Chittra mandapam, of the same basti, in S.S. 1384 (A.D. 1462) and S.S. 1394 (A.D. 1472).

(5.) In the interior of the same basti. Dated S.S. 1398 (A.D. 1476).

(6.) In the interior of the "Chettra Basti." Undated. An epitaph.(7.) On a pillar south of the "Hirē Ammanavara Basti." Recording its construction in S.S. 1461 (A.D. 1538).

(8.) On a stone near the "Tirthakara Basti." Recording a gift to the "Guru Basti." Dated S.S. 1229 (A.D. 1307).

(9), (10), (11.) On three stones near the same basti. Old Canarese. "Illegible."

(12), (13), (14), (15.) On four stones in the burial-ground of the Jains.

(16.) On a pillar in the same burial-ground.

Mudu ;-14 miles east of Mangalore, in the Bantala (Bunticalla) Magane. Five Old Canarese inscriptions; (1) near a field called Kallivara, (2) near a field called Pelatarara, (3) near a field called Modankap, (4) near another field called by the same name, (5) in a field called Bantala Bail near the hamlet of Bail.

Mundrugu:-16 miles north of Mangalore, 6 miles east of the bungalow at Mulki (Moolky) on the sea. An Old Canarese inscription near the temple.

Munduru;-31 miles east-north-east of Mangalore in the Eradu Magane. An Old Canarese inscription near a private house.

Nărăvi;—28 miles north-east of Mangalore, 10 miles east by north of Mūdabidri. (Naurauvee.) In the aganam of the temple of Sūryanārāyana is an Old Canarese inscription, said to be "illegible."

Nellikāru;—27 miles north-east of Mangalore, 9 miles north-east of the bungalow at Mūdabidri. An "illegible" Old Canarese inscription in the aganam of the Jaina basti.

Nellitertha;—12 miles north of Mangalore, in the Pējāvara Māgane. An inscription in the aganam of the temple in Old Canarese, said to be "illegible."

Niddaidi.—In the Puttigai (Pootegay) Magane, 13 miles north-north-east of Mangalore, 6 miles west of the bungalow at Mūdabidri. (Niddawaddy.) An "illegible" Old Canarese inscription on a stone in the land of a farmer named Rāma Udpa.

Padu.—In the Vāmanjūr (Waumunjoor) Māgane, 8 miles east of Mangalore and 3 miles south of the bungalow at Gūrpūr. An inscription in "unknown characters" near the temple of Varadeśvara, and an Old Canarese inscription, said to be "illegible," near a place called Banta Kattā.

PADUKŌDI;—5 miles north of Mangalore in the Kūlūr Māgane. (Puddoocode.) A Canarese inscription near a field belonging to a farmer named Rāmayala.

PADUPANAMBŪRU;—14 miles north of Mangalore, 3 miles south of the bungalow at Mulki (Moolky) on the sea. On the front pillar of the Jain basti is an Old Canarese inscription, said to be "illegible."

PANAMBÜR;—4 miles north of Mangalore. In the southern aganam of the Nandiśvara temple is a Canarese inscription.

PRĀNTYA.—In the Mūdabidri Māgane, near the Mūdabidri bungalow, 18 miles north-east of Mangalore. There are some "illegible" old Canarese inscriptions on four stones near the well of the Gaurī temple.

Puttigal;—16 miles north-north-east of Mangalore. (Pooteegay.) At a place called Bannada Bettu is an "illegible" old Canarese inscription. There is another in the temple of Somanātha, a third on the land of a farmer named Edadi Pammu Setti, and a fourth on the land of one Paniyappa.

Savanāl, in Eradūr Māgane;—32 miles east-north-east of Mangalore, 4 miles south-west of Jamāl-ghaḍ rock. In some land held by Savanāl Krishnayya, on a granite slab, is an inscription relating to the settlement of a disputed boundary in S.S. 1414 (A.D. 1492).

SIMANTURU;—20 miles north-east of Mangalore, 3 miles east of Mūdabidri. An old temple of Janārdana, the Sthala Purāṇa of which is in the Matham at Balkūr in the Udipi Taluk. Near the temple is an "illegible" Old Canarese inscription.

Someśvara;—5 miles south of Mangalore. (Somaishwar Pagoda.) Inside the inner prakara of the Someśvara temple is an Old Canarese inscription, said to be "illegible."

Tiruvāllu;—7 miles east of Mangalore, 2 miles south of the bungalow at Gürpür, in the Vāmanjūr (Waumunjoor) Māgane. An Old Canarese inscription in the temple, said to be "illegible," and another, similar, in the village.

ULIPĀDI;—12 miles east-north-east of Mangalore, 4 miles east of the bungalow at Gürpür. There are three inscriptions here:—

(1.) Near a field of Muli Wurg No. 23 belonging to Venkațēśa Nāyakka. Characters unknown. "Illegible."

(2.) Under a pīpal tree near the same Wurg belonging to Venkatēša Nāyakka. Characters unknown. "Illegible."

(3.) In the aganam of the Padu temple in Muli Wurg No. 20 belonging to Venkatēša Nāyakka. Characters unknown. "Illegible."

ULLALA;—3 miles south of Mangalore, on the south bank of the Netravati river. (Oolaul.) A Jaina basti of uncertain age. An inscription in old Canarese near a house in the principal village, and another near the ruins of the temple of Hanuman in the old fort.

VĒNŪR OF YĒNŪR;—24 miles east-north-east of Mangalore. 10 miles east of Mūdabidri. (Yainoor.) A monolithic Jaina statue 35 feet high, one of three as yet known (see Kārkala), and a temple. (Mr. Fergusson's Indian and Eastern Architecture, 268.) Near it is a fine pillar made of one stone and richly sculptured. The doorway of the temple is very beautifully decorated. Near the principal temple is another small Jaina shrine with pillars. At its base are some Nāgakals and a Vīrakal. The Collector's list of remains at Vēnūr are as follows:—

(1.) The "Bimannara Basti" Jain temple, with an inscription dated S.S. 1526 (A.D. 1604), recording a grant to the temple by an Udaiyar.

(2.) The "Gummatesvara Deva," colossal statue having on it an inscription dated S.S. 1526

(A.D. 1604) recording a grant by Śrī Rāya Kumāra.

(3.) The "Vēnūr Gummatēsvara Basti". Jain temple, with an inscription dated Ś.Ś. 1544 (A.D. 1622). The Tahsildar mentions three other bastis. At the "Akkangala Basti" is a Canarese inscription in the prākāra, dated Ś.Ś. 1526 (A.D. 1604) relating to its erection by a local Rānī. At the "Tīrthakara Basti" is an inscription of Ś.Ś. 1546 (A.D. 1624) recording a grant by a local chief.

Mr. Walhouse contributed a valuable paper on the remains at Yenur to the Indian Antiquary (V, 36).

(See also Buchanan II, 253-277.)

Vulaibertu;—9 miles north-east of Mangalore, 1 mile south of the bungalow at Gurpur, in the Vamanjur Magane (Waumunjoor). On two stones near the temple are Old Canarese inscriptions, said to be "illegible."

UPPINANGADI TĀLUK.

ĀLANKĀR;—8 miles east-south-east of Uppinangadi. In the temple at Neranki is an inscribed slab, said to be in Nagarī characters.

Bail;—17 miles north-east of Uppinangadi. (Byle.) A Jain temple of Pārśvanātha, with an inscription in a character and language that the people do not understand.

Bantra;—21 miles east of Uppinangadi. There is an Old Canarese inscription here, damaged and "illegible," in the Mahālingeśvara temple.

Bellatangapi;—32 miles east-north-east of Mangalore. (Bellat Ungady.) There was an ancient city here, with a Jain temple and a fort belonging to the Bangar Rajas. (See Buchanan II, 249.)

Guruvavankeri;—Close to Bellatangadi, 12 miles north-north-east of Uppinangadi. (Bellat Ungady.) There is a Jaina temple here, and a mandapam of five pillars, which has been figured by Mr. Fergusson in his History of Indian and Eastern Architecture (p. 274), under the name (by mistake) of "Gurusankerry." It is a mandapam standing on five pillars, and built in three storeys, on the side of one of which is a curious gabled doorway. It is believed to be of great age. A number of snake-stones are grouped around its base. On p. 276 of the same work Mr. Fergusson gives a picture of the sculptured pillar here, which is very graceful and effective.

INDUBERTA, in the Bangadi Magane;—24 miles north-east of Uppinangadi. At a place called "Angadi Neri" is an inscription in a language unknown to the people, and in a character they cannot read.

Jamallābān;—3 miles north of Bellatangadi and 14 miles north-north-west of Uppinangadi. A very fine rock fort. It is situated on the summit of a conical hill 1,000 feet high, the only approach to it being by steps cut in the rock. It was captured from the English by Tipu, but was recaptured one or two days afterwards by troops from Mangalore. Its history is given by Buchanan in his Journey (Vol. II, p. 250).

Kadaba;—18 miles east-south-east of Uppinangadi. (Cuddaba.) In the temple of Ganeśa is an old Canarese inscription, damaged and only partly legible. Tekodga Ananta Bhatta, of the village of Kōdimbala is in possession of a Canarese copper-plate inscription recording a grant (Saka year not given) by a Rānī of Keladi. He will lend it for examination, but is not willing to part with it permanently.

Machina;—in the Bellatangadi Magane, 14 miles north-east of Uppinangadi. There is an Old. Canarese inscription here which the natives cannot read or interpret.

Mallaramāni;—13 miles north-east of Uppinangadi. (Mullarmaudy.) A mile and a half south of this village is the temple of Dharmasthala (Durmastulla), said to be about 700 years old. The lingam in the temple is said to have been brought from the Kadiri temple at Mangalore.

Pañja;—25 miles south-east of Uppinangadi. (Panjee.) An Old Canarese Inscription, said to be unintelligible, in the Durgā temple of the village of Balpa. Another in the same village on the bank of a rice-field called Kānagudi, recording a grant in S.S. 1484 (A.D. 1562). In the village of Edamangala in the Pañchalinga temple is an unintelligible inscription, said to be in "unknown charecters," and a similar one is to be seen in the temple at Baripādi.

Puttur ;—6 miles south-west of Uppinangadi. (Poottoor.) There is an inscription, said to be in "unknown characters," in the temple in the principal village. Narayana Tantritaya of the village of Keminje is in possession of two Canarese copper-plate inscriptions. Each is dated only in the cyclic year, and each would appear to be a document of only local interest. He will lend them for examination, but will not part with them.

Subrahmanya; -28 miles south-east of Uppinangadi. (Soobramunny.) There is a temple in Kukke village with two inscriptions on slabs. One is an Old Canarese inscription recording a grant of land to the temple by Mādhavā Rāya of Goa in S.S. 1309 (A.D. 1387). The other is in "unknown characters." In the village of Bilinili in the temple of Gopālakrishna is an inscription said to be in Nāgarī, but "illegible." The Muktesvar of the temple is in possession of the following copper-plate inscriptions.

(1.) Dated only in year Prabhava, grant by Mahādeva, sovereign of Goa. The grant is in Nāgarī. (2.) S.S. 1329 (A.D. 1407). Grant in Nagarī by an Udaiyar of Goa who is said to have been

ruling the province of Mangalore.

(3.) S.S. 1587 (A.D. 1665). Grant in Canarese by the sou of the ruler of Srīrangapattana (Seringapatam).

(4.) S.S. 1581 (A.D. 1659). Grant in Canarese by Srī Ranga Rāya, son of the "Ruler of Vēlāpuram."

(5.) S.S. 1588 (A.D. 1666). Grant in Canarese by the same Srī Ranga, who in this one calls himself "Ruler of Vēlāpuram."

(6.) \$.\$. 1588 (A.D. 1666). Grant in Canarese by the same.

(7.) S.S. 1603 (A.D. 1681). Grant in Canarese by Venkatadri Nayakka and Tippayya, of Belur. The owner of the plates will not part with them permanently, but is prepared to lend them for examination. The principal objects of worship in the temple are two images of a naga and a six-faced deity (Kārttikeya) which stand side by side in the garbhālayam.

UJRE :- in the Bellatangadi Magane :- 18 miles north-east of Uppinangadi. There is an inscription here similar to that at Machina.

Uppinangadi (Oopin Ungady); -In the temple in the part of the town known as Kadikar is an illegible inscription, said to be in unkown characters. It is partly buried in the ground. There is a temple here at the confluence of the Netravatī and Kumardēr rivers, which is held to be very sacred. The building is very old and ruinous. In the bed of the stream, below, is a lingam to which daily worship is offered.

KĀSARAGŌD TALUK.

Apūr;—17 miles east of Kāsaragōd. (Uddoor.) An old sculptured Siva temple, fabled to have been founded by Arjuna. It is now in ruins. It is said to have been repaired about 500 years ago. The Sthala Purana is with Kuntara Bhatta, who lives 2 miles east of the Adur Police Station. At the temple of Ganesa is an inscription.

Anantapuram; -8 miles north-east of Kāsaragōd. An inscription, said to be in Tulu, but "unintelligible," is on a slab in front of the temple.

BANGRA MAÑJĒŚVARA; -16 miles north-north-west of Kasaragod (Bungar Munjashwar). An old Jaina basti.

BEKAL; - 7 miles south of Kasaragod, on the coast. (Baicull.) A fort, the largest in the district, built by the Ikkeri Rajas. Buchanan alludes to it in his Journey (Vol. II, p. 211.) (Beacal.)

Chandragiri; -3 miles south of Kasaragod. A fort built by the Ikkeri Rajas. On the north bank of the Chandragiri river is a slab with an inscription "supposed to belong to the days of Harihara Raya." It is said to be "unintelligible," and to be written in "various characters."

Hossadurgam;-15 miles south of Kasaragod. (Hoss Droog.) A fine fort built by the Ikkeri Rajas. (Buchanan's Journey II, 209.)

KASARAGOD .- Head-quarters of the taluk, 28 miles south of Mangalore, on the coast. A fort built by the Ikkeri Rajas. For a sketch of the history of the "Nilesvara Rajas" of this tract see Buchanan's Journey II, 209.

Kāvu;—35 miles north-east of Kāsaragōd. Also called Madnur. (Bungalow on the main road.) An old fort, known as the fort of the "Mayilarasu."

MADDŪR;—4 miles north-north-east of Kāsaragōd. (Muddoor.) A large old fort, known as the fort of the "Mayilarasu."

MADNUR; -See Kāvu.

Śiri;—11 miles north of Kāsaragōd, on the coast. A fort built by the lkkēri Rājas.

TENKA KUMBLA;—9 miles north of Kāsaragōd, on the coast. (Coombla.) A fort built by the Ikkeri Rājas. At the gate of the fort is an inscription in Canarese recording the erection of the fort by a Nāyakka. It is dated only in the cyclic year.

VIȚTALA;—20 miles north-east of Kāsaragōd. (Vitla.) The temple of Panchalingesvara is of great antiquity, but most of the present buildings are quite modern. At the foot of the dhvaja stambha is fixed a copper-plate with inscription in Canarese, recording the execution of certain temple works in Ś.Ś. 1666 (A.D. 1744). Near the Ananteśvara temple is an old inscription said to be in Malayālam character. but quite "illegible."

BAIKAL TALUK.

Pudur; -16 miles south-east of Baikal. (Poodaoor.) An old Siva temple.



MALABAR DISTRICT.

The whole of the coast of Southern India west of the ghats is fabled to have been recovered from the sea by Paraśu Rāma, who peopled the new territory with Brahmans from the north, and promulgated all the laws and regulations, and established all the peculiar manners and customs which now

characterize the inhabitants. The Malabar District was a portion of the land so recovered.

Government by an elective sovereign, each ruling for twelve years, seems to have obtained in the country, the rulers being known by the title of *Perumāl¹* till, at some date as yet unknown, the last Perumāl gave up the throne. Some say he went to heaven, some that he went to Mecca. At his departure he portioned out his realm amongst four Rājas. One of these was the Zamorin of Calicut, to whom he bequeathed his sword, which is still preserved and worshipped. The Zamorin governed most of the

Malabar District. (See the "Rulers of the Malayalam Country" in Vol. II.)

There is reason to think that the Phcenicians and other ancient nations of Western Asia traded with the people of the Malabar Coast, and probably there was considerable merchandize. Gold appears to have been extensively mined in the Wynaad country. Large stores of Roman coins have been found in Malabar, and it has been stated that there was a Roman temple of Augustus and a garrison of soldiers at Muziris, which is identified with Muyirikodu or Kudangalur (Cranganore). Arab traders came in large numbers and formed a colony now represented by the Māpilas or Moplahs. Anterior to the era of the last Chēramān Perumāl, and probably within the first five centuries of the Christian era a colony of Nestorian Christians settled themselves in the country. Cosmas (beginning of the sixth century A.D.) mentions Christians in "Male." He names as the principal sea-ports on this coast, famous for trade, "Parti," "Mangarvuth," "Solopatam," "Nalopatam," and "Pondupatan."

Kerala is mentioned in the Inscription of Paulakesi of the Western Chalukyas as possessing a chief

Kerala is mentioned in the Inscription of Paulakesi of the Western Chalukyas as possessing a chief who was conquered by that sovereign. This was in the fifth century A.D. Mayurivarma, the first of the Kadambas of Banavasi according to Sir Walter Elliot's List, is said to have been King of Kerala and Kaurāshtraka Deśa. In the reign of Mayurivarma's son, Kerala and Tuluva are separately mentioned. (Taylor's MSS. in Madras Journal X, 419.) This helps to confirm the tradition current on the Western Coast as to the antiquity of Kerala. The Reverend T. Foulkes, in the historical part of the Salem District Manual, contends that Kerala is identical with Chera. The history of the tract is, how-

ever, involved in obscurity till the fourteenth century.

In 1310 the Muhammadans made their first appearance on the Malabar Coast, when the country was reduced by Malik Kāfur, the celebrated general of Mobārik Khilji of Delhi. In 1341 Malabar successfully revolted. In 1498 Vasco da Gama landed, and after him came Cabral and many other settlers. Shortly after this the Rāyas of Vijayanagar conquered Malabar and the entire South of India. They were followed by the Mussulmans: Concerning this period the writings of the Portuguese (Cæsar Frederic, and others) should be consulted; and a great deal may be learned from the history of the Mussulman, Zair-ud-dīn. From 1664 the English began to acquire territory, and finally obtained the whole from Tīpu of Maisūr in 1792.

The only native historical documents known to exist regarding the Western Coast are the Kerala Māhātmyam and its offspring, the Keralotpatti (Kerala Utpatti). The latter was translated by Mr. Duncan and published in Asiatic Researches (V, 1); and an abstract of it by Dr. Gundert is given in the Madras

Journal (XIII, Part I, p. 97).

The origin of the name Malubar is a subject of dispute. In the Journal of the Royal Asiatic Society (V, 147) Mr. C. P. Brown argues that it is derived from the Arabic Mu-abbar, which being carelessly written, by the mistake of a letter was transformed into Mu-labbar, by which name this tract was known to the Syriae Christians of the coast. Mr. Logan, of the Civil Service, who has for many years lived in the district and has given great attention to its archæology, derives the name from Mala or Malai, "a hill," (Malayālam="hills and waves"), the termination—bar, being an Arabic suffix. General Cunningham, in his Ancient Geography of India (I, 550), identifies it with the Mo-lo-kiu-cha (Malakuta, or Malayakuta) of Hiwen Thsang. (Julien's Translation III, 121. See also Yule's Marco Polo II, 374.) Another derivation is from Marai, "rain."

"Zamorin" is from Sanskrit samudrą, "the sea," "Lord of the seas." The Malayalam title is Kunnala-kōn, "Lord of the hills and waves." (Kunnu, hill; ala, wave; kōn, lord.) "Kerala," by which name the country is known is generally believed to be connected with Chera.

Mr. Logan tells me that he thinks there are numerous copper-plate grants in the district, mostly in the Vatteruttu character. Mr. Logan published in the Indian Antiquary VIII, 309, an interesting paper

on the curious rock-cut sculptures found in this district.

A note on the divisions of the year on this coast will not be out of place here, as local chronology is always referred to the Kollam Andu or era of Kollam.2 The year is divided into twelve months named after the signs of the zodiac, commencing in the middle of September :-

English.		Malayalam.		Sanskrit Original.		Tulu.	
September-October			Kanni		Kanyā		Paggu.
October-November	1972	-	Tulām		Tulā		Beśā.
November-December	200		Vriechikam		Vriechikam		Kārtelu.
December-January		THE E	Dhanu		Dhanuh	3	Āti.
January-February	200	100 E	Makaram		Makaram		Sona.
February-March	100		Kumbham		Kumbham		Nirnāla.
March-April			Mīnam		Minam		Bontelu.
April-May			Mēdam		Mesham		Jārde.
May-June	1000		Edavam		Vrishabham		Perārde.
June-July	1		Midhunam		Midhunam		Püntelu.
July-August			Karkadam		Katakam		Māyi.
August-September		15.00	Chingam		Simham		Suggi.

The following references may be found of use :-

[Journal of the Royal Asiatic Society I, 171. Madras Journal 1, 7, 94, 255, 342; IV. (new series) 79, 80; VII; IX 365-6. XXI. 30. Buchanan's Journey II, 31, 51, 139. Dr. Burnell's Paleography of Southern India, plate xxxii and pp. 76 n. 2, 140. Indian Antiquary III, 333; IX, 77. Mackenzic's MSS., book 58, c. 1927, Asiatic Researches VII, 364; X, 85, 106. Journal of the Asiatic Society of Bengal XX, 371, 382. Correa's Three Voyages of Lasco da Gama, translated by Lord Stanley, (Hakluyt Society), p. 145. Colonel Yule's Marco Polo II, 274.]

CHIRAKAL TALUK.

AVEKOD; -5 miles north-nort-west of Cannanore. (Tyccode.) On a hill in Vyapuram desham is an ancient granite statue of Bhagarati (Durgā).

CANNANORE (Kannanur); -50 miles north-north-west of Calicut. Head-quarters of the taluk There is an old Dutch fort here, in excellent condition. The masonry is constructed of laterite. Cabral visited Cannanore in A.D. 1500, and Vasco da Gama in 1502. It became an early English settlement in 1669, and was ceded to the English by Tipu with the rest of Malabar in 1792.

CHERUTARAM;-16 miles north-north-west of Cannanore. (Cheruthalum.) An old temple now deserted, which was demolished by Haidar 'Ali in 1765-6.

CHERUKUNNA; -11 miles north-north-west of Cannanore. (Cheracoon.) An ancient temple, the construction of which is as usual attributed to Parašu Rāma. The deity worshipped is a goddess, who, it is said, came from the north, near Benares. There are seven old temples here. On the west side of the hill on which stands the temple of Kunnaru Matilakone, is a rock-cut cave.

CHURALI; -20 miles north by east of Cannanore. (Choyly). In the Nediyangu temple is an inscription recording the erection of a stone there in K.A. 80I (A.D. 1625).

Chuvai; -2 miles east of Cannanore. (Churiel.) An old temple.

EDAKKADU; -51 miles south-east of Cannanore. (Yeddacand.) Two old deserted temples of

¹ This note is by Mr. Logan.

² The "Kollam" from which it derives its name, is not the place which we call Quilon, but rather Kollam, or Kövilandi (Koilandi, The "Kollam" from which it derives its name, is not the place which we call Quilon, but rather Kollam, or Kövilandi (Koilandi, The "Kollam") from which it derives its name, is not the place which we call Quilon, but rather Kollam, or Kövilandi (Koilandi, The "Kollam") from which it derives its name, is not the place which we call Quilon, but rather Kollam, or Kövilandi (Koilandi, The "Kollam") from which it derives its name, is not the place which we call Quilon, but rather Kollam, or Kövilandi (Koilandi, The "Kollam") from which it derives its name, is not the place which we call Quilon, but rather Kollam, or Kövilandi (Koilandi, The "Kollam") from which it derives its name, is not the place which we call Quilon, but rather Kollam, or Kövilandi (Koilandi, The "Kollam") from the place which we call Quilon (Koilandi, The "Kollam") from the place which we call Quilon (Koilandi, The "Kollam") from the place which we call Quilon (Koilandi, The "Kollam") from the place which we call Quilon (Koilandi, The "Kollam") from the place which we call Quilon (Koilandi, The "Kollam") from the place which we call Collandy), 14 miles north of Calicut. Two miles north of this place was an old palace, or Kövilam whence the name. It is marked "Pagodah" in the Ordnance map. (Mr. Logan.)

Vishnu and Siva. They were demolished by Haidar 'Ali in 1765-6. In the Chola desham is an old Christian church with a tomb.

ELAYAVŪR;—4 miles south-east of Cannanore. West of the road to Tellicherry. There is an ancient temple in the hamlet of Kuruva here which was demolished by Haidar 'Ali, and is now deserted.

ERONE;—15 miles north of Cannanore. In the hamlet of Kattanapalli is an inscription on a granite slab at a tank attached to the temple. It is said to be in indistinct Tamil characters, but is possibly Vatteruttu. In the hamlet of Nerambil, in a hill torrent flowing westwards from the Chattiyūr hill, is a granite rock bearing an inscription in old Tamil characters, below which is engraved in Malayālam the word "adiyodi."

ERAMARA;—20 miles north by west of Cannanore. There is an inscribed stone here in a ruined temple, in an enclosure called *Chālappuratu*. The characters cannot be deciphered. The top of the slab has been broken off. In the dēsham of Mātamangalam are four rock-cut caves, and there is one in Peringōm.

Kapalāvi ;-3 miles north of Cannanore. An old temple.

KADAMBERI; -9 miles north-east of Cannanore. An old temple.

KALARIVĀPAKKAL; -4 miles north-west of Cannanore. An old temple.

Kalliyāp;—18 miles east-north-east of Cannanore. (Calliaud.) Five rock-cut caves, three in the desham of Kalliyād, one in Urattūr, and one in Nuchiyād.

Kānjarangāp; -14 miles north of Cannanore. An old temple.

Kannāpuram;—9 miles north-west of Cannanore. In this amsham, in the village of Chunda on the south side of the Kuruva Kāvu temple, is an inscribed slab. The temple is an old one. Near it is a rockent cave. Near this, on a hill, is a ruined temple. Altogether there are said to be nine old temples here.

KARIVELLÜR; -28 miles north of Cannanore. A dolmen and four menhirs.

Kāvai;—20 miles north-west of Cannanore. (Kuvoy.) A dolmen and four menhirs. A sanyāsi is said to have been buried in the dolmen "150 years ago."

KAYARĀLA;—11 miles north-north-east of Cannanore. (Kirallum.) There is an inscribed slab, broken, in the temple, said to be in Devanagari character. At the Velam temple is an ancient rude stone circle.

KIRARA; -91 miles north-west of Cannanore. An old temple.

Kunbimangalam; —24 miles north of Cannanore. In the hamlet of Kunnaravati Ramandali is an old temple.

KŪNJAMANGALAM ;-See MOUNT D'ELI.

KURUMATTÜR;—12 miles north-north-east of Cannanore. (Kurmbatur.) An old temple in ruins.

KUTTIVĀTTUR;—12 miles north-east of Cannanore. (Kutiatur.) In the gate of the temple is a stone bearing an inscription not as yet read, in characters stated to be "unknown." There is another similar one in the Pāvannūr temple. There are two dolmens here, and a rock-cut cave. In Chempalasi hamlet is another rock-cut cave.

Kuttivēri;—15 miles north of Cannanore. (Kuthiary.) In the hamlet of Talavil is a rock-cut sepulchre similar to that at Taliparamba (q.v.) It was opened by Mr. Logan, C.S. At the hamlet of Timiri is a small excavation in the rock just above the water line of a bathing-tank.

KÜTTÜR;—20 miles north of Cannanore. In the hamlet of Vanappula is a cave like that at Taliparamba (q.v.)

Mādai;—13½ miles north-north-west of Cannanore. (Maudoy.) There is an old temple here. Also a mosque bearing an inscription in Arabie, commemorating its foundation in Hijra 518 (A.D. 1124). There is another inscription stating that a tank was constructed by a Hindu. The grave of an Arab is shown, who died, the natives say, "1,000 years ago." In the hamlet of Parangadi is an old tank known by the name of the "Jewish tank," near which stands the old Eli palace (Marco Polo's Heili, whence Mount D'Eli) of the Kölüttiri Rajas. The tank was probably constructed by a colony of Jews er "Yavanas." Madai is one of the most interesting localities in North Malabar. Mr. Logan excavated two cave sepulchres here like those at Taliparamba.

MALAPATTAM; -13 miles north-east of Cannanore. (Mulliputtum.) An old temple. Two rock-cut caves, one in the principal village, the other in the hamlet of Vetticheri.

MANIYUR;—10 miles north-east of Cannanore. On the north side of the trench surrounding the temple is a stone having an inscription "in unknown characters" on its four sides.

Madul;—10 miles north-north-west of Cannanore. (Matillah.) Under the name of Matmul Buchanan gives a description of this place, and an interesting historical sketch of North Malabar, in his Volume II, 194.

MORAPPALANGĀD; —7 miles south-east of Cannanore, halfway between Cannanore and Tellicherry. (Mapillankad.) An old temple.

Mount D'Eli (Dilli, Delli, Delly, Eli. In Malayālam, Eli-malai);—16 miles north-west of Cannanore (Mount Delly or Yeymullay.) A conspicuous hill on the coast. Marco Polo calls the territory of the Kōlāttiri Rāja, the "Kingdom of Eli." Portuguese travellers styled it "Monte d'Eli." Hence the corruption into "Delly," &c. Elimalai means "Rat-hill," and hence we find Correa in his "Three Voyages of Vasco da Gama" (Lord Stanley's Translation, Hakluyt Society, p. 145) calling it the mountain "Deli-elly of the rat." He also calls it in another place "Dely." Marco Polo (Colonel Yule's edition II, 374) calls it Heili.¹

A fort was built here by the Portuguese, and was captured from them by the Dutch. In 1754 the French purchased it from the Chirakal Raja. In 1761 the Raja of Cannanore surprised and massacred the French garrison, and delivered the fort to the English. It was taken by Tipu's general in 1779, and was restored to the English in 1784. (Buchanan II, 196. Madras Journal for 1879, p. 120.)

in 1779, and was restored to the English in 1784. (Buchanan II, 196. Madras Journal for 1879, p. 120.)

At Kūñjamangalam, four miles north-east of Mount D'Eli (Kunjamunglum) is a large Muhammadan mosque, of considerable antiquity, with tombs. In the Narayakannūr temple is a long inscription on the southern court, not yet read.

PAYYAVŪR; -20 miles east-north-east of Cannanore. (Pyaur.) An old temple of Subrahmanya.

PAYYINNŪR;—20 miles north-north-west of Cannanore. (Painur.) An old temple. A statue of Parašu Rāma is said to exist here. The mandapam is elaborately sculptured.

Porati;—4½ miles north of Cannanore. (Polaudy.) In the hamlet of Pallikunnam is an ancient ruined temple which was demolished by Haidar 'Ali in 1765.

Tailparamba;—12 miles north of Cannanore. (Tullipurmbu.) An ancient Siva temple. On the bank of a tank attached to the temple is a building on which is a granite slab bearing an inscription; and another, dated K.A. 954 (A.D. 1778) is to be seen at the foot of a banyan tree in front of the temple. The former is to the effect that the bathing-house was finished in Kollam Andu 700 (A.D. 1524). The temple has many sculptures and some fine gopuras which were, however, destroyed by Tipu. It is said to be of very great antiquity, to which the architecture in parts bears witness. The Sthala Purāna of the temple is in the hands of the District Mūnsif of Kūvai. There is a large and important mosque here, and an old mud fort. On the south side of the road leading to Kuppam is a sculptured figure of a village goddess. Mr. Logan, C.S., excavated four rock-cut sepulchres near the travellers' bungalow, one of which had a circle of massive laterite blocks ranged round it. These caves consist of a small chamber with a domed roof and entrance. In the centre of the dome is a hole to the upper air, closed with a slab. Pottery is found inside. (They were described by Mr. Logan in Indian Antiquary VIII, 309.)

TIRUCHEMMARAM, near Taliparamba. Four rock-cut sepulchres, similar to those at Talibaramba were opened by Mr. Logan.

TRICHAMBATTAM; -9 miles north-east of Cannanore. An old temple.

URPARASIKĀVU; -6 miles north of Tellicherry, 8 miles east of Cannanore. An old temple.

VADESVARAM; -10 miles north-east of Cannanore. An old temple of Siva.

Vellūr;—23 miles north-north-west of Cannanore. (Wullūr.) In the hamlet of Kāramiyel (Karamail) are two dolmens and eight menhirs. The natives say that a sanyasi was buried alive here.

KOTTAYAM TALUK.

Dharmapattanam;—2 miles north-west of Tellicherry. (Durmaputuum.) One of the earliest Arab mosques, now entirely demolished. The place was ceded to the English in 1734, was seized by Ravivarma, Raja of Chirakal, in 1788, but was retaken 1789. (Dr. Oppert's Historical Tables in the Madras

¹ For the above note, as well as for much other help, I am indebted to the kindness of Mr. W. Logan, C.S.

Journal for 1879, p. 117.) There is an old redoubt here. On a piece of raised ground is an old rock-cut cave. Fryer describes the place (Travels, p. 55)

KADIRUR; -4 miles north-east of Kottayam. Two rock-cut caves.

Kallai; -4 miles south-east of Tellicherry. In the desham of Kottiyari are two caves cut out of laterite.

KANNAVANI;—8 miles north-east by east of Kottayam. In the hamlet of Tottikulam are three rock-cut caves said to be paved with bricks.

Kīrūr:—20 miles north-east of Tellicherry. (Kizhur.) In the Journal of the Asiatic Society of Bengal (XX, 382) mention is made of a find of Roman coins in "Kilalūr," 24 miles from Tellicherry. Probably this is the village meant, but I have been unable to identify it exactly.

Kottavan.—A large village 12 miles east of Cannanore, 7 miles north-east of Tellicherry. (Kotayem.) A large quantity of Roman gold coins were found here. They were discovered, buried underground, in a brass vessel. "It has been stated that no fewer than five cooly-loads of gold coins were all dug out of the same spot." Many were melted down or taken by natives. The Mahārāja of Travancore procured several, and the following is a list of those now in his possession:—

8 coins of Augustus.

3 ,, Antonia Augusta.

28 , Tiberius. 2 , Caligula.

16 .. Claudius.

16 " Nero.

73

Captain Drury published an account of this discovery in the Journal of the Asiatic Society of Bengal XX, 371, and Indian Antiquary VI, 216.

Kuttaparamba;—8 miles north-east of Tellicherry, 1 mile east of Kottayam. (Coothpurmbu.) An old fort in ruins.

MANATTANA;—21 miles east-north-east of Tellicherry. (Monatana.) There is an ancient and important temple here, but, being in daily use, it is closed to European inspection. There is a rock-cut cave in the principal village, and three in the hamlet of Vellarati.

. MAYILAÑJAYAM;—2 miles south of Kottayam. In the hamlet of Punnöl are two small rock-cut sepulchral caves, like those at Taliparamba.

NITTUR; -2 miles north of Kottayam. There is a small ruined rock-cut sepulchral cave, in the hamlet of Peruvantatil.

Pānūr;—5 miles south of Koṭṭayam. (Pannur.) In the hamlet of Kannampalli is a rock-cut sepulchral cave.

Peringalam;—5 miles east of Tellicherry. A rock-cut cave on the top of a hill. At another place in the same village is a rock-cut cave with two pillars. In the hamlet of Mennapuram are four caves.

Pinārāvi;—4 miles north of Tellicherry. (Pinroy.) Here there is an old palace belonging to the Rāja of Kottayam.

PUTTÜR;—6 miles south-east of Kottayam. (Pulur.) Two rock-cut caves in the hamlet of Kolavallur (Folucuttur).

ŚIVAPURAM; —6 miles north-east of Kottayam. (Shivapuram.) A fort called Hareschandra Kottai on the Puralimalai hill. Near this is a rock-cut cell.

Tellicherry (Tallaśeri);—38 miles north-north-west of Calicut, on the sea. The old fort here is said to have been erected originally by the Dutch, made over to the English in 1683, ceded to the English by the Raja of Chirakal in 1708, and by Tipu in 1792. It was besieged by Haidar's troops in 1782.

TIRUPRANGOTTUR; -6 miles south of Kottayam. (Tirpuramkotur.) A rock-cut cave.

Tiruvengap and Trikaniyūr, parts of the town of Tellicherry. There are two arcient temples in these villages. In front of one is an inscribed slab "in an unknown character." The walls and gopuras of the Sri Itama temple are stated to have been destroyed by Tipu.

WYNAAD TALUK.

Ganapativattam;—20 miles east-south-east of Manantoddy (Mānantavādi). (Gunapuddy Vuttum, Manantawaddy.) On the hill known as Nālapāt Chāla Kunm is a stone having an inscription in Old Tamil on two sides. It has not yet been read. There is another on the dīpastambha at the Ganapati temple, and a third on a stone standing in the north court of the Māriyamma temple. In the hamlet of Kitānganat are twelve dolmens, a menhir, and three carved stones.

Muppaināp;—22 miles south-east of Manantoddy. (Moopyenad, Manantawaddy.) In the hamlet of Muttil are twenty-two dolmens, and in Chingari two.

Pētāti;—10 miles east-south-east of Manantoddy. (Poodady, Manantowaddy.) In the Arimula Ayyappan temple, on the east wall of the mandapam, is an inscription dated K.Ā. 922 (A.D. 1746) in a mixture of four languages. There is a Canarese inscription on a stone which belonged to the Pātiri temple, but is now in the possession of Pātiri Nanjaya Gaundan. In the hamlet of Pakkam is a menhir.

TIRUNELLI TEMPLE;—8 miles north of Manantoddy. (Tirunelly Pagoda, Manantawaddy.) There are some old copper-plate grants in this temple, said to be in the Vatteruttu character, and not yet deciphered.

KURUMBRANĀD TALUK.

Andulaikonda;—14 miles east of Badagara. Buchanan gives, in his Journey (Vol. II, p. 156), a slight historical sketch of this place. He styles it "Andulay Konda in Pyurmalay as it is commonly called; but its proper name is said to be Eivurmalay, or the five hills."

Badagara;—12 miles south-east of Tellicherry. (Wuddakurray.) There is an old ruined fort here. Chempra;—A village attached to the French settlement of Mahé. There is an old temple here.

Cheruvannūr;—9 miles east by south of Badagara. (Cherwanur.) In the Mullipad desham is a small rock-cut cave not yet excavated.

EDASERI;—6 miles north-north-east of Badagara. (Yeddachairy.) On the eastern side of the temple in the hamlet of Kalayamvelli are some inscriptions.

Eramala;—6 miles north of Badagara. On the eastern side of the temple in the hamlet of Vellikulangara are some inscriptions. There is an old fort here also.

IRINGANNUR;—8 miles north by east of Badagara. (Iruganur.) An old Siva temple fabled to have been founded by one of the Rishis.

Kārayat;—18 miles south-east of Badagara. A small rock-cut cave in the Korukkallur desham. (Kokolur.) An inscription on a granite rock at the temple of Tiruvangara. It is "illegible."

KAVUNNARA;—12½ miles south-east of Badagara, 3 miles west of the bungalow at Natuvannur. (Kawaterrah, Neddavenur.) A ruined temple, deserted. Close to the temple, in the yard of a house, is a stone with an inscription said to be "illegible," and there is another on one of the steps of the tank belonging to the temple.

Kīrariyūr;—15 miles south-south-east of Badagara. Two rock-cut caves.

KOLLAM OF KOYLLANDI;—13 miles south-south-east of Badagara. (Coilandy.) There is a mosque here of considerable antiquity. On the edge of the bath attached to it is a granite slab, broken, bearing an inscription in Vatteruttu characters. It is dated K.A. 684 (A.D. 1508).

Kurripuram; -12 miles east of Badagara. An old fort and palace of the Poralattiri dynasty.

MĒPPAYŪR;—10 miles east-south-east of Badagara: (Mapieur.) In the grove attached to the Elaveftara temple of Durgā are some "sculptured images," whether ancient or not I have not been able to ascertain. The ruined Vaishnava temple at Irikkayil is ancient. A channel on the south side of the Mālamangalam temple is fabled to have been excavated by the Pāndavas, and is said to contain treasure. In the hamlet of Kāyalāt are to be seen a dolmen and two menhirs, and in Kīrappariyūr are a dolmen and five menhirs. In Pampirikkunnu desham are two stone circles. Funeral urus of pottery have been found here.

MUTTUNGAL;—3 miles north of Badagara. An old temple. On a stone just outside the temple, near the altar-stone, is an inscription, said to be "illegible."

Panangāp;—18½ miles east-south-east of Badagara. (Punnakad.) A ruined and deserted temple, on the eastern wall of the porch of which is an inscription in characters not known to the people. It is two miles north of the 11th milestone on the road from Koyilandi to Tamraśeri. There is an old ruined fort here.

Ponmēri;—6 miles north-east of Badagara. In the Siva temple is an ancient inscription on a broken slab "in unknown characters." The temple is very old. It was destroyed by Tīpu's soldiers.

Tiruvāngūr;—18 miles south-south-east of Badagara, 7½ miles north of the Collector's Office at Calicut. A mosque here is said to be 400 years old, but it has been lately repaired.

Valiserikota; -15 miles north-north-east of Calicut. (Wallycherry.) There is an old temple here.

VIYYŪR;—10 miles south of Badagara. (Weyur.) In the Maralūr temple there is an inscription. There is another in the Pattalayini temple; and one in the deserted temple of Talayil.

CALICUT TALUK.

Annaśēri;—8 miles north of Calicut. (Anachery.) In Kantanūr desham are two rock-cut caves. In Kannankara desham three menhirs and a stone circle.

Beyfore;—Terminus of the Madras Railway on the Western Coast, seven miles south of Calieut. The old fort here is described by Captain Newbold in the Journal of the Asiatic Society of Bengal (XIV, 781). In Pālañjannūr, in Ernād Taluk but close to Beyfore, in the hamlet of Chaliyam (Chalium) is a mosque, in the south wall of which has been inserted a marble slab bearing an Arabic inscription to the memory of one 'Alī Abdu'lla who died Hijra 720, K. Ā. 478 (A.D. 1302). In Nātuvaṭṭam are seven stone statues. The Portuguese fort at Chaliyam was captured by the Zamorin in 1570, and its commander, De Castro, was beheaded by his government for cowardice.

Calicut;—Head-quarters of the district. The ancient cap tal of the Zamorin. This was the first landing-place of the Portuguese in India. Vasco da Gama arrived here in 1498, Cabral in 1500. Cabral cannonaded the place in 1500, and Vasco da Gama assaulted it in 1502. Soarez bombarded Calicut in 1504, and Albuquerque unsuccessfully attacked it in 1510. There was a fort to be seen at one time, but in A.D. 1846 nothing remained of it but "a ruined doorway, the trace of a fosse and counter-scarp, some mounds marking the southern gateway, and the site of a few bastions." (Captain Newbold in the Journal of the Asiatic Society of Bengal XV, 224.) These have all now disappeared. The Zamorin's palace and an old temple are to be seen in the suburb of Tiruvalangad. In 1616 an English factory was established. It was expelled by the Dutch 1664, and re-established in 1668, expelled by Haidar'Ali in 1779, and restored in 1784. Tipu ceded the whole country in 1792. (Dr. Oppert's Historical Tables in the Madras Journal for 1879, p. 107. Buchanan gives a slight sketch of its early history in his Journey, Vol. II, p. 139.)

Mr. Logan, C.S., residing at East Hill, is in possession of a granite slab with an inscription in Vatteruttu characters, which has been translated by Dr. Gundert. It is a deed conferring privileges on the "six hundred" in the reign of Ramar, ruler of Keraia. Dated in "the fourth year opposite the fourth year," the meaning of which has yet to be explained. Dr. Burnell (South Iadian Palæography, p. 93, note 2) mentions having seen in the Collector's Office at Calicut a grant on a silver plate which

had been executed at Coehin.

In the hamlet of Nagaram in the "Mach-chinda mosque" is a slab let into the wall having an inscription in Arabic, Canarese, and "another language." It is much injured by time and weather. Fryer in his *Tracels* (p. 54) gives an account of Calicut as it was about the year 1673 or 1674.

Chēvāvūr; —3 miles north-east of Calicut. (Chovogur.) A sepulchral rock-cut cave has lately been discovered, shaped, from the description given, very like others already found in the district. (See the introductory notice to this District.) An erect "pillar" was found in the middle of the main chamber. The hole at the top of the cave was covered by a rock which hid it from sight. Several pots and other articles were found in it, which are now in the possession of the Huzūr Sheristadar, and parts of a sword.

EDAKĀD; -5 miles north of Calicut. (Eddakad.) Three old temples.

ELATUR; -7 miles north by west of Calicut, on the sea. (Ellatur.) Two old temples, deserted and in ruins.

IRINGALÜR;—3 miles east of Calicut. (Eringaloor.) In the principal village is a dolmen; in the hamlet of Kottal, 4; and in Käyilamatham, 1. They are all surrounded by stone circles.

Kunniparamba;—11 miles east of Calicut. In the hamlet of Kalpalli (Kalpally) is a topikal or umbrella-stone. In Atuvātu (Addiwat) is a menhir. In Māvūr, another. In Palangāt is a rock-cut cave.

Кевакот;—15 miles north-east of Calicut. In the Karipuram temple in the hamlet of Payipalaseri is an inscription in Old Tamil on a slab. It is not yet read.

Koduvalli;—16 miles east-north-east of Calicut. In the desham of Chorgotūr, in the temple, is a granite slab with an inscription in Old Tamil. It is not yet read. There is a menhir here. In Manapuram is another, and in the temple at that place there is another inscription in Old Tamil on a granite slab.

Kovvūr;—5 miles east by north of Calicut. (Cowoor.) In the hamlet of Velliparamba a cave was found ten years ago in the backyard of a private house. It was opened, but was closed again and bricked up as the houseowner was frightened of misfortune befalling his family.

Padinhattumuri;— $6\frac{1}{2}$ miles north of Calicut. Mr. Logan excavated a number of very interesting rock-cut cells here, and exhumed a quantity of pottery. His account of the place is published in Volume VIII of the *Indian Antiquary*, p. 309, with two plates of engravings. The articles found were sent to the Madras Museum.

Putur ;—12½ miles east-north-east of Calicut. In the temple in the desham of Chökur there is an inscribed granite slab with an Old Tamil inscription. In the hamlet of Ketayantur is a dolmen and a rock-cut cave. In Chokkur is a menhir.

TALUKOLATÜR;—8 miles north of Calicut. (Tullacolatur.) An old temple, with an "illegible" inscription on a stone. In the village of Palora in this amsham is another old temple.

Tiruvālangāp;—2 miles east of the main town of Calicut. The Zamorin's palace and the temple close by are worthy of a visit. Parts of the latter are said to be ancient. The newly-erected gateway is interesting as being in precisely the style in which the Jainas erected their bastis at Mūdabidri, &c. The temple is said to contain many ancient sculptures.

VALAYANĀD; -2 miles east-south-east of Calicut. (Wullianad.) In the desham of Konneri is a rock-cut cave, now filled up.

VĀRAKAL;—3 miles north of Calicut, near the Collector's Cutcherry. (Warakul.) An old temple of Bhagavatī, in which it is fabled that the image was placed by Parašu Rāma with his own hands.

ERNAD TALUK.

AHIRJILAM;—5 miles east of Beypore, 18 miles west-north-west of Mañjēri. (Airgellum.) In the hamlet of Vellipuram is an inscription on the pavement of the Pariyāpuram temple.

ARINDILAM; -20 miles west of Mañjeri. In Karinkallaye desham are six dolmens and two menhirs.

Charave;—7 miles south-east of Nīlāmbūr, 15 miles east-north-east of Mañjēri. Near this village, on the northern bank of the Kudarapura river, is a large group of dolmens with circles of stones. They lie in the midst of thick forest.

CHERUKĀVU;—14 miles west-north-west of Manjēri. (Cherukwah.) In the hamlet of Chevayur are two rude stone circles and a broken statue.

Indiannur; -2 miles south of Beypore. On a stone in front of the Siva temple is an inscription.

IRUVETTI;—6½ miles north by west of Manjeri. (Irruvutty.) In the Ukhrapuram desham is an inscribed stone. At the entrance of the Mēledat is a stone with a Tamil inscription dated K.A. 825 (A.D. 1649). There are several other inscriptions of the same year on isolated stones. In the same desham are two dolmens and a menhir.

IRUMPURI;—2 miles south-west of Manjeri. (Irrembooly.) A rock-cut cave and two dolmens. In the Narukarai desham are two other dolmens.

Kapatundi ;—3½ miles south of Beypore. (Kuddulhoondy.) Dr. Burnell suggests—and Colonel Yule (Smith's Ancient Atlas, p. 23) quotes the suggestion approvingly—that possibly this place may be the Tyndis of Ptolemy. "The composition of Kadal and Tundi makes Kadalundi by Tamil rules." Kadal-tundi means "the raised ground by the sea."

Kannamangalam;—10 miles west of Mañjēri. In the Chērūr desham are five menhirs. In Kilinik-kōṭṭai three dolmens and a menhir. In the principal village six menhirs and two rock-cut caves.

Kārakunnu; -7 miles north-west of Mañjēri. (Karakun.) There are a number of dolmens here.

Kārāp,—16 miles west-north-west of Mañjēri. (Karad.) In the Puttukōṭṭai desham are three rude stone monuments very imperfectly described by my correspondent. Two of them would seem to be topikal. In Kārāḍ desham are a dolmen and a menhir.

Karippūr;—14 miles west of Manjeri. (Kurupur.) In the Netungottumad desham is a broken statue; in the Vellar desham two rude stone circles and a rock-cut cave; and in Chera a menhir.

Kopuvāvūr;—14 miles west-south-west of Mañjēri. (Koodowyoor.) In the Koduvāyūr desham are fifteen topikals, and two other rude stone monuments badly described by my correspondent. In Munnūr desham are two topikals.

Mañjēri.—The taluk head-quarters, 26 miles east-south-east of Calicut. (Munjary.) There are some large dolmens here. (Colonel Congreve in the Madras Journal, Vol. XXII, p. 207.) In the east wall of the Muttrukunna temple is an inscription dated K.Ā. 827 (A.D. 1651) stating that Māna Vikrama built a matham. There is another near a well to the north dated K.Ā. 833 (A.D. 1657), by the same man. The Tahsildar describes the rude stone monuments thus:—In Mañjēri desham, four dolmens, four menhirs, four rock-cut caves; in Kottuppatta, five dolmens, two menhirs, three stone circles, three rock-cut caves; in Anakayam desham, three dolmens, three menhirs, and three caves.

Mannūr;—3 miles east of Beypore. (Munnoor.) An inscription on the south side of the floor of the temple. Two rock-cut caves.

MĒLMŪRI; -4 miles west-south-west of Manjēri. (Mailmoory.) A dolmen and a stone circle.

Nallūs;—18½ miles west-north-west of Mañjēri, 4 miles east of Beypore. (Nulloor.) Two dolmens and a rock-cut cave.

NARANKARUDAIKŌŢŢAI; -4 miles south-east of Beypore. An ancient temple of Hanuman.

Nīlāmbūr ;—30 miles east of Calicut, 14 miles north-north-east of Mañjēri. (Nillumboor.) There is an "inscription on a block of gneiss rock in the Cherupura river, about 1½ miles below the junction with the Karimpura, known as Eltu Kallu and used to determine the boundary between two jenmies." The stone is in the middle of a forest, far from any habitation, and the inscription is only visible in extremely dry weather, being below the ordinary low-water level. A copy has been sent me which shows that it consists of only about five letters, each a foot high, but I can make nothing of it. In the Amarapullam desham of this village are twenty-one dolmens, eighty-four menhirs, and twenty-one rock-cut caves; in Nīlāmbūr desham, two dolmens, eight menhirs, and two rock-cut caves; in Kappin, a dolmen and a rock-cut cave; in Nannampra, a rock-cut cave and two topikals.

PARANJANUR; -20 miles west of Mañjēri. A rock-cut cave.

PONMALA; -10 miles south-south-west of Manjeri. (Penmulla.) Three dolmens.

Puliyaköp;—8 miles north-west of Mañjēri. (Pulliacode.) Five dolmens, a menhir, and two rock-cut caves.

Tirukkalangop;—5 miles north of Mañjeri. (Tirculluncolur.) There is a Vatteruttu inscription on a granite slab at the edge of a well. Five dolmens.

Tibukulam;—14 miles west-south-west of Mañjēri. (Tricolum.) In the Kākat desham is an old Siva temple in ruins. The Tirukulam Siva temple is old, too. There is a fort here which was occupied by Tīpu. Two "umbrella-stones" (topikal), and two ancient rock-cut tombs are to be seen here.

URAKAM MELMURI; -8 miles west-south-west of Manjeri. (Mailmoory.) Seven rock-cut caves.

VALLIKKUNNU; -20 miles west of Manjeri. Two rock-cut caves.

VANTUR;—10 miles north-east of Manjeri. (Wundoor.) Six dolmens, and an equal number of other rude stone monuments.

Vengara;-11 miles west-south-west of Manjeri. (Vengurra.) A dolmen and a rock-cut cave.

WALAWANAD (VALLAVANAD) TALUK.

ALLIPARAMBA; -61 miles south-east of Angadipuram. (Alipurrambu.) Thirty-four dolmens.

ĀNAMANGĀD; -4½ miles south-east of Angādipuram. (Ananghat.) Five dolmens.

ANGADIPURAM.—The taluk head-quarters, 35 miles south-east of Calicut. (Angaddypooram.) There are some large dolmens here, described by Colonel Congreve in the Madras Journal (Vol. XXII, p. 207).

ARAKKAPARAMBA; -7 miles east of Angādipuram. (Arakaparrambu.) Forty-six dolmens.

Arakkuriši;—16 miles east of Angādipuram. (Arracoorchy.) There are twelve dolmens in the principal village, three in Vīyakuriši, eight in Pukkunna, one in Perimpattēri.

CHALAVARA; -101 miles south-east of Angadipuram. (Chalavery.) Ten dolmens.

CHETTALÜR; -7 miles east-south-east of Angadipuram. (Chelalūr.) Two dolmens.

Chunangān;—18 miles south-east of Angādipuram. Two stone circles and thirteen dolmens in the principal village. In the hamlet of Arayūrtekkumuri are four menhirs.

ELAMPULĀŚĒRI;—16 miles east-south-east of Angādipuram. (Ellomblacherry.) Five dolmens.

ELETATTUMĀTTAMBA;—17 miles south-east of Angādipuram. Nine dolmens.

KĀRAKKAŢ;—15 miles south of Aṅgāḍipuram, close to "Shoranūr" Railway Station. (Cauricand.) Eight dolmens and eight menhirs.

Karimpura;—14 miles east-south-east of Angādipuram. (Kurinpola.) Eight rock-cut works. supposed to be the remains of ancient mines.

KĀRIYAPAŢŢAM; -3 miles north-east of Angādipuram. Twenty dolmens and eighty menhirs.

KATTAMPARIPURAM; -17 miles south-east of Angadipuram. Seven dolmens.

KILLIKŪRCHIMANGALAM, alias TEKKAMANGALAM;—5 miles north of Shoranur Railway Station. On the west and south sides of the mandapam of a Siva temple are some inscriptions as yet undeciphered.

KOLAPALLI; -131 miles south by east of Angadipuram. (Coloopully.) Twenty-four dolmens.

Kōтакurısı; ;—14 miles south-east of Angādipuram. Twenty-two dolmens.

Коттарраттам ;—11 miles east of Angadipuram. (Kottapadum.) Four dolmens.

Коттūк ;—9 miles west of Angādipuram. Seven dolmens.

Kullattur; -7 miles west-south-west of Angadipuram. (Collatore.) Three dolmens and a menhir.

Kullatiκοp; -25 miles east-south-east of Angadipuram. (Kulladicode Peak.) Thirty-two dolmens.

Kulukkulūr;—10 miles south of Angādipuram. Twenty dolmens.

Кимакамриттик;—13 miles east of Angadipuram. (Koomarampoottur.) Five dolmens in Kumaramputtur desham, eighty-seven in Kulappatam, and four in Paiyyanatum.

KŪNATTARA; -141 miles south-south-east of Angadipuram. (Coonatoray.) Nine dolmens.

Mangada, ;—3½ miles north-west of Angadipuram. (Mungadda.) In the desham of Cheriyam, in the Maniyoti Vishnu temple, is an inscription on a granite slab in Vatteruttu characters. There are two dolmens here. In Peruparamba are two curious caves, or rather subterranean passages, said to run for a quarter of a mile underground.

MĒLĀTTŪR; -7 miles north-north-east of Angādipuram. (Malauttoor.) Fifteen dolmens.

MŪLANNŪR;—20 miles south-east of Angadipuram. Fifteen dolmens.

Мимракоттикивія; -14 miles south of Angadipuram. Thirty-two dolmens.

Минрамикна;—18 miles south of Angadipuram, close to the Railway. Twenty dolmens.

Моттетаттиматамва;—12½ miles south-east of Angadipuram. (Muleddethmudumbu.) Twenty-four dolmens.

MUTTUTALA;—14 miles south of Angadipuram. A dolmen.

NATUVATIAM; -8 miles south-east of Angadipuram. Six dolmens.

NENMINI; -6 miles north by west of Angadipuram. (Nimmany.) Twenty-five dolmens.

PALLIPURAM; -8 miles north-west of Angadipuram. Two dolmens, destroyed.

Panamanna;—14 miles south-south-east of Angadipuram. (Panamunnah.) Two dolmens.

Pānga;—9 miles west of Angadipuram. (Parugull.) On a rock is a Vatteruttu inscription of K.A 934 (A.D. 1758). There are fifty dolmens and three rock-cut caves here.

PARLA; -7 miles south-east of Angadipuram. Five dolmens.

PERINTALAMANNA; -1 mile south-east of Angadipuram. (Parunthallamunna.) Two dolmens.

PERUR; -20 miles south-east of Angadipuram. Twenty dolmens.

Pulamantol; -7 miles south of Angadipuram. Three dolmens.

Pulāśśēri; -8 miles south-south-east of Angādipuram. (Puttycherry.) Twelve dolmens.

ŚRĪKRISHNAPURAM;—13 miles east-south-east of Angadipuram. (Srikistnapuram.) Fifteen dolmens in various deshams.

TACHAMPARA; -181 miles east of Angadipuram. (Tutchumparae.) Eight dolmens.

TACHHANATKARA;—11 miles east by south of Angadipuram. (Tachanatkarah.) Thirteen dolmens.

TEKKAMANGALAM ; - see KILLIKURCHIMANGALAM.

TENKARA; -19 miles east by north of Angadipuram. (Tencurray.) Thirty-two dolmens.

TIRUPARANKUNNU;—101 miles east by north of Angadipuram. (Teeruralankoona.) Thirty-nine dolmens.

VALAPPURA;-12 miles south-south-east of Angadipuram. Five dolmens.

VALLAMPÜR;—2 miles north-west of Angādipuram. (Vullumboor.) Four dolmens and twenty menhirs.

VATTAKUMPURAM;—20 miles south-east of Angādipuram. Forty-six dolmens. In the Mēlūr desham are three rock-cut caves.

Vellinayi;-10 miles east-south-east of Angadipuram. (Vellynetty.) Eight dolmens.

VĒŢŢATTŪR; —8 miles east-north-east of Angādipuram. (Yedatur.) Three dolmens and three meuhirs.

PONĀNI TALUK.

ACHIPURAM, in the Melmuri Amsham;—8 miles north of Kuttipuram (Cootipooram) Railway Station, 14 miles north-east of Ponani. On the east side of the mandapam of a temple is an inscription of the sixteenth century (?) in Malayalam characters.

ĀLANKOD ;-8 miles south-east of Ponāni. A stone circle.

ĀNAKARAI;—8 miles north-east of Ponāni. Three miles south-east of the Kuttipuram (Cooti-pooram) Railway Station. Four rock-cut caves. There is an inscription on the floor of the temple on the southern side, said to be in "unknown characters."

ANANTAVŪR ;- 9 miles north-north-east of Ponāni. (Undawoor.) Three menhirs.

Annakkara; -25 miles south-south-east of Ponāni. Two menhirs, a dolmen, and a rock-cut cave.

ATAVANAD;-14 miles north-east of Ponani. Four menhirs and twelve rock-cut caves.

CHALASSERI; -12 miles east of Ponāni. Two ancient Syrian churches.

Снамавачаттам;—2 miles north of Ponani. An old temple of Ayyappan.

CHĀVAKĀD;—15 miles south-south-east of Ponāni. (Choukaad.) There is an inscription here in Roman characters on a granite slab. My informant is unable to name the language.

Снеккори; - 9 miles east of Ponani. (Chakode.) A rock-cut cave.

CHĒTVAI;—19 miles south of Ponāni, 50 miles north of Cochin. (Chatwye.) There is an old fort here, built by the Dutch, but little remains of it. The place was an English Settlement in A.D. 1715. It was seized by the Dutch in 1717, but was taken from them by Haidar in 1776. The English took it from Haidar in 1790.

GURUVĀVŪR;—16 miles south-south-east of Ponāni. An ancient temple of Krishna, one of the finest in Malabar. It contains some excellent sculptures and has some fine gopuras.

Kammanam; -10 miles north-east of Ponani. Two menhirs and five stone circles.

KAPPŪR;-12 miles east of Ponāni. A stone circle.

KATTAPPARUTTI;-14 miles north-east of Ponani. Thirty-six topikals, two menhirs, and two stone circles.

Keladīśvarapuram;—12 miles north of Ponāni, 2 miles south of Tānūr Railway Station. An ancient Šiva temple.

KLĀRI;—12 miles north-north-east of Ponāni. In the Klāri desham are two stone circles, and in Karukka two more. In Valavānūr (*Vullawanur*) are two dolmens, a menhir, two stone circles, and two rock-cut caves.

Kopakal;—14 miles north-east of Ponāni, 6 miles north-east of Tirūr Railway Station. (See Tripurangōp.) There are some rock-cut burying-places at Cheriyavarapūr, half a mile from Kodakal. They are similar to those found at Padināttamuri in the Calicut Taluk.

Kumāranallūr;-10 miles east of Ponāni. A menhir and a stone circle.

MĒLMURI;—15 miles north-east of Ponāni. In Karakkat desham are ten stone circles and a rock-cut cave.

Mullaseri;—25 miles south of Ponāni. On a granite slab attached to the western wall of the Parambātāli temple is an inscription in Vatteruttu characters. There are three dolmens, two menhirs, and a rock-cut cave within the limits of this village.

NĀGALAŚŚĒRI; -14 miles east-south-east of Ponāni. A dolmen and ten topikals or umbrella-stones.

NIRAMARUTTŪR;—9 miles north by west of Ponani. (Nurroomurrydoorah.) Three miles west of "Tiroor" Railway Station. Two topikals.

ŌLŪR;—13 miles north of Ponāni, 3 miles north of "Tiroor" Railway Station. (Oloor.) A dolmen, a stone circle, and a rock-cut cave.

PALLIPURAM; -30 miles south-east of Ponani. (Pallipoorram.) A menhir.

PARUTŪR;-14 miles east-north-east of Ponāni. A stone circle.

Punnayūr;—9½ miles east-north-east of Ponāni, 2½ miles south-east of Kuṭṭipuram (Cootipooram) Railway Station. (Punnyoor.) An old temple of Vishnu, in which is an injured Vaṭṭeruttu inscription.

Sukapuram, in Vattakulam Amsham;—7 miles east of Ponāni, 6 miles from Kuttipuram (Cootipooram) Railway Station. On a stone in the floor of an out-building attached to the Dakshināmūrti temple is an inscription, said to be in "unknown characters."

TāṇāLŪR;—12 miles north of Ponāni, 3 miles north-west of "Tiroor" Railway Station, on the Railway. (Tannaloor.) A rock-cut cave.

Tāvanūr (Tānūr);—13 miles north of Ponāni, on the sea, 2 miles west of "Tanoor" Railway Station. (Tannoor.) There are four stone circles here. Fryer's account of his visit to this port in the seventeenth century is interesting and amusing. (Fryer's Travels, 50-54.) Colonel Yule (Smith's Ancient Atlas, p. 23) thinks that Tāvanūr may possibly be the Tyndis of Ptolemy.

TIRUKKANDIYÜR ;-2 miles south of Tirur Railway Station. An ancient temple of Siva.

Tirunavāri;—This is close to the railway at the 382nd nile from Madras, about half-way between Kuttipuram and Tirūr Stations. Here is a bund across some fields, where in old days some bloody ceremonies used to take place at the enthronement of the kings every twelve years. The last is said to have occurred 180 years ago. Near the road from Kodakal to Kuttipuram, and about 20 yards from the spot where the king used to stand during the ceremonies, is a rock-cut cave. Close here are the remains of what is called an old powder magazine. There is an old temple in the village dedicated to Rāma.

Tirutāla;—14 miles east of Ponāni. (Tritala.) An ancient temple lately repaired. During the repairs a copper-plate was discovered bearing an inscription. It is now in the temple.

TIRUVAÑCHIKULAM; -10 miles east of Ponani. An ancient temple of Siva.

Toriyūr; -7 miles south of Ponani. An ancient Syrian Church.

TRIPURANGOD;—5 miles south of Tirur Railway Station and 5 miles north-north-east of Ponani. (Tupurumgote.) An ancient Siva temple. There is an "umbrella-stone" (topikal) on a hill a mile west of the Christian village of Kodakal (which is said to be named from the stone), on the road from Padayangadi to Kodakal. There is another on the road from Kodakal to Parapari, and a third "near the Brahman priests' seminary opposite Tirunavai and half a mile from Kodakal on the other side of the Ponani river." On the Tripurangod temple are some inscriptions which cannot now be deciphered. There is one in Vatteruttu in the old Gopālakrishna temple.

VADAKKUPURAM; -14 miles north-east of Ponani. Eighteen dolmens.

VĒRŪR, in the Kirmuri Amsham;—3 miles south of Kuṭṭipuram (Cootipooram) Railway Station, 7 miles east of Ponāni. On a pillar in front of the temple is an inscription.

PĀLGHĀŢ TALUK.

[Colonel Yule (Smith's Ancient Atlas, p. 23) considers that the mountain called by Ptolemy Bittigo is the detached mass of the ghāts south of the Coimbatore gap, apparently the true Malaya of the Pauranik lists. The most prominent mountain in this mass is called, in Old Tamil, Pothigā.]

AGATTAITARA;—3 miles north of Palghat close to the Railway Station. (Agatiturrah.) A group of 35 dolmens, 100 menhirs, and 14 stone circles. There is an ancient temple here in present use. In the hamlet of Āmūr is an old temple.

CHENGALÜR;—16 miles south-west of Palghat. A very old Ayyappan temple in present use.

CHITTILAÑJĒRI;—13 miles south-west of Palghāt. (Chillamchary.) A group of forty-one dolmens, eleven menhirs, and thirty stone circles.

Chulanūr;—12½ miles west-south-west of Pālghāt. (Shoolanoor.) A group of forty-six dolmens. Eputara;—6½ miles west-north-west of Pālghāt. (Yeddatturra.) Two dolmens and eight menhirs.

ERUMĀYŪR;—9 miles south-west of Pālghāt. (Yerumaoor.) Three dolmens and thirteen menhirs. Kāchānkurisi;—11 miles south of Pālghāt. An old Vishnu temple.

KANDATTĀR;—13 miles west of Pālghāt. An old temple.

Kannapi ;—4 miles south of Pälghāṭ. Three dolmens and twelve menhirs.

Kannanūrpāttola;—15½ miles west-south-west of Palghāt. (Cunnanoorpautila.) A group of forty-six dolmens and 184 menhirs.

Kāvasēri;—12½ miles south-west of Pālghāt. (Kavuchairy.) A large group of 150 dolmens and 600 menhirs. On a slab south of the Kāvalūr temple in the desham of Vāvulliyāpuram is a Vaṭṭeruttu inscription.

Kāvelpāp;—3 miles north-west of Palghat. (Kauvalpad.) A large group of 132 dolmens and 585 menhirs.

Kirakkambaram;—11 miles west of Palghat. A group of twenty-four dolmens and stone circles, and ninety-six menhirs.

KÖDANDARAPALLI;-4 miles west of Palghat. Thirty-six dolmens.

Kōṅgāp;—10½ miles north-west of Pālghāt. (Kongod.) Eight dolmens surrounded by stone circles, and thirty-two menhirs. There is an ancient temple in this village in present use.

Kupalur; -14 miles south of Palghat. Twenty-eight dolmens.

Kuniśśēri;—91 miles south-south-west of Palghat. (Koonishairy.) A large group of 120 dolmens, 25 menhirs and 250 stone circles.

KURALMANNAM; -51 miles south-west of Palghat. (Kolilmanum.) Five dolmens and eleven other rude stone monuments.

Kutallūr;—101 miles south by west of Palghat. Twenty-eight dolmens and seventy-five menhirs. Kutannūr;—71 miles west-south-west of Palghat. (Kuttanoor.) A group of thirty-seven dolmens, twelve menhirs, and three stone circles

Mapappalli;—1 mile south-east of Palghat. An old temple still in use.

Mangalam; -15 miles south-west of Palghat. (Mungalum.) Eight dolmens and some menhirs.

Manjalur; -7 miles south by west of Palghat. (Munjaloor.) A dolmen.

Mannallur; -10 miles south of Palghat. Four dolmens and fifteen menhirs.

MATTUR; -- 6; miles west by south of Palghat. (Mautoor.) Fourteen dolmens and forty-four men-

Munpor: -7 miles north-west of Palghat. (Mundoor.) Six dolmens, thirty-four menhirs, and nine stone circles.

Palassena;—9 miles south of Palghat. (Pullacheny.) A large group of 100 dolmens and 400 menhirs.

Palghar.—Head-quarters of the Head Assistant Collector of Malabar. Railway Station. There is an ancient Jaina temple in this town. The fort is said to have been constructed in the last century by Tīpu Sultān, being partly built of stones from a demolished Hindu temple. It is described by Captain Newbold in the Journal of the Asiatic Society of Bengal (XIV, 778). See also Buchanan's Journey (II, 50).

PALLATTERI;—4 miles east of Pälghāt. (Pullatery.) A dolmen, four menhirs, and a stone circle.

PALLAVŪR;—10 miles south by west of Pälghāt. (Pulahvoor.) A group of eighty-two dolmens, and 306 menhirs.

Pananjatiri;—10 miles south of Palghat. A group of fifteen dolmens, sixty menhirs, and fifteen stone circles.

Puduseri;—4 miles east by north of Pälghät. (Poodishery.) A group of twenty-four dolmens, thirty-one menhirs, and nineteen stone circles. There is an old fort here. (Journal of the Asiatic Society of Bengal XIV, 778.)

Puttūr amsham, Kalpātti desham;— 2 miles north of Pālghāt, close to the Railway Station. (Kulpaty.) In the old Višvanātha temple here, on a granite slab fixed in the eastern prākāra is a Vatteruttu inscription dated K.A. 640 (A.D. 1464) recording an endowment to the temple. It is almost effaced.

TADUKUŚŚĒRI;—12 miles west-north-west of Palghāt. (Tudukachery.) A large group of eighty-two dolmens surrounded by stone circles, and 328 menhirs.

Tānāri;—8 miles south-east of Pālghāt. An ancient temple—date not known—still used. It has a Sthala Purāṇa.

TARŪR;—13½ miles west-south-west of Pālghāt. (Turroor.) A group of seventeen dolmens and 136 menhirs.

TIRUPPURAMĀŅDA, in Cherāyi amsham;—12 miles north-west of Palghat. (Charoye.) An old temple.

TIRUVĀLATŪR;—4 miles south-east of Palghat. An old temple with inscriptions.

TIRUPĀVALŪR; -12 miles south-west of Pālghāţ. An old temple of Śiva.

Vadakkamśēri;—16 miles south-west of Palghāt. (Warrakunchairy.) Twelve dolmens and forty-eight menhirs. A mile from here is the ancient temple of Tiruvara, dedicated to Siva. It is still in use, but is stated to be of great age. Groups of cromlechs are said to exist on the hills above this town.

Vаттаккар;—12 miles south of Palghat. In the hamlet of Elavañjeri (Yellavanshairy) are thirty dolmens and eighty-eight menhirs.

VILAYANÜR; -6 miles south of Palghat. (Vellayanoor.) A group of thirty-five dolmens and ten menhirs.

COCHIN.

Historically Cochin goes with Malabar, and, so far as we yet know, there is nothing which need be separately chronicled regarding this State, for it is practically impossible at present to compile a connected narrative of the history of the Cochin Rajas. The introductory notice to the Malabar District List, and the historical note in Volume II of this publication will suffice for a general outline of its chronology. Our information is extremely meagre, and it is to be hoped that some day it will be considerably extended.

For special references on Cochin the undermentioned works may be consulted, but they must not be depended upon for historical accuracy: - Dr. Day's " Land of the Permauls, or Cochin, its Past and Present,"

(1863); "Some Historical Notices of Cochin," by the Reverend T. Whitehouse.

COCHIN.-Little seems to be known of this place previous to its becoming the residence of early Jewish and European settlers. It was occupied by the Portuguese, who built a factory here in 1500. This was Cabral's work. Albuquerque landed here in 1503, and built a fort by permission of the Raja. Some hard fighting with the Zamorin took place here in 1504. In 1511 the head-quarters of the Portuguese in India were transferred by Albuquerque to Goa, but the fort of Cochin remained in their possession till it fell into the hands of the Dutch. The Dutch built a second fort here after the cession of the place by the Portuguese in A.D 1663. Cochin was surrendered to the English by Tipu in A.D. 1795.

There are the ruins of an old church (? of Santa Cruz) in what is now the Municipal garden. It was converted into a cathedral in 1557. In the backwater near the Master Attendant's jetty are to be seen fragments of "stone pillars, archways, &c.," according to one of my correspondents. The ruins of the foundations of the Portuguese fort built by Albuquerque are still traceable along the sea face.

Vasco da Gama, it is said, lies buried in the chancel of the church, formerly Carmelite, but now Protestant, at Cochin. A broken slab, sculptured, has the words "Vasco da-," and this would naturally be concluded to be his tombstone, were not the coat of arms carved above the epitaph different from that given by Correa in his "Lendas da India" (Frontispiece, Hakluyt Edit.) as the armorial bearings of the Da Gama family.

At Cochin is to be seen, in the possession of one of the elders of the Jewish synagogue, the original copper-plate deed by which, in the eighth century at latest (according to Dr. Burnell), the Jews obtained lands at Cranganore. The deed testifies to the grant by "Parkaran Iravivanmar" to Joseph or Yusuf Rabban of the village of Ansuvannam. In connection with this subject Dr. Burnell's Paper in the Indian Antiquary (II, 273) on Pahlavi inscriptions will be found valuable. The Jewish synagogue in the suburb of Matanjeri is an interesting old building. The flooring consists of neatly inlaid porcelain, and time is regulated by a clock about 200 years old.

On the west side of the Sub-Court in Cochin, within the compound, are to be seen two broken stones with an inscription. Many slabs bearing inscriptions are utilized in the town for crossing the sidedrains into private houses. One with a l'ortuguese inscription is to be seen in Prince's Street, another,

with a Dutch inscription, in Ridsdale Road.

KAKAP;-16 miles north-west of Trisur. A rock-cut cave with pillars.

KUDANGALÜR (Cranganore);—16 miles north of Cochin. One of the early European settlements. Cranganore, or rather Muyirikodu, is identified with the Muziris of the early geographers; and it would seem that according to the Peutingerian Tables, there was a temple of Augustus and a garrison of two Roman cohorts of 1,200 soldiers at this place. (Asiatic Researches X, 106. Colonel Yule's Paper in Smith's Ancient Atlas, p. 23.) The Jews settled here in very early times, and the copper-plate document by which they obtained land for their colony is still in existence in possession of one of their elders at Cochin. Sankaracharya, the great Saiva Reformer of the seventh century, was born near here. There is an inscription near the temple. A Portuguese tomb of a lady who died in A.D. 1551 has just been dis-

¹ Some notices of these plates will be found in the following places: — Madras Journal XIII, Part I, pp. 116-123; Part II, No. 1. J.R.A.S., New Series, IV, p. 388. Haug's Old Pahlavi-Farand Glossary, 80-82. Indian Antiquary I, 229; III, 310, 333; VI, 366. Dr. Eurnell's South-Indian Palacography, p. 140, pl. xxxii a.)

COCHIN.

NEDUMPARA TALLI TEMPLE (THE);—16 miles north of Trisūr, 4 miles from Pattambi Railway Station. There are some old inscriptions on the temple.

Pārāl;—5 miles south by west of Triśūr. (Pauraul, Trichoowapayroor.) On a rock, here, is an inscription with some large footprints cut in bas-relief, and other sculpture.

Pattikāp;—8 miles east-north-east of Trisūr, 14 miles south by east of "Shoranore" Railway Station. (Putticaad, Trichonvapayroor.) In the forest near here are several temples entirely deserted, but solidly built of granite. The locality is now uninhabited. There are a number of dolmens here, in which pottery and beads are to be found. The natives are getting over their superstitious fears, and are removing the slabs, or splitting them up for use.

Punilarava; -15 miles from Trisur. An old temple and a dolmen.

Tirukūr; -6 miles south-west of Triśūr. (Trikkoor, Trichoowapayroor.) A temple in a cave.

Tiruvilvamalai;—1 mile from the "Luckady" Railway Station. An important temple and some rock-cut caves, which require careful examination.

Triśūr, or Triśuva Pērūr;—40 miles north of Cochin, 24 miles north of Cranganore. (Trichoowapayroor.) A very large and ancient temple.



TRAVANCORE.

This is the southernmost of the divisions of the Western Coast. It formed part of the old kingdom of Kerala, and its early history is substantially the same as that of Malabar (q.v.) and Canara. In later years the Raja (now Maharaja) of Travancore greatly strengthened his position, and acquired more power than any of the rulers on the coast, at one time extending his territories eastwards into the Tinne-

The existence of the early Jewish and Christian settlements on this coast has given rise to much antiquarian speculation and controversy, and their interesting copper-plate documents have been repeatedly

examined and described. The following references will be found useful:-

[J.R.A.S. I, 171; VII, 341; IV, N.S., p. 388. Madras Journal I, 7-73, 94, 255, 342; IV, new series, 79, 80; VII; IX, 365; XIII Part I, 116, 123; Part II, No. 1; XXI, 30. Buchanan's Journey II, 31, 51, 139. Dr. Burnell's South-Indian Palwography, Plate xxxii, and p. 140. Indian Antiquary I, 195, 229; II, 98, 180, 273; III, 310, 333; IV, 153, 181, 311; V, 25; VI, 366; VII, 343; IX, 77. Wilson's Mackenzie MSS., Book 58, c. 1927. Asiatic Researches VII, 364; X, 106. J.A.S.B., XV, 224; XX, 371, 382. Colonel Yule's Marco Poto II, 274, 290, 312, 318, 320, 324. Dr. Haug's Old Pahlavi-Pazand Glossary 80, 82.]

In the Indian Antiquary V, 60, will be found an interesting Paper extracted from the "General Report of the Great Trigonometrical Survey of India" for 1873-74, on some wild people who live amongst the hill jungles of the Western Ghats on the south-west of the Palni Hills. A general account of the Travancore hill-tribes, followed by a dissertation on the manners and customs of the inhabitants of the State, will be found in the Madras Journal for 1834 (Vol. I, p. 1).

Colonel Yule, in Smith's Ancient Atlas (p. 23), commenting on the geography of classical authors, mentions the "Paralia," which, according to the Periplus, was the name of a region extending from a point a few miles south of Quilon to Cape Comorin, and writes, "this is no doubt PURALI, an old name of

Travancore, from which the Raja has a title Puralisan, 'Lord of Purali.'"

AGASTYEŚVARAM; -- Head-quarters of a taluk, 48 miles south-east of Trivandrum, 31 miles from Cape Comorin. (Agusteshuer.) There are a number of inscriptions here, all said to be in Tamil. They are to be seen on the pillars round the shrine at Kanya Kumari (the town and temple at Cape Comorin), on two pillars of the portice of the temple of Kāśi Viśranāthā, on a stone on the inner pavement of the same temple, on the stones and beams of the eastern gate, on a stone outside the matham south of Sarkarakkulam, on a stone in front of the Saluputtur Thana, on the south side of the outer wall of the Siva temple at Agastyeśvaram, and on 40 stones at the portico of the temple of Kūkanāthēśrara. (For a note on Cape Comorin, see Ind. Ant. IV, 317.)

Anantapuram ;- in the Tovalai Taluk, 6 miles north by west of Tovalai, 38 miles cast-south-east of Trivandrum. (Annantascaram.) On a rock in the temple of Kadukum Tiruschgada Perumal is an "illegible" Tamil inscription, and there is another at the Pillaiyar Köcil in Panantara Vilakkam.

Anjengo (Anchingal); —A sea-port 19 miles north of Trivandrum. It is situated on a small strip of land, retained by the British Government, and is surrounded on all sides by Travancore territory. The first English settlement here was in A.D. 1694, when the fort was built. The earliest tombstone in the cemetery is that raised over the grave of the wife of the commander of the fort in A.D. 1704.

Aragiyapān Dyapuram; -- In the Tovālai Taluk, 61 miles north-west of Tovalai, 36 miles east-southeast of Trivandrum. (Ultya Pandereram.) On a rock called Kururanatatta is an inscription in "unreadable characters." There are mine Tamil inscriptions in the following places, all declared to be "illegible":-

(1.) On the pavement of the Aragiganambi temple. (2.) On the wall of the shrine in the temple of Tirarringadatappa.

(3.) On a stone near the doorway of the temple of Arikara Vinayaka.

(4.) In front of the Kurntiyaya Pillaiyar temple.

(5.) On the south side of the temple of Adi Vinayaka Pillaiyar.

(6.) On a stone in the Madavilaga ambalam.

(7.) On a stone to the east of the Senpagaraman Putter ambalam. (8.) On a stone to the west of the Kanjiramkadatti matham.

(9.) On a stone lying on the ground in the temple of Nalla Vinayaka Pillaiyar.

ĀRUDĒŚAPPATTU;—3 miles south-west of Velavankod, 20 miles south-east of Trivandrum. (Aurdaseput.) Three inscriptions in "unknown characters":—

(1.) On a rock in the Tirumala temple, and on the bank of the Tirthakulam.

(2.) At the temple of Kamukantöttam.(3.) At the temple of Pārvatīpuram.

ARUMANE;—21 miles east-south-east of Trivandrum, 5 miles north by east of Velavanköd. (Arramanay.) On a rock and on stones in the Chitamula temple are some inscriptions in "unknown characters."

Brahmapuram;—in the Kalakkulam Taluk, 1½ miles south-erst of Kalakkulam. (Permapooram. Oodagerry). There are several inscriptions here:—

On the flooring of the square ambalam in front of the Lādan Kōvil.
 On a stone in front of the Kotṭaviļa Śāstān temple at Śāttamaṅgalam.

(3.) On a lamp in the cemetery at Puliyakuriśi.

(4.) On the west wall of the *Pillaiyār* shrine in the Velimala temple.
(5.) On a square stone at the west gateway of the Velimala temple.

(6.) On a pillar in the Sottipura in the same temple.

There are also several stones with Tamil and English inscriptions in the old church in the fort at Puliyakurichi.

Eranīl;—Head-quarters of a taluk, 31 miles south-east of Trivandrum. (*Yerraneel*.) Seven Tamil inscriptions. They are to be found at the temple of $\bar{A}rv\bar{a}r$; in the $Pillaiy\bar{a}r$ temple in the eastern street of Eranīl; in the stone-built choultry at the same place; on a stone in Ilanellukkāda in the Agnēsvarapaṭṭar ambalam at Kūśavańkuri; in the Vellamkeṭṭu ambalam at Peyankuri; and in the Nāgamaṇi Śeṭṭiyār ambalam at Perumakkōṭṭu (*Perrungcode*).

Kapigapaṇṇam;—33½ miles south-east of Trivandrum, on the sea. (Cuddeaputnum.) The remains of an old cave-temple, and several Tamil inscriptions as yet undeciphered. These are in the Karakanthēšvara Mahādeva temple at Tirunayinārkuriši; in the temple at Chēramangalam; on three sides of a rock on the east of the large tank at Kadigapaṭṇam; on the embankment in the fields of Kadigapaṭṇam; in the Chēramangalam ambalam; in the Velliyamattu ambalam; in the Manavālakuriši ambalam; and in the Pallikara Sāstān temple.

KALAKKULAM; —Head-quarters of a taluk, 30 miles south-east of Trivandrum. (Cukkolum.) There are four inscriptions here, not yet deciphered:—

(1.) On a stone north of the gateway of the temple of Kulasekhara Pillaiyar.

(2.) In the temple of Krishna at Keralapuram.

(3.) On a stone in the western verandah of the choultry belonging to the Takkala copper-smiths.

(4.) In the principal temple at Keralapuram.

Kallada;—12 miles north-east of Quilon. (Kollaka Kulledda, Punninyaray Kulleda.) Colonel Yule (Smith's Ancient Atlas, p. 23) thinks that either this place or some place in its neighbourhood is the site of the Nelkynda of classical geographers. He writes: "The Kallada river is believed to be the Kanēṭṭi mentioned in the Keralolpatti legendary history of Malabar, and the town of Kallada to be the town of Kanēṭṭi That Nelkynda cannot have been far from this is clear from the vicinity of the Πυρρόου ὄρος or Red Hill of the Periplus. There can be little doubt that this is the bar of red laterite which, a short distance south of Quilon, cuts short the backwater navigation, and is thence called the Warkallē Barrier. It forms abrupt cliffs on the sea, without beach, and these cliffs are still known to seamen as the Red Cliffs. This is the only thing like a sea cliff from Mount D'Ely to Cape Comorin."

Is it not possible that the Πυρρόν ὄρος of the Greeks may be the place now known as Purra-ūr, 7

miles south of Quilon, and half-way between that place and "Warkalle"?

Kapiyara;—In the Kalakkulam Taluk, 5 miles west of Kalakkulam. (Cuppeurray.) An inscription below the base of the southern ambalam east of the temple at Tirupanköttu.

KOLACHEL; -4 miles west-south-west of Eranil. (Collachull.) Four inscriptions as yet undeciphered:

In the Manavila temple.
 In the Olakkottu ambalam.

(3.) In the Kallukkattu ambalam.(4.) In the Kurumban ambalam.

Kottār;—7 miles north-west of Agastyēśvaram, 38 miles south-east of Trivandrum. (Kotar.) A large number of Tamil and Grantha inscriptions are to be found in the following places:—On 65 stones inside the western portion of the Puravaśēri temple; on a stone south of the western portion of the temple of Kotichcha Pillaiyār; on four stones inside the northern portion of the Nāgara Kōvil; on a stone in the outer verandah of the same temple; and on a stone in the middle of the garden, north of the Mādhava shrine at the Valadakudi Nāgara Kōvil.

Kottayam, :—32 miles south-east of Cochin, 15½ miles east-north-east of the sea-port of Alapuri (Aleppey, Aulapolay, Kotium). The metropolis of the Syrian Christians on the Western Coast. There is an old Syrian church here, in which is a granite slab at the back of a side-altar with a cross in bas-relief on it, and round the arched top a short sentence in Pahlavī characters, at its foot being a few words in Syriac. There is a similar, but older, tablet built into the wall which bears a Pahlavī inscription. (Indian Antiquary II, 273.) The remains of a very old fort are to be seen close by, belonging to a Rāja whose family still reside in the neighbourhood. They are stated to be in possession of some old documents. At Kottayam, in the possession of the elders of the Syrian Church, are to be seen the two copper-plate grants by which the early Nestorian Christians obtained their permanent footing in Southern India. By the earlier of these, dated in A.D. 774, Perumāl Vīra Rāghava grants the village of Manigrāmam to Iravi Korttan of Kodungalūr (Cranganore). By the later, Maruvān Sapīr Iso grants some land to a church and constitutes the Jews at Ānsuvannam and the Syrians at Manigrāmam protectors of it. This dates from about the ninth century A.D.

Kulatura;—21 miles south-east of Trivandrum, close to the high road (Cooletoray.) A rock-cut temple which requires careful examination. It is on the summit of a hill called Chāral Malai, or Chitrāl Malai, 3 miles east of Kulatura. The temple is now known as the Bhayavatī Kōvil, but it seems to have been built over an older rock-cut temple. In the central compartment of the rock-cut hall is a figure which, from the description sent me, would appear to be Jaina, as it is said to "quite naked." It is in a sitting posture on an elevated stone plinth, and has three umbrellas over its ead. There is another in the southern compartment. On the rock-face on the north of the temple are & figures "repetitions of the images in the pagoda," sculptured in the rock. I take these also to be of Jaina origin. Three inscriptions are to be seen between these figures, and others here and there. Copies of these have been sent me, but they are not satisfactory. As far as I can judge the characters are similar to those at Kalugumalai in the Tinnevelly District.

MADĀLAM;—25 miles south-east of Trivandrum, 7 miles west of Eranīl. (Muddaulum.) There is a Tamil inscription in the Muttanamman temple, north of the temple of Ganeśa.

Mādavūr Pāra;—8 miles north by west of Trivandrum. An immense rock about 180 feet high, on the north side of a valley, to the summit of which a flight of rock-cut steps leads. On its south side are two caves, one closed with granite rocks, and one used as a Siva temple. This is about 20 feet from the foot of the rock. The temple consists of an antechamber and adytum. In the former are some sculptured figures of Ganeśa, &c. The latter is a small unsculptured cell.

MĒLAPIDĀGAI;—In the Tōvāļai Taluk, a hamlet of Derisanankoppu, 6 miles north-west of Tōvāļai. Seven "illegible" Tamil inscriptions:—

(1.) In the Pütappandya temple.

(2.) On a stone on the north side of the temple of Virucha Vināyaka Pillaiyār.

(3.) On a stone in front of the house of Sivanna Perumal Alakam Perumal, in Putappandya.

(4.) On a stone west of the house of Yedamuttukannu Arumugam in Pütappändya.
(5.) On a stone lying west of Tittivilakkada.

(6.) In the Shāstān Kövil at Vilankād.

(7.) On the "Manattatta Rock."

Napuvupipāgai;—In the Tōvāļai Taluk, another hamlet of the same village. Five "illegible" Tamil inscriptions:—

(1.) In the temple of Derisanam Koppu.

(2.) In the temple of Arumanallür.(3.) In the temple of Vîravanallür.

(4) In the temple of Anakkara Mahadeva.

(5.) At Vidankara.

NATTALAM; -24 miles south-east of Trivandrum, 8 miles north-west of Eranil. (Muttaulum.) Four inscriptions not yet deciphered:

- (1.) In the Vishnu temple.
- (2.) In the Palliyattu ambalam.
 (3.) In the Tittavila ambalam.
- (4.) On a stone in the fields of Tiyannūrkulam.

Nindakara;—in the Eranil Taluk, $2\frac{1}{2}$ miles east of Eranil (q.v.).

There are a number of inscriptions here, said to be "unreadable," but it is probable that no serious attempt has been made to decipher them. They are at the following places:—

(1.) In the Cholapandya Mahadeva temple at Alur (Auloor, 31 miles east by south of Eranil).

(2.) In the temple of Mahādeva at Tiruvidakōdu.
(3.) In the Naduvu Pillaiyār temple at Kalliyangād.
(4.) In the temple of Dēvanāyaga Pillaiyār at Ālūr.

(5.) In the temple of Mannupuli Ādi Vināyaka at Vīranārāyanaśśēri (Veranachairy).

(6.) In the temple of Arakiya Nambi Pillaiyar at the same place.

(7.) In the Kokkārattu Vināyaka temple at Maruvattūr.
(8.) In the temple of Amman Valiyamuttanamman at Ālūr.
(9.) In the stone choultry at Vēmbanūr (Vaimbanoor).
(10.) In the "Kottamudakki choultry" at the same place.

(11.) In the "Puliyamuṭṭu ambalam." (12.) In the "Toṭṭukoṭṭu ambalam."

(13.) In the "Vellayambalam" in Vīranārāyaṇassēri. (14.) In the "Yadakara Villakara Vatta matham."

(15.) In the "Sodiyandra matham" at Alur.

(16.) In the "Śalavila matham" at Vīranārāyaņaśśēri.

(17.) In the "Perinjavilam matham."

(18.) In the "Villukīri Tammakuļatu matham."

(19.) In the "Villukīri matham."

(20.) In the "Ekanāthar Samātu matham" at Vīranārāyaņaśśēri.

PAPAPUTU;—in the Agastyesvaram Taluk at Vadaseri, 3½ miles north by west from Suchindram, 38 miles south-east of Trivandrum. (Wuddashairy.) Six "illegible" Tamil inscriptions:—

(1.) At the foot of the dhvaja stambha of the temple of Krishna.

(2.) On the inner side of the south wall of the temple of Mahadera in Vadaśēri Tali.

(3.) East of the Karuta Vināyaka Pillaiyār temple.
(4.) On the south side of the "Kīrtekku maṭham."

(5.) On a stone south of the temple of Krishna outside the temple.
(6.) On the four sides of the walls of the temple in Sorapuram.

PARAKAI;—43 miles south-east of Trivandrum, 5½ miles west-north-west of Agastyeévaram. (Purrakay.) A number of inscriptions in Tamil, Grantha, and Tulu characters. They are to be found in the following places:—

(1.) On the wall, south of the east gate of the "mahamandapam" at the principal temple.

(2.) On the wall of the "Sonnukal mandapam" of the same temple.

(3.) On the wall, north of the gate in the same.

(4.) On the north side of the same.

(5.) On pillars on either side of the "makaramandapam."

(6.) On the western walls of the southern prakara.

(7.) South of the "Bali-kal."

(8.) On a pillar near the western wall of the "Namukara mandapam."

(9.) On a beam of the eastern door of the "Makaramandapam" in the Akkara Makaderi temple.

(10.) On a stone in the north street at the temple of Mahadevi.

(11.) In front of the Kaikkuvara Pillaiyār temple, in Parakai Kanangulam. (12.) On a stone east of the southern ūr-ambalam in the street of Parakai.

(13.) On a stone in front of the temple of Amman, which belongs to the smiths of Dharmapuram.

PONMANAI;—in the Kalakkulam Taluk, 7 miles north of Kalakkulam, and 28 miles east-south-east of Trivandrum. (Ponmunna.) There is an inscription, in Tamil and Malayalam characters, said to be "illegible," on a stone in the temple south of Pannikköttu; and another, in an "unknown character," on a stone in the middle of the fields of Mandilavikönam.

PURRAYÜR: —7 miles south-east of Quilon. (Purra-ūr.) See Kallada.

Suchindram; -41 miles south-east of Trivandrum, 9 miles north-west of Cape Comorin. (Shoosheendrum.) The present Mahārāja of Travancore furnished a valuable paper to the Indian Antiquary in 1873 on two inscriptions at this place (Vol. II, 360). They are dated S.S. 1312 (A.D. 1390) and K.A. 654 (A.D. 1478) respectively. The first records the building of the temple by King Martandavarma, and the second the erection of a mandapam by King Rāmavarmā. Altogether there are 32 inscriptions at this place, and as they are all stated to be "readable," I infer that none are very old.

(1.) On a wall of the Sastan Kovil in the southern street. (2.) On a stone in front of "Tirukāna Chārattu matham." (3.) On the Nambi west of the "Mēlsen gelkettu garden." (4.) On the steps up to the manimandapum of the Sastan Kovil.

(5.) On the stones round the shrine in the same temple.

(6.) On a rock within the temple.

(7.) On the stones of the mandapam, all round.

(3.), (9.), (10.) On three stones south of the outer gateway of the Munnuttunangai Amman temple.

(11.) On a stone in front of the temple of Sankara Nārāyana.

(12.) On a stone south of a Pillaiyar Kovil at the matham in the Sannidhi Street.

(13.) On the outer side of the Kuttupadi near the south gateway of the Pērambalam temple. (14.) On a stone to the right of the outer gate of the temple of Iraviputtur Krishnasvami.

(15.) On a rock inside the wall of the "Srī Kailāsa," of the Suchindram temple.

- (16.) On the east side of the north wall of the "Chenpakarama mandapam" of the Suchindram Perumāl temple.
- (17.) On the east architrave of the "Yagaśala mandapam" of the Tanumalaya Perumal temple. (18.) On the east side of the stones north of the "Chenpakarama mandapam" of the Suchindram Perumal temple.

(19.) On a rock south of the "Srī Kailāsa." (20.) On the western steps of the "Srī Kailāsa."

(21.) On the south side of the south wall of the "Chenpakarama mandapam."

(22.) On the west end of the south wall of the same. (23.) On the east end outside the south wall of the same.

(24.) On the west side at the top, within the "Manittukku mandapam."

(25.) On a rock inside the walls of the "Sri Kailasa," south of the great temple.

(27.) On the south tower of the "Chenpakarama mandapam."

(28.) On stones west of the left-hand door of the tower of the Perumal Tanumalaya Perumal

(29.) On the south side of the south wall of the "Chenpakarāma mandapam" in the latter temple.

(30.) On a rock inside the "Srī Kailāsa."

(31.) On another.

(32.) On a rock in the Sastan Kövil at Alamkala Nallur.

TĀRAKKUDI;—in the Tovālai Taluk, 4 miles west of Tovālai. (Taulagoody.) Four "illegible" Tamil inscriptions:-

(1.) In the northern street.

(2.) In the temple.

(3.) In the temple of Karaku Vināyaka Pillaiyār.

4.) In the "Kochhu Kunjan matham."

T. NGASERI; -about a mile north of Quilon. (Tungumshery.) The fort here was built by the Portuguese in A.D. 1503, five years after their first arrival under Vasco da Gama (Caldwell's History of Tinnevelly, 67). It was captured by the Dutch in 1665, and passed into English possession in 1795. (Day's " Land of the Permants.") Little is now left. There are two old cemeteries, having well-engraved slabs with inscriptions, much injured by weather. Tradition states that an old fort, and another place where the Syrians landed near Quilon, have been engulphed in the sea. (J.A.S.B. XV, 224.)

TARUR; -61 miles north-west of Agastyesvaram, 40 miles south-east of Trivandrum. (Tairoor.) There are several inscriptions here, all in Tamil characters, to be found in the following places:-

(1.) On the southern wall of the Karumbukoda Kailasanaiha temple.

(2.) On a stone north of the "Rishabha n andapam" of the same temple

(3.) On a stone in the fields east of the above.

(4.) On the southern wall inside the Perumal temple in Pudugramam.

(5.) On the same wall catside.

(6.) On the northern and eastern walls inside the temple of Tāvakulam Vēṭṭa Pillaiyār.

(7.) On the stone standing south of the temple of Nallur Pillaiyar.

(8.) Inside the temple of Tekkur Aladi Vinayaka.

(9.) On the southern wall of the temple of Tekkūr Irayinmār.

Tiruvankod;—2 or 3 miles from the Christian Mission Station at Neyyūr, 8 miles north-west of Padmanābhapuram. Two stone pillars with Tamil inscriptions. The correspondent who gives me this information states that it was an old social custom in Travancore for the men of the Puliyār caste, or "slaves of the soil," to be allowed forcibly to carry off any females of the higher castes who, at certain times of the year, were found in the streets alone. This inscription, it seems, is a declaration by the ruling powers abolishing this practice. There is an old Syrian Christian church here.

Tiruvānkop;—27 miles south-east of Trivandrum, 4 miles north-west of Eranil. (Terruraungcode.)

Some Tamil inscriptions on stones in the following places :-

(1.) In the temple of Mahādeva.(2.) In the "Mayilkottu ambalam."

(3.) In the "Kollar ambalam."(4.) On a stone to the north of the new church.

(5.) On a stone near the old road.

Tiruvattāro;—in the Kalakkulam Taluk, 7 miles north-west of Kalakkulam and 28 miles east-south-east of Trivandrum. (Trivutaur.) Several inscriptions exist here:—

(1.) On the northern and western ends of the "Ottakkal mandapam" in the Tiruvaṭṭār temple.

(2.) On the stones to the east and north of the shrine in the same temple.

(3.) On the large Bali-kāl inside the Balikālpura.

(4.) On a row of stones south of the shrine.

(5.) On stone pillars on the north, and in the kitchen of the Tiruvattar temple.

(6.) On a copper plate fixed to a rafter in the temple of Tirunantikara.

(7.) In the Ottapada shrine in the same temple.

Tovālai.—Head-quarters of a taluk, 42 miles east-south-east of Trivandrum, 13 miles north by east of Cape Comorin. (Toovaula.) Five "illegible" Tamil inscriptions:—

(1.) In the "Adichehan Puttur matham."

(2.) In the temple of Āramböri.(3.) In the temple of Tōvālai.

(4.) In Müppanattal.

(5.) In the "Kumāra Kovil Potta."

TRIKARŪR;—3 miles from Khodamangalam, 28 miles east by north of Cochin, a deserted village at the foot of the ghāts. (Kodhamungalum.) The remains of an old temple and of the walls of some old buildings. (Journal of the Asiatic Society II, 336.)

TRINENDIKARAI;—8 miles north-west of Trivandrum, in the Kalakkulam Taluk. On the face of a wall of rock is an old inscription in clear characters, as yet undeciphered.

VADAŚĒRI; - see PADAPUTU.

Valavangop.—Head-quarters of a taluk, 21 miles south-east of Trivandrum. (Vellarencode.) The Kulatura remains are quite close to this town. On two stones of the temple of Tirupilangodu are inscriptions in "unknown characters."

THE TRICHINOPOLY DISTRICT.

The District of Trichinopoly lies just at the junction of the territories of the three old peninsula kingdoms of the Pāṇḍiyans, the Cholas, and the Kongu (or Chera?) dynasty. To the east lay the country of the Cholas, to the south that of the Pāṇḍiyans, while the Kongu kings ruled over the tracts to the north-west and the Pallava kings of the Kurumbars probably quarrelled with the Cholas over the sovereignty of the forests and hills to the north and north-east. Native tradition places the boundary of the three chief kingdoms at the extreme west of the district, along the banks of the river Karaipōṭṭānār, or Karuvāṭṭār, which falls into the Kāverī at a point 11 miles east of Karūr. An embankment is said to mark the frontier-line, and the name of the river, which signifies "the river of the boundary," is pointed out as corroborative of the legend. Further, the residents on the south of the Kāverī, in the Kulitalai Taluk, show an embankment running southwards from a point exactly opposite the embouchure of the Karaipōṭṭānār, and state that that also marked the boundary of the three kingdoms. Putting aside for the present all question as to the exact accuracy of this tradition, it is quite possible that the point of contact may have been close to the Karaipōṭṭānār at one period, though the frontier, in

all probability, was perpetually changing.

Until the numerous inscriptions in the district are carefully examined and reported on it will be useless to theorize too broadly, but I think there can be little doubt that, at least as early as the eleventh century, almost the whole district owed allegiance to the Cholas. We have yet to learn whether any portion of the south of the district was under the Pandiyans. The Cholas in that century seem to have had their capital at Gangaikondasorapuram, the metropolis previous to this period having been at Uraiyur. At present it is impossible to say when the change occurred and under what circumstances, for the whole history of Southern India previous to the tenth and eleventh century is hidden in the deepest obscurity. There was a kingdom with its capital at Uraiyūr in Ptolemy's time, and inscriptions of other dynasties further north show that from early times members of those families boasted of conquests over Chola kings, but for all practical purposes we must commence from the eleventh century, when the Cholas appear to have suddenly emerged from obscurity into the dignity of a powerful and widely-extended kingdom. They conquered and entirely subdued the Pallavas of Kanchi, and the Kongu kings of the central peninsula, while by an intermarriage with a Chalukyan princess of Vengi, their arms were extended northwards as far, at least, as the Godavari, perhaps as far as the borders of the then kingdom of the Gajapatis of Orissa. Their hold over a large portion of this tract was very precarious, and gradually the kingdom fell to pieces. They were overthrown by the Kongu kings in the west, and by the Ganapatis of Orangal in the north, and their complete downfall was effected by a Mussulman invasion in A.D. 1310, and the conquest by the early sovereigns of Vijayanagar a few years later. A sketch of the Chola dynasty will be found in its proper place in Volume II.

It is probable that the Cholas retained a firm hold over the whole of the lower basin of the Kāveri and Coleroon from a point near Karūr to the sea, during the entire period of their existence as a sovereign power. Trichinopoly, or at least the most part of the district, owed perpetual allegiance to

them.

The Mussulman invasion of A.D. 1310 opens up a new era in the history of the country. Mālik Kafur was general of the Emperor of Delhi, and performed the duties assigned to him with the utmost vigour. He subdued large portions of the peninsula, so that he and his successors, his master's viceroys, held the country for 37 years, when they were driven out, and the Vijayanagar kingdom gradually obtained universal dominion over the whole south of India. Meanwhile, however, there was a short interregnum in the Chola and Pāṇḍiya countries. Kampana Udaiyār, whom some assert to have been a general of the Maisūr chief, and some a commander sent from the then infant sovereignty of Vijayanagar, held the country for some years, his family ruling from about A.D. 1365 to 1404. Mr. Moore (District Manual) thinks that Kampana Uḍaiyār "did not extend his conquest to Tanjore, where the Chola kings were then reigning." There are several of his inscriptions, however, and those of his successor or successors at Conjeeveram (Kāāchīpura). After the Uḍaiyārs it is probable that constant struggles for sovereignty took place between the Nāyakka adventurers from Vijayanagar, the legitimate chiefs of the Chola and Pāṇḍiyan dynasties, the chiefs of the Maisūr families, and the generals of the forces of Vijayanagar, till the anarchy was put an end to by the final triumph of the latter, when the whole country fell

under the powerful Vijayanagar sovereignty of the sixteenth century. In A.D. 1559 Viśvanatha Nāyakka, an emissary from Vijayanagar, established himself on the throne of the Pāndiyans, and created a new dynasty, that of the Nayakkas of Madura, who held the Trichinopoly District more or less firmly till the Mussulmans finally ejected them in 1736. Perpetual fighting occurred during this period between the Navakkas, the Tanjore Cholas (and after them the Mahratta dynasty of Tanjore), the Maisur chiefs, and the Mussulmans; and the Trichinopoly district was a constant scene of bloodshed and strife. It is to Viśvanatha that the town and rock of Trichinopoly owes much of its present grandeur and importance.

For this period I must refer readers to Mr. Nelson's Madura Manual and Mr. Moore's Trichinopoly Manual. The same authorities are sufficient for present purposes with reference to the ensuing period from 1736 to the present day. It is enough here to say that the country fell under the English finally

in 1801.

A pedigree of the Pudukottai family will be found in Volume II. Unfortunately very little seems to be known regarding them.

There are very few rude stone monuments in the district, the absence of which seems to show the

existence of a different race to that which inhabited the country to the west and north.

Serpent-worship and demonolatry abound in the district; and the adoration of the goddess Kali is attended once a year with much animal sacrifice and disgusting practices, such as blood-drinking and the like.

PERAMBALŪR TALUK.

ADUTURAI; -17 miles north-east of Perambalur. (Audtoray.) An old Siva temple with many inscriptions. There is a copper-plate grant, too, in the temple. Of the inscriptions on stone two are as follows :-

(1.) Inside the southern prākāra; dated in S.S. 1381 (A.D. 1459). It records a gift of lands to the temple by a private person during the reign of Mallikarjuna Raya of Vijayanagar. This date clashes with that of other inscriptions, and I am not sure of its accuracy.

(2.) Inside the northern prakara. It records gifts of lands to the temple by Kulottunga Chola. The date given in the copy sent to me is 4000 of the Kaliyuga, i.e., A.D. 899, far too early. I am satisfied that either the copy is wrong or the inscription a mere fanciful forgery.

ARUMBĀVŪR ;-14 miles north-west of Perambalur. (Arrambaoor.) A temple of some note, with inscriptions. Three of these are as follows:—
(1.) S.S. 1591 (A.D. 1669). Gift by some ryots to the Śrīrangam temple during the reign of

Srī Ranga Rāya of Vijayanagar.

(2.) S.S. 1545 (A.D. 1623). Grant during the reign of Venkatappadeva of Vijayanagar.
(3.) S.S. 1608 (A.D. 1686). Records repairs to a sluice during the reign of Muttu Virappa Navakka of Madura. This is Ranga Krishna Muttu Virappa.

I am not, by any means, certain of the accuracy of the two dates first given. The originals should be examined.

KALUKKĀNATTAM ;-16 miles south-east of Perambalur. An old Siva temple with a number of inscriptions.

OTTATTÜR;-11 miles south of Perambalur. (Ootatoor.) An old Siva temple well sculptured and with a number of inscriptions.

PERAMBALUR; -The taluk head-quarters, 31 miles north-north-east of Trichinopoly. (Perambaloor.) An old Siva temple.

PERIYAMMĀPALAIYAM; -14 miles north-north-east of Perambalur. (Periahiahpolliam.) Near this village, close to where the high road crosses the Vellar river, is a Jaina statue lying neglected, almost covered with blown sand from the river-bed, only the head and shoulders being visible.

RAÑJANKUDI; -91 miles north-north-east of Perambalur. (Runjunguda.) The ruins of an old fort. There is said to have been an old Siva temple here in former days, but no trace of it now remains.

VALIKONDAPURAM; -7 miles north-north-east of Perambalur. (Valcondah.) This place is said to have once been the seat of a Navab, and there are several remains to be seen of mosques and temples. There are also some old mosques in the hamlet of Vallapuram (Vullapooram). Mr. Walhouse describes the remains in Volume IV of the Indian Antiquary (p. 272). There is a "square tank in a temple court that has a Jaina or Buddhist appearance, being surrounded with a curious low sunken cloister, the roof level with the ground." At the principal village is an old fort, now nearly obliterated, and two temples, in one of which is the tank mentioned above. At the other are some excellent sculptured pillars and other architectural features seriously injured by Haidar's men. Opposite the fort is a masjid and a handsome black-marble tomb. The masjid seems, says Mr. Walhouse, to have been adapted from a Hindu temple as it contains "Hindu pillars with faces smoothed and graven with Arabic inscriptions." There is a beautiful Hindu mandapam close by, supported by slender elegant fluted pillars. This has been appropriated by the Mussulmans, who have placed in it a carved granite tombstone, supported at the four corners by legs.

VENGANUR; -121 miles north-north-west of Perambalur. (Venganoor.) An old Siva temple highly sculptured and containing many inscriptions.

VENKULAM;—11 miles north-west of Perambalur. (Vengalum.) A temple with a number of inscriptions.

UDAIYĀRPĀLAIYAM TALUK.

Ambāpuram, or Vikramam;—11 miles south-south-west of Udaiyārpālaiyam. (Ambapooram.) There are a few Jain images here, and some small ruined Siva temples.

ARIVALUR;—The head-quarters of a Deputy Collector, 16 miles west-south-west of Udaiyarpāļaiyam. (Arrialor.) Two old temples of Siva and Vishnu. Two copper-plate grants, sent by the Deputy Collector of this place, are noted as Nos. 169, 170 of the list of copper-plate grants published in Volume II.

Gangaikonpaśorapuram (Gangaikandapuram, or Gangondaram);—61 miles east of Jayamkondasorapuram. (Gungacondapuram.) This place was the capital of the Cholas in the eleventh century. There is an old and remarkable temple, here, built by them, now greatly ruined.1 The vimana in the centre is surmounted by a tower 174 feet high. The enclosure measures 584 feet by 372 feet, and there are six gopuras. The gopura to the east was very fine, being entirely built of stone with the exception of the roof. All the lower part of the centre building is covered with inscriptions. The temple was probably the model from which the Tanjore temple was constructed. Bishop Caldwell thinks that it was "one of the great, if not the greatest of, parent Hindu temples." At one time the enclosure was strongly fortified with batteries at the four corners, but the walls were demolished by the Public Works Engineers some years ago and the stones used for the Coleroon anicut.

The following list of inscriptions at Gangakondasorapuram is from a volume of Sir W. Elliot's

collection, kindly lent me by Mr. Foulkes:-

(1.) On the Mahamandapam. Grant by 68 chiefs in the fifth year of the reign of "Ko Raja Kēśarivarmā Udaiyār Šrī Vīra Rājēndra Dēvar," i.e., the Chola sovereign who ruled from A.D. 1064-1113. The grant, therefore, was made in A.D. 1069. The king is said to have conquered the Vengi country. His wife is mentioned, but the words are broken in the original.

(2.) On the Mahamandapam. Grant in the twenty-third year of the same king, i.e., A.D. 1087.

Here, too, he is said to have conquered the Vengi country.

(3.) The original is very much defaced, and the translation given full of errors. It appears to record a number of victories. Madura is mentioned, and Ahava Malla, but in whatconnection cannot be made out. In all probability this is a grant of the same reign.

(4.) Grant in the twenty-third year of the reign of Kō Raja Kēšarivarmā (A.D. 1087). This

is the Rajendra of No. 1.

(5.) Grant by three chiefs in the reign of the same king. His queen's name, Ulaha Murududaiyal, is mentioned. (See the Tanjore and Conjeeveram inscriptions.) The grant took place in his twenty-fourth year (A.D. 1088).

(6.) Grant by the same king, and in the same year. The king's name and his queen's are given as before.

(7.) (Copied from an apparently much damaged inscription.) Grant by the same king in his twenty-fifth year (i.e., A.D. 1090).

Mr. Moore's District Manual, p. 342. Colonel Branfill's Paper in the Indian Antiquary IX, 117. J.A.S.B. for 1880, Part I.

(8.) Grant by the same king in his thirtieth year (i.e., A.D. 1094).

(9.) Grant by private parties, residents of Gangaikondasorapuram, in S.S. 1385 (A.D. 1463).

No sovereign's name is mentioned.

(10.) Grant in the fortieth year of "Koppara Rāja Kēśari, alias Tribhuvana Chakravarti Śrī Kulōttunga Śōra Dēvar." The inscription is much damaged. It must date from the year A.l). 1104.

(11.) A small and much damaged inscription giving the Saka year and the cyclic year Chitrabhanu. It appears from the copy that either the two middle figures or the two last figures are "14." The cyclic year, however, does not coincide with any year ending with the figures 14, while the year S.S. 1144 having "14" for its middle figures, is Chitrabhanu. This, then, is probably the date. It corresponds with A.D. 1222.

(12.) A scrap is left of an inscription bearing the name of "Mallikārjuna." Nothing else can be

made out.

(13.) A private grant by a resident of Gangaikondasõrapuram. Only the cyclic year Subhānu is

given. No sovereign is mentioned.

(14.) Grant in the forty-ninth year of the reign of Kulottunga Chola Deva (i.e., A.D. 1113), but the donor's name does not appear. The names of "Rājēndra Sōra" and "Parākrama Sora" appear, but the inscription is so damaged that the context cannot be made out.

(15.) Grant of some land near Tanjore to the temple at Gangaikondasõrapuram by "Konēri Nanmai Kondan," the "King of Tanjore" (No. 5 of the Tanjore temple inscriptions). He dates this grant "in the sixth year of Vikrama Pandya Deva." No other date is

(16.) Grant of some land to the temple by Kulasekharadeva in his fifth year. No other name

is given, or date.

(17.) Grant to the temple by Kulasekharadeva in the fourth year of his reign. No date appears or any other name or titles.

(18.) Grant to the temple by Sundara Pandiyan in the second year of his reign. (19.) (Only a portion of this inscription has been copied.) It is dated in S.S. 1405, cyclic year Sobhakrit, A.D. 1483. The names of Virupākshadeva Rāyar and Tirumala Rāja appear, but the context cannot be made out. Virupaksha is said to be reigning.

(20.) No Tamil copy is given in Sir W. Elliot's manuscript volume, but only a rough translation,

of which so much has been concealed in binding, that fragments only can be made out. It appears to be a grant in the fortieth year of Kulottunga Chola,—his son Mahichandra,

and a grandson being mentioned.

The hamlet of Karukaikāvalapparkovil boasts of another very old and well-sculptured temple. Gangaikondasõrapuram is noted in Pharoah's Gazetteer (pp. 338-9) as possessing a very fine temple; "and, close by, surrounded by jungle, are some remains of ancient buildings, now much resembling the mounds or heaps which indicate the site of ancient Babylon, but in which the village elders point out the various parts of an extensive and magnificent palace," i.e., the palace of the Chola kings. There was an enormous tank here in their days, the embankment of which is 16 miles long, and of great size. It is completely ruined.

JAYAMKONDASÕRAPURAM; -5 miles east-north-east of Udaiyarpalaiyam. (Jahenkoodasholapuram.) There are two granite Jaina statues, one on the bund of the tank, and the other at the end of a street.

Worship is performed once a year to the former by the inhabitants of the town

Kāmarašavalli;—12 miles east-south-east of Kīrapparuvūr and 16 miles south-south-west of Udaiyarpalaiyam. An old Siva temple, said to be highly sculptured.

Kandarāditvam; -9½ miles south of Kīrapparuvūr and 26 miles south-west of Udaiyārpālaiyam. (Koondroyuthum.) An old Siva temple with a number of inscriptions.

KARUKAIKĀVALAPPARKŌVIL; - see Gangaikondasorapuram.

KĪRAPPARUVŪR;—18 miles west-south-west of Udaiyārpālaiyam. The head-quarters of a Deputy Tahsildar. (Keelapulure.) An old Šiva temple. In the hamlet of Mēlapparuvūr is another. Both these are old. these are elaborately sculptured and contain inscriptions. It is said that the name of "Vikrama Chola" occurs in one of the inscriptions at the Kirapparuvur temple.

Kīrayūr;—11 miles west of Kirapparuvūr and 191 miles west-south-west of Udaiyārpālaiyam.

67

(Reclure.) An old Siva temple with inscriptions.

Tirumalavāni;—5 miles west by north of Tiruvādi, but on the north bank of the Coleroon, and 26 miles south-west of Udaiyārpālaiyam. (*Trimelvaudy*.) An old Šiva temple, highly sculptured and with many inscriptions. There is a copper-plate grant in the temple.

Tirumānūr;—23 miles south-west of Udaiyārpālaiyam and 8 miles south of Kīrapparuvūr. A very old Šiva temple, sculptured, and containing inscriptions.

Vannam;—2 miles south of Kīrapparuvūr and 19 miles west-south-west of Udaiyārpālaiyam. (Vunnum.) There is a Jaina statue here

VIKRAMAM; -see AMBĀPURAM.

UDAIYĀRPĀLAIYAM.—The taluk head-quarters, 48 miles north-east of Trichinopoly. (Wodiarpolliam.) An old Siva temple with a semi-circular tank called the Gāndīvatīrtham. The present residence of the Zemindar is in an old fort said to have been built by the Mahrattas. In the north-west corner of the building there are inscriptions on a slab.

MUSIRI TALUK

Kāmākshipuram;—16 miles north by east of Muśiri and 5 miles west of Turaiyūr. In a field belonging to one Vīram Pillai is a stone with an inscription dated Ś.Ś. 1653 (A.D. 1731) recording a private grant of lands to the village temple.

KARAIPŌŢŢĀNĀRU.—A river that falls into the Kāverī at Śīplāputtūr 12 miles west of Muśiri, (Karvetaur Saṭapilapoothoor). The name signifies "the river that marks the boundary," and it is asserted by the natives that it was the boundary between the Chera, Chola, and Pāṇḍiyan kingdoms. An embankment carries the boundary from the river southwards. (See Tirukambiliyār in the Kulitalai Taluk).

Musible.—The taluk head-quarters, 19 miles west by north of Trichinopoly. A very old Siva temple on the banks of the Kaveri. Mr. Walhouse, in the *Indian Antiquary* IV, 273, describes the old granite bridge here which spans a channel by the river side. On the side of it is an inscription which, according to Mr. Walhouse's doubtful rendering, states that the head of the channel was cut by King "Lōrakkōnān" in memory of Karikāla Chola.

NĀGAIYANALLŪR;—16 miles west of Musiri. Sundara Rāmayya, a resident of this village, is in possession of an old copper-plate grant, in Nāgarī characters. It is dated in Ś.Ś. 1572 (A.D. 1650).

Pālaivūr;—23 miles east by north of Muśiri and 2½ miles west of Tirupatṭūr (*Tripathoor*). An old Siva temple. In the field bearing the Survey Number 105 is a stone with an inscription dated Ś.Ś. 1546 (A.D. 1624), recording a private grant of lands to the temple.

TIRUPPATTUR; -24 miles east by north of Musiri. (Tripatoor.) An old Siva temple with many inscriptions.

Tiruvēngināthamalai;—1\frac{1}{3} miles north-west of Musiri, on the banks of the Kaverī. (Trivinghymullay.) An old Siva temple, of small size, on a low hill. It is approached by a flight of 500 steps.

Turalyūr;—17 miles north-east of Muśiri. (Toriore.) In the vicinity of Turaiyūr is a small hill having on its summit a Vishnu temple, which is elaborately sculptured. In the middle of the irrigation tank "there is a curious and picturesque building three stories high, in which the Zemindars used formerly to live for short periods when the tank was full of water. It is now out of repair and rapidly falling into ruins." (District Manual, 15.)

YEDUMALAI;—20½ miles east by north of Musiri. (Yadamullay.) An old Siva temple with some inscriptions. In the cattle-stand of the village are three stones bearing inscriptions which the villagers are unable to read.

YERKKUDI;—17 miles north by east of Musiri, and 6½ miles west-north-west of Turaiyūr. (Yara-goody.) An old Siva temple. In the field bearing Survey Number 310 is a stone with an inscription dated S.S. 1634 (A.D. 1712), recording a private gift of lands to the temple.

TRICHINOPOLY TALUK.

ANAKARAI;—10 miles north-east of Trichinopoly. (Aungaray.) An old Siva temple with inscriptions said to be "unreadable."

ERUMĀNŪR ;—see TIRUPILĀTTURAI.

ERUMBĒŚVARAM ; -- see TIRUVARAMBŪR.

Jambukëšvara Temple (The);—2 miles north of Trichinopoly, ½ mile east of the Śrīrangam temple, on the same island. It is also known as the *Tiruvānaikkā* temple or the "temple of the sacred grove of the elephant." This is a very large Śiva temple, containing one of the five "Lingams of the Elements," viz., the "water-lingam." It probably belongs to the fifteenth century, and is, therefore, older than its great rival. Mr. Fergusson (*Indian and Eastern Architecture*, p. 365) thinks that this temple as an architectural object far surpasses that at Śrīrangam in beauty. Mr. Moore describes it in the *District Manual* (pp. 341-2). He mentions a number of inscriptions which are to be found on various parts of the buildings, but says that they are almost all without date, and therefore historically useless. One, however, bears date Ś.Ś. 1403 (A.D. 1481).

JAVANTINĀTHAPURAM;—9 miles east-north-east of Trichinopoly. (Javandenadapooram.) In the small Vishnu temple of this village is a stone with a very ancient inscription, in Chola-Grantha characters.

Kīrambil: ;—15 miles east-north-east of Trichinopoly on the bank of the Coleroon. (Keelamble.) An old Šiva temple with many inscriptions.

Lālugupi;—11 miles east-north-east of Trichinopoly. Head-quarters of a Deputy Tahsildar. (Laulgoody.) A very old Siva temple, richly sculptured and containing many inscriptions. Not far from here, on the left-hand side of the road leading to Pullambādi (Palambaddy), is an old Jaina statue in a field. It is quite neglected and uncared for.

MALAVANŪR;—11 miles north-east of Trichinopoly. On a stone 100 yards west of the village is an inscription said to be "unreadable."

Manguot;—18 miles east-north-east of Trichinopoly. (Maungoody.) An old Siva temple with many inscriptions.

Ріснамравковіц ;—6 miles north of Trichinopoly. A Siva temple, said to be of great antiquity.

PUTTUR ; - see TRICHINOPOLY.

Samayāpuram;—9 miles north-north-east of Trichinopoly. (Samiavaram.) An old ruined Kālī temple with a number of inscriptions all round it, as well as on the gateway, and on a slab near the gate. Tradition ascribes its origin to Bhoja Rāja. It is said that some fifteen years ago some copper images were found underground in a field of this village. For some time they stood in the Trichinopoly Taluk Kachēri, whence they were sent to the District Court. All trace of them is, however, lost. There are two copper-plate grants here in the possession of a Mussulman of the village. One of them is in Hindustani, and appears to be dated in Hijra 1173 (A.D. 1759). The other is in Tamil. It purports to be a grant made by "Mīnākshi Rānī Ammāl," wife of Vijaya Ranga Chokkanātha Nāyakka of Madura, in Ś.Ś. 1655 (A.D. 1733), during the reign of "Śrī Vīra Venkaṭadēva Mahārāya" at "Ghanagirinagara."

Śrīrangam is described at length in Mr. Moore's Manual (pp. 337-340). It belongs to the seventeenth and eighteenth centuries. It consists of seven enclosures, the outermost wall of which measures 3,072 feet by 2,521 feet. There are a number of gopuras, the highest of which measures 146½ feet. The deity, Ranganāthasvāmi, is a recumbent stone figure in a small shrine in the centre. There are the usual mandapams, galleries, and halls betokening immense expenditure of money and labor, but the whole fails to please for several reasons. One is given by Mr. Fergusson (Indian and Eastern Architecture, 346-350), and is quoted at length by Mr. Moore. Shortly it amounts to this—that, as in other Dravidian temples, the finest features are those furthest from the central shrine, the towers and gateways diminishing in size as they approach the sanctuary, "a mistake which nothing can redeem." The Srīrangam temple, if its principle of design could be reversed, would, Mr. Fergusson thinks, be one of the finest temples in the south of India. Another reason for disappointment is the poor condition in which a large extent of the temple is kept. Nevertheless, it is an interesting group of buildings, and imposing from its very size. The stone-carving is by no means so fine as that of the temples at Madura or Vellore.

There is an unfinished outer gopura of immense size, which, if completed, would have risen to the height of 300 feet. Only the lower member, however, is to be seen. The jambs of the gate, each of a single slab of granite, are more than 40 feet in height. "Even as it is, it is one of the most imposing masses in Southern India, and probably—perhaps because it never was quite finished—it is in severe and

good taste throughout." (Mr. Fergusson.)

A notice of the principal car belonging to the temple and used in processions will be found in *Indian Antiquary* I, 322, and of the temple jewels in the same publication I, 131. Several of the oldest of these latter, which are striking in a rough barbaric way, were presented to the temple by Vijaya Ranga Chokkanatha Nayakka of Madura (A.D. 1704-1731), husband of Mīnākshī, the last of the

dynasty.

There are a number of inscriptions on the walls of the temple which should be examined, but I have no list of them. The principal chronicle is the Ranga Māhātmyam. But the priests of the temple have in their possession a document which ought to be of real value, the Māhātmyas of temples being almost invariably an absurd jumble of mythological fables. This is a chronicle called the Varugu, which is said to give a list of all the priests of the temple, with details of temple management, from the earliest times.

TIRUPPALĀTTURAI;—7 miles east-north-east of Trichinopoly. (Tirpalatoray.) An old Siva temple with many inscriptions.

TIRUPILATTURAL, or ERUMANUR; -9 miles west-north-west of Trichinopoly. Railway Station.

(Triplatoray, Ellamanore.) A very old Siva temple.

Tiruvarambūr;—6 miles east by south of Trichinopoly on the Tanjore road. Railway Station. (Teroovembore.) A Siva temple situated picturesquely on a high rock. There are a number of inscriptions on its walls. The place is also called Erumbēsvaram.

Tiruvāsi;—6 miles north-north-west of Trichinopoly. (Trivasee.) An old Siva temple with

inscriptions.

Tiruvellarai;—10 miles north of Trichinopoly. (Trevellary Pagoda.) An old Siva temple, highly sculptured, having an unfinished gopura. There is said to be a rock-cut cave with pillars under the

temple.

Trichinopoly (Tiruchhināpalli);—Head-quarters of the district. Chiefly noticeable for its remarkable rock and the group of temples and temple-buildings clustered on and around it. The principal temple on the rock is dedicated to Tāyumānavar (Siva "who became a mother," from the fable of Siva having nourished an orphan). A fine flight of granite steps, covered by a granite roof and passing several galleries and pillared halls, leads from the foot of the rock most of the way to the top. At the head of the first flight of steps, a street runs completely round the rock by the side of which houses have been built. On emerging from this on to the open rock, the visitor finds himself under a precipitous crag, on the summit of which is a shrine and mandapam. Rock-cut steps lead up to this. Just under the crag last mentioned is a room cut in the rock, in which is a long inscription not as yet deciphered. On the summit of the crag is a small temple of Uchhi Pillaiyār, or "Ganesa of the Peak." In the Tāyumānavar temple are several inscriptions, but the Brahmans are very strict in their maintenance of the limits to which they will allow access to Europeans. Under the rock is a fine bathing-tank. The Nādar Shāh mosque in the town is an old one, and has a number of Persian inscriptions. The old fort of Trichinopoly measured about a mile by half a mile. The maps published in Orme's history give an excellent idea of the place in the middle of the last century.

At the suburb of Puttur is a curious Mussulman institution evidently modelled on Hindu originals. It consists of a group of buildings, now greatly out of repair in a shady garden of trees. The land was granted by Mangammal, the Nayakka Ruler of Madura (A.D. 1688-1704); and the Muhammadans seem to have tried to emulate the Hindus in several respects. Amongst others there is a tower, six stories high, covered in with a dome like the sikhara of a temple. The outside walls are perfectly plain, but they are relieved by plaster pilasters and Saracenic arch-work. The cornices are all imitation Dravidian, having the double flexure in a highly exaggerated style. Some of the pillars of the porches and mandapams have the old bracket-capitals and look as if they really belonged to a Hindu temple. At one corner, outside the surrounding wall, sits a stone lion looking like the base of a pillar of the

"Seven Pagodas" type.

The Navib's palace under the Trichinopoly rock is now very much altered. It was partly erected of materials taken from Tirumala Nayakka's splendid palace at Madura, which Chokkanatha ruthlessly despoiled (Madura Manual, 190). Part has been restored, and is used for Government buildings. Part is in ruins. The room is shown in which, according to tradition, Mangammal of Madura was starved to death.

A resident of Trichinopoly, named Shaik Hussain, is in possession of a copper-plate grant of Minakshi of the Nayakka dynasty, conferring some lands on a mosque. It is dated in S.S. 1655 (A.D. 1733).

Trichinopoly was probably a place of no historical importance previous to the last few centuries. For its later history we have excellent materials in several well known works which treat of the Mussulman period. Mr. L. Moore's historical chapters in the District Manual give a valuable resume of the subject. He writes (page 126): "It would appear that, up to Visvanatha's reign Uraiyūr was the capital of the country, and that he, if he did not found Trichinopoly, at all events fortified and greatly enlarged it." With this view I see no reason to differ. The fort was strengthened by Krishnappa alias Periya Vīrappa, and Visvanātha II.

URAIYŪR, or WARRIORE, has the reputation of being the site of one of the oldest cities in Southern India, it having been the ancient capital of the Cholas before they removed further east. The Chola capital in the eleventh century seems to have been at Gangaikondasōrapuram, or Gangōndaram, in this district. Uraiyūr is the $O\rho\theta\sigma\rho a Ba\sigma i\lambda\epsilon\iota\sigma\nu \Sigma \partial\rho\nu\alpha\gamma\sigma$ of Ptolemy, and was in existence before the commencement of our era. The temple here is probably very old in its inception, but none of the

work now visible from the outside looks at all archaic.

There is an inscription on a rock near Uraiyūr, known as the *Chōlampārai* which is said to record that a large treasure of gold lies buried in two caves under the rock. Search, however, has proved fruitless.

URAIYUR ; - see TRICHINOPOLY.

UYYAKONDĀN;—Close to Trichinopoly, the village from which the Uyyakondān irrigation channel (spelt by Orme Weycondah) takes its name. At the head-sluice of the channel are two inscriptions, one of which is said to record repairs done to the channel after a breach, during the reign of Kulottunga Chola, 800 years ago. There is no doubt that the channel is a very ancient work.

UYYAKONDĀN TIRUMALAINALLŪR, otherwise called Kārkupimāmalai;—3 miles vest of Trichinopoly. An old Šiva temple with many inscriptions.

WARRIORE; - see TRICHINOPOLY

KULITALAI TALUK.

JAYAMKONDASÖRAPURAM;—a hamlet. See Mahādānapuram.

KADAMBARKOVIL; -1 mile west of Kulitalai. An old Siva temple with elaborate sculptures.

Mahādānapuram;—13 miles west of Kulitalai on the bank of the river. In the hamlet of Jayam-kondasōrapuram, sometimes called Parayasēngadam, are some Jain ruins. There is an old Šiva temple of considerable size at Mahādānapuram.

Manappārai.—A Railway Station, 22 miles south of Kulitalai. (Munerparay.) In the hamlet of Kannudaiyanpatti, a mile north-east of Manappārai, is an old Vishņu temple.

Parayaśengapam; — see Mahādānapuram.

Periyappatti;—6 miles north-east of Manapparai Railway Station. (Perrierputty.) There is an old palace here called Kuppanar Mahāl, in ruins.

RATNAGIRI; —4½ miles south-south-west of Kulitalai. (Retnagherry.) A very old Siva temple on the top of a high hill. The temple is highly sculptured and contains many inscriptions.

Śivāyan;—5 miles south of Kulitalai. (Sevoyam.) Mr. Walhouse, in a paper published in the Indian Antiquary for 1875 (IV, 272), describes a remarkable sculpture on a rock 2 miles south of Kulitalai in a plain. It is a square entablature cut on the side of a very large and remarkable boulder. The rock is nearly 30 feet high and is shaped like a pear, but it rests on its small end and is "an astonishing object viewed from any side." Mr. Walhouse considers the subject to be "Buddha seated with attendants on each side," though he is doubtful if it is not of Jaina origin. Mr. Moore, who quotes the passage, thinks it is Buddha. My impression is that it is Jaina, but the illustration is not given in sufficient detail to be depended upon. Mr. Moore states that this sculpture is situated within the limits of Śivāyam, which is 5 miles south of Kulitalai. There are two old Šiva temples in the village, one of which is strikingly situated on the summit of a lofty isolated rock. The steps up to the latter were constructed, according to an inscription on the temple wall, in Š.Š. 1710 (A.D. 1788).

Sundakkā-Pārai;—3 miles south of Kulitalai. A native correspondent informs me that on a rock in this village are carved some Buddhist or Jain figures.

Tirukambiliyār;—13 miles west of Kulitalai, ½ mile north of Kaṭṭalai Railway Station, and 2½ miles north of Manavāsi travellers' bungalow. There is a large-sized embankment here running from the river towards the south. Native tradition asserts that this was formerly the boundary between the "Chera, Chola, and Pāṇḍiyan kingdoms." There is also an old Amman temple here. It is a continuation of the Karai-pōṭṭān-āru river (q.v. Muśiri Taluk).

Tirumukkūdal;—17 miles west of Kulitalai, at the spot where the Amaravatī river flows into the Kāverī. A very old Šiva temple with many inscriptions.

Togamalai (pronounced Tohamalai);—14 miles south of Kulitalai. (Togamullay.) An old fort in ruins.

VETTUVĀTTAĻAI ;-6 miles east-south-east of Kulitalai. There are three Jain statues here.

THE STATE OF PUDUKOTTAL.

NĀRTĀMALAI; — 9 miles north by west of Pudukōttai, 22 miles south of Trichinopoly. (Nautaumulla.) On some low rocky hills here are some ancient rock-cut remains, on the west side of the road, consisting of caves, with pillar-supports to the roof, and other carvings.



THE TANJORE DISTRICT.

The Tanjore country seems to have been entirely under the Cholas during the whole course of their supremacy, and the history of the district is substantially that of the Chola dynasty. At present hardly anything is known of them prior to the end of the tenth or the beginning of the eleventh century, when there was a sudden and very material alteration in their condition, and they rose to a position of great eminence; but that they held power centuries before that date is certain, though that power may been circumscribed. They are mentioned as a nation by the Greek writers, their capital being in the second century A.D. at Uraiyūr, near Trichinopoly. The capital appears afterwards to have been several times changed and to have been successively at Kumbakōṇam, Gangaikondasōṇapuram, and Tanjore. In Volume II will be found a sketch of the Chola dynasty, and it need not be repeated here. It will be enough to say that at present everything is most confused and vague prior to the eleventh century, and that only for about five generations are matters really clear. There appear to be a large number of inscriptions in the Chola country, few of which have been as yet examined, and it is to be hoped that by-and-by the subject will become less involved in difficulty.

The Mussulman invasion in A.D. 1310 by Malik Kāfur dealt a very severe blow to the Chola sovereignty. Whether or not this invasion should be considered as a conquest is a question which may be considered at present not conclusively settled; but it is a fact that from that time the Cholas speedily declined, and not many years later it began to be overshadowed by the rising power of Vijayanagar. The period which ensued seems to have been a stormy one, witnessing, as it probably did, a perpetual series of struggles between the legitimate sovereigns, the Udaiyār usurpers from the north (see under South Arcot), adventurers of Vijayanagar, and Mussulman chiefs; for the Vijayanagar sovereignty was

not universally acknowledged till the sixteenth century.

It is possible that this last great change was due to the cause to which it is ascribed by local tradition and manuscripts-a quarrel between the Chola and Pandiyan kings, which resulted in the latter sending to Vijayanagar for aid. Vīrašekhara is given as the name of the Chola, and Chandrašekhara of the Pandiyan king. However this may be, it is quite clear that in the sixteenth century the Nayakka viceroys of Vijayanagar obtained all real power in the south, for we hear little or nothing of the Cholas after that date. Nāgama Nāyakka and his great son, Viśvanātha Nāyakka, established themselves at Madura as independent chiefs, acknowledging (as did all his successors) the nominal sovereignty of Vijayanagar. Tanjore was established as a separate viceroyalty and held by four successive Nayakka chiefs-Sivappa, Achyutappa, Raghunatha, and Vijaya Raghava. The tragic end of the latter is an oft-told tale amongst the natives. He was attacked by the Madura Nayakka and besieged in his own fort, and when he found further defence hopeless, he blew up his palace, rushed with his son into the midst of the enemy's troops and was killed, sword in hand. This was in 1674. One child was rescued. and he subsequently made an alliance with the Mussulmans, who despatched an army headed by the Mahratta, Eköii, to reduce Tanjore, and place the boy in possession of his rights. This was done, but in two years Ekōji had ousted his protégé, proclaimed himself independent, and established a dynasty which lasted till 1799; when—in the meantime sorely weakened by Muhammadan aggression and virtually almost at its last gasp—the raj was handed over to the English, and has since remained a province of the Empire.

Few or no remains of the rude-stone type, such as the dolmens and circles of the Kurumbar country, are to be found in the Tanjore District; and I have heard of no relics of Buddhism. Jainism was at one period rife throughout the Chola country, and there are several remains extant to prove this, though in all probability most were destroyed in the fierce feuds that ensued between that religion and Saiva Brahmanism. As above stated, inscriptions are numerous, and it is to be hoped that, before long, they will be successfully worked out. Large temples abound, and many of them are of early date. The Tanjore temple of the eleventh century is an object of great promise to the archæologist, for if so splendid a structure remains in such excellent preservation to the present day, it may reasonably be hoped that temples bridging the interval of four centuries between the architecture of the Seven Pagodas and that of Tanjore may be found amongst the villages of the district. One would naturally be

inclined to look for them along the banks of the Coleroon (Kolladam) and Kaveri.

Colonel Branfill's paper on the "Names of Places in Tanjore," published in the Madras Journal for 1879, pp. 43-92, is interesting and valuable.

SHIYĀLI TALUK.

ĀCHĀPURAM;—10 miles north-east of Shiyāli. An old Śiva temple, with inscriptions in Tamil and Grantha characters.

DĒVIKŌŢŢAI;—10 miles north-north-east of Shiyāli. (Devikotta.) An old ruined fort, said to have been built by a Chola Rāja. It was captured by the English from the Tanjore Rāja in 1749, and was ceded in 1751. Taken by the French in 1758, it was again seized by the English in 1760.

Kāverāpattanam.—On the coast, 10 miles south-east of Shiyāli. (Cauvareypatam or Keelaur.) This is a very ancient sea-port. It is the Chaberis emporium of Ptolemy (in the second century A.D.), and probably the Charitrapura of Hiwen Thsang. "It seems to have finally ceased to be a place of importance in the fifteenth century, partly owing to the silting up of the bed of the Kāverī; and nothing now remains but a few sandy mounds with fragments of brick strewed over them, and traces here and there of temples." (Dr. Burnell in the Indian Antiquary VII, 40.) Colonel Yule identifies the place (Paṭṭanam) with the "Fattan" of Rashiduddīn.

Kīrnangūr;—6 miles south-east of Shiyāli. An old Šiva temple. There is a copper-plate grant in the possession of a resident of this village engraved in Grantha characters.

Kondattūr;—5 miles south of Shiyāli. (Cundalur.) There is a copper-plate grant in the possession of a resident of this village. It is dated S.S. 1529 (A.D. 1607).

MARUVATUR; -4 miles south-west of Shiyali. There is a copper-plate grant in the possession of a resident of this village.

Sāvāvanam;—11 miles south-east of Shiyāli. An old Siva temple with inscriptions.

SHIYĀLI (Siyyāri);—32 miles north-east of Kumbakōnam. The taluk head-quarters. There is a large Siva temple here on a low hill, with inscriptions on the walls.

TIRUMAYILĀDI;—6 miles east of Shiyāli. In the possession of a ryot of this village is a copper-plate grant, which records a gift of lands by a Setupati chief.

TIRUNAGARI; -41 miles south-east of Shiyali. (Tirnigherri.) An old Vishnu temple.

Tiruvalancap;—6 miles south-east of Shiyali. (Terruvulluncaud.) An old Siva temple with a number of inscriptions. Pasupatti Satyanatha Gurukkal of the Kantamarisi Matham in this place is in possession of a copper-plate document.

Torudur;—5 miles west of Shiyali. North of the village, on a stone fixed in the ground, is an inscription dated S.S. 1518 (A.D. 1596). It records a gift of lands to the Siva temple at Vēlūr.

VAIDVĒŠVARANKÕVIL;—3½ miles south-west of Shiyāli Railway Station. (Vydeesprum P.) An old and large temple dedicated to Siva, containing a number of inscriptions. There are two copper-plate grants in the temple.

Vēlūr;—4 miles south-west of Shiyāli. An old Šiva temple with inscriptions. There is a copperplate in the temple, dated Š.Ś. 1515 (A.D. 1593).

MĀYAVARAM TALUK.

Ārrūn;—7 miles west-north-west of Māyavaram. (Ahtoor.) An old Siva temple with several inscriptions.

ILUPPAPPATTU; -8 miles north-west of Mayavaram. (Elpapet.) A very old Siva temple.

Korukkai;—5 miles north-west of Māyavaram. (Kurekay.) A very old Šiva temple. The Sthala Purāna is with the temple authorities. On the walls of the temple are a number of inscriptions.

Kuttālam; -61 miles west by south of Māyavaram Railway Station. There is an old Siva temple here with inscriptions.

MANAMEDU; -8 miles north-east of Mayavaram. An old temple in ruins.

MĀYAVARAM;—The taluk head-quarters. Railway Station. (Myaveram.) There is a large and ancient Śiva temple here, dedicated to Mayūranāthasvāmi, containing a number of inscriptions. In the suburb of Tiruvirandūr is another old Śiva temple.

MÜVALÜE;—3 miles west by south of Māyavaram. (Moovaloor.) An old Siva temple with inscriptions.

Nadurkarai;—6 miles north-east of Mayavaram. In this village and in the hamlet of Melppati are two old Siva temples.

NALLĀDAI; —8½ miles south-east of Māyavaram. (Nellauday.) A very old Siva temple with many inscriptions. The temple has a Sthala Purāṇa.

Perumulai;—7 miles east-south-east of Māyavaram. (Perumullay.) A very old Siva temple with a number of inscriptions.

TĒRERANDŪR;—6½ miles south-west of Māyavaram. (Tareyellunter.) A large Siva temple of considerable age, bearing a number of inscriptions.

Tirunanriyūr;—4 miles north-east of Māyavaram. There is an old Siva temple here containing inscriptions.

Tiruvāputurai;—10 miles west-south-west of Māyavaram and ½ mile north-east of "Narasingan-pet" Railway Station. (Terruvaudutoray.) There is an old Siva temple here.

Tiruvālangāpu; -91 miles south-west of Māyavaram. An old Siva temple with inscriptions.

Tiruvāļoļiputtūr;—7 miles north by west of Māyavaram. (Tirwalpulur.) A very old Šiva temple.

Tranquebar (Tarangambādi).;—on the sea, 18 miles north of Negapatam. There is a fort here, in which is an old Siva temple bearing an inscription. The temple authorities possess a copper-plate grant. There is another temple in the place, dedicated to Vishnu, which contains a copper-plate grant dated S.S. 1531 (A.D. 1609). A number of carved Dutch tombstones are to be seen in the cemetery. Some are very handsomely sculptured. Tranquebar is a Danish colony dating from the year 1620.

VARUVUR; -4 miles south of Mayavaram. (Vullucar.) An old Siva temple with inscriptions.

KUMBAKŌNAM TALUK.

Āритиваі-Ревима́ц-Ко́vil;—12 miles west by south of Kumbakoṇam. (Permal Covil.) An old Siva temple.

Ammangupi ;- 8 miles north-east of Kumbakonam. An old Siva temple with many inscriptions.

ANAKKUDI;—6 miles north-east of Kumbakonam. (Anagoody.) An old Siva temple with many inscriptions.

ÂNDĀN-KŌVIL;—6 miles south-south-east of Kumbakōṇam. (Andan Covil.) An old Śiva temple with many inscriptions. There is a copper-plate inscription in the temple, dated Ś.Ś. 1711, Kaliyuga 4890, year Saumya (A.D. 1789), recording gifts of lands to the temple by the chief of Śivagaṅgai.

Āvūr ;-5 miles south-south-west of Kumbakonam. An old Siva temple with inscriptions.

DEVARAYAPĒŢŢAI;—11 miles south-west of Kumbakōṇam. An old and very large temple with inscriptions on three walls.

Касніккатти;—9 miles north-east of Kumbakonam. An old Siva temple with many inscriptions.

Каріснамрарі;—3 miles north of Kumbakōṇam. There is an old Siva temple here with inscriptions.

Kabuppūr;—2 miles north-north-east of Kumbakonam. (Karpur.) An old Siva temple with inscriptions.

Kīrasarukkai;—3 miles south of Kumbakōnam. There is an old Siva temple here with inscriptions. It is said to have been built by a Chola king, a statue of whom is shown in the temple.

Korrür; -91 miles north-east of Kumbakonam. (Kutur.) An old Siva temple.

Kumbakōṇam (Kumbhakonam);—The taluk head-quarters. (Cumbakonam.) There are sixteen temples here, twelve dedicated to Siva and four to Vishnu. Almost all of these are well sculptured, and one of the gopuras is very fine. In the temples of Nāgeśvara, Kumbheśvara, Vānāpurīśvara, Chakrapāṇi, Sāraṅgapāṇi, and Rāmasvāmi are inscriptions. The Nāgeśvara temple is so constructed that on three days in each year the sun, penetrating through the openings in the eastern gopura, falls on the lingam in the shrine. This is interpreted into an act of adoration by the sun. (See Nāgalāpuram, in the Tiruvallūr Taluk, Chingleput District.) The car (rathā) of the Sāraṅgapāṇi temple is one of the largest in Southern India, being only second in size to that at Tiruvālūr in the Negapatam Taluk. It is well ornamented. In the suburb of Mēlakkāverī is an old temple dedicated to Siva and containing inscriptions. Kumbakōṇam is the residence of one of the Saṅkarāchāryārs, whose matham contains a very valuable library of Sanskrit manuscripts. In the silk-weavers' street is a temple dedicated to Brahma which bears an inscription. The great bathing-pool, or Mahāmakham tank has some well executed sculptures round it.

The town is one of the oldest in Southern India, and was at one time one of the chief cities of the Cholas. Fragments of older temples are to be seen everywhere, but none in situ. (Mr. Fergusson's Indian and Eastern Architecture, 367-369.) An account of the Mahāmakham festival, reprinted from a daily paper, will be found in the Indian Antiquary II, 151. The Reverend F. J. Leeper of Tranquebar contributed to the same periodical (III, 53) a notice of the legendary origin of the name Kumbhakoṇam. Dr. Burnell gives the name Mulaikūrram as possibly that by which Kumbakōṇam was known in the

seventh century. (South Indian Palæography, Errata und Additions.)

Kurichi;-13 miles north-east of Kumbakonam. An old Siva temple.

MADHYARJUNAM ; - see TIRUVADAMARUDUR.

MAHĀDĀNAPURAM;—6 miles east of Kumbakonam. On a slab in the wall of a mandapam near the river is an inscription in "illegible" characters.

Manalūr; -11 miles north-east of Kumbakonam. An old Vishnu temple with inscriptions.

Manjamalli;—9 miles north-east of Kumbakonam. An old Siva temple.

MĒLAYŪR;—9 miles east by north of Kumbakonam. (Maleoor.) An old Siva temple.

Nachiyarkovil;—5 miles south-east of Kumbakonam. (Nachear Covil.) An old Vishnu temple highly sculptured and containing inscriptions.

Nandivanam;—4 miles south of Kumbakonam. An old Siva temple well-sculptured and containing inscriptions.

NALLŲR;—6 miles west-south-west of Kumbakonam. (Nelloor.) There is an old Vishnu temple here.

Pandanallūr;—15 miles north-east of Kumbakonam. (Puntanellure.) An old Siva temple with inscriptions. A poor copy sent to me containing a few characters shows that the inscriptions are in old Tamil. There is an old ruined fort here with two temples of Siva and Vishnu, also ruined.

Pāpa Rājapuram; -31 miles south of Kumbakonam. An old Siva temple with inscriptions.

Pāpavināśam; —8 miles west by south of Kumbakōnam. Railway Station. · (Pavanasi.) A very old Siva temple with many inscriptions.

PATTĪŚVARAM;—3½ miles south-west of Kumbakōṇam. (Patti-yeshuran.) An old Śiva temple with inscriptions. Parts of the temple are well-sculptured.

RANGANĀTHAPURAM;—10½ miles west by south of Kumbakonam. (Ranganadapuram.) An old Vishnu temple with inscriptions.

Śāĸkōṛṭʌi;—2½ miles south-south-east of Kumbakōṇam. (Shaw Cottah.) There is an old fort here in ruins, and a Siva temple inside it.

ŚENGANŪR; -9 miles north-north-east of Kumbakonam. (Shanganur.) An old Śiva temple.

Śivālayam;—11 miles south-west of Kumbakonam, on the high road to Tanjore. An ancient Siva temple in ruins.

SIVAPURAM;—3 miles east of Kumbakonam. There are two old temples here, dedicated to Siva, each having inscriptions on its walls.

ŚRĪNIVĀSANALLŪR; -4 miles north-east of Kumbakoņam. An old Šiva temple.

Sundaraperumāl Kovil.—A Railway Station, 5 miles west by south of Kumbakonam. (Shundallapermal Covil.) An old Vishnu temple said to have been built by a Chola king.

STRYAN-KÖVIL;—10 miles north-east of Kumbakonam on the high road to Mayavaram. An ancient Siva temple with inscriptions.

Svāmimalai; -3 miles west of Kumbakonam. (Swamimale.) An ancient Siva temple on a small hill. The temple contains many inscriptions. In the hamlet of Vyasamangalam is an old Siva temple.

TANDANTŌTTAM; -6 miles east of Kumbakonam. (Thandanthotum.) An old Siva temple.

TIRUCHHIRAI; -7 miles south-east of Kumbakonam (Tiricheri.) An old Vishnu temple with inscriptions.

Tirukkarakkāvūr;—14 miles west by south of Kumbakonam. A very old Siva temple with inscriptions.

TIRUMANGALAKKUDI; -8 miles north-east of Kumbakonam. (Ternunglagudi.) An old Siva temple with inscriptions in Grantha characters.

Tirunāgēśvaram; -3 miles east of Kumbakonam. (Terngaeshvam.) A very old Śiva temple.

TIRUNIRAIYŪR; -5 miles south-east of Kumbakonam. (Terrunurreyar.) An old Siva temple with inscriptions.

TIRUPPANANDĀL;-11 miles north-north-east of Kumbakonam. (Terrupunnandall.) There is a Sudra Matham here, richly endowed, and containing an old and valuable library of kadjan-leaf Tamil volumes. The matham possesses four copper-plate grants-one in Telugu and three in Tamil. The Telugu śāsanam purports to be a grant of lands near Turaiyūr, in the Trichinopoly District, by private parties in S.S. 1666 (A.D. 1744), during the reign of Venkatapatideva Rāya at Ghanagiri. Of the three Tamil śāsanams, the first records the grant of some lands near Rāmeśvaram to the matham by the Sētupati chief of Rāmnād, Hiranyagarbhayāchi Kumāra Muttu Vijaya Raghunātha Setupati¹ in Ś.Ś. 1657 (A.D. 1735); the second records a grant of lands near Pudukōtṭai by a Tondamān chief named Vijayamuttu Vaṇaṅgāmudi Marava Rāyar² in Ś.Ś. 1678 (A.D. 1756); and the third is a private grant dated Ś.Ś. 1671 (A.D. 1749). Subrahmanya Gurukkal, a resident of this village, is in possession of the Stuala Purana of the Dharma Raja temple at Puttur in the Arni zemindary, North Arcot District.

TIBUPPĀTTURAI; -8 miles south-west of Kumbakonam. An old Siva temple.

TIRUPPIRAMBIYAM; -5 miles north-west of Kumbakonam. (Terruperrumbeam.) A very old Siva temple with many inscriptions.

TIRUVADAMARUDUR; -61 miles north-east of Kumbakonam. Railway Station. (Tirricaddamardar.) A very old Siva temple with inscriptions. One of these, in Tamil, is dated S.S. 1466 (A.D. 1544), during the reign of "Rāma Rāja Viṭṭala Dēva Rāya." The temple is well-sculptured, and is of large size, with a fine gopura.

Tiruvalanjuri ;-31 miles west-south-west of Kumbakonam. (Terrurellanjuli.) An old Siva temple with inscriptions. It is of large size and has a fine gopura.

TIRUVALLIYANGUDI; -8 miles north-east of Kumbakonam. An old Siva temple.

Tiruvāypāņu ;-9 miles north-east of Kumbakonam. An old Šiva temple.

TRIBHUVANAM; -4 miles north-east of Kumbakonam. (Tirboram.) There is an old Siva temple here, well-sculptured and containing inscriptions in old Tamil, Grantha, Malayalam, and Nagari characters. The Sthala Purana is with the temple authorities.

TUKKĀCHI ;-71 miles east-south-east of Kumbakonam. (Tookaugee.) There is an old Siva temple here, bearing inscriptions.

Tyagasamudram; -21 miles west of Kumbakonam. An old Siva temple, having an inscription.

VALANGAIMĀN; -5 miles south of Kumbakonam. (Vallangaman.) An old Siva temple with inscriptions.

VALLIVAVARAMBAL; -4 miles east of Kumbakonam. An old Siva temple.

See Nos. 22, 23 of the List of Copper-plate Grants in Vol. II, p. 4.
 Compare No. 5 of the List of Copper-plate Grants in Vol. II, p. 2, and the foot-note.

Velakkupi ;—8½ miles north-east of Kumbakōnam. Two old temples dedicated to Śiva and Vishnu with many inscriptions.

VĪRAMĀNGUŅI;—15 miles west by south of Kumbakonam. (Veramaungoody.) An old Siva temple.

NANNILAM TALUK.

KÖVILPATTU;—12 miles south-west of Nannilam. There is an old Siva temple here with inscriptions. Nannilam.—The taluk head-quarters. An old Siva temple.

Śrīvānchiyam; -4 miles west of Nannilam. An old Siva temple.

TIRUŚANGALADĀNGUDI;—8 miles east of Nannilam. (Terruchakatangudi.) An old Śiva temple. TIRUKKANAMANGAI;—6 miles south by west of Nannilam. (Tirukananage.) An old Śiva temple.

TIRUKKANNAPURAM; -7 miles east of Nannilam. (Terrukanapuram.) An old Vishnu temple.

Tirukļāvūr;—3½ miles north-north-west of Koradāchēri ("Kordachary" Railway Station) and 11 miles west-south-west of Nannilam. (*Tirukkalabur*.) There are two old temples here, dedicated to Siva and Vishņu.

Tiruppugalūr; -7 miles east of Nannilam. (Terrupugalur.) An old Siva temple.

TIRUVILIMUYALAI; -5 miles north-west of Nannilam. (Tirrimyaviali.) An old Siva temple with inscriptions.

Tīvangupi;—22 miles west-north-west of Negapatam, 7 miles west-south-west of Nannilam. An old Jain temple.

TANJORE TALUK.

ADAÑJIYŪR;—12 miles west-north-west of Tanjore, close to Karumangalam. A very old Sive temple.

AKARAM (pronounced Aharam);—10 miles north-west of Tanjore, on the river. (Augram.) There are three old temples here, dedicated to Siva, Vishnu, and Kālī.

Kachamangalam; —7 miles north of Būdalūr (Boodalore) Railway Station. A very old Siva temple.

KANDIYŪR;—5 miles north by west of Tanjore. (Kadiur.) A very old Siva temple with inscriptions. It is fairly sculptured, and has a fine gopuram.

Kāngayampatti;—15 miles west of Tanjore close to the Railway. (Kongiumputti.) In Ponvilanja-patti, a hamlet of this village, is a stone containing an inscription said to be "illegible."

KARUMANGALAM; -12 miles west-north-west of Tanjore. A very old Siva temple.

KARUPPŪR;—12 miles west-north-west of Tanjore. Two old Vishnu temples.

Komapuram; -9 miles south-west of Tanjore. An old Siva temple

Kōnērirājapuram;—12 miles west-north-west of Tanjore. There are two ancient temples here dedicated to Siva and Vishņu.

Kövilapi;—18 miles west of Tanjore. Two old temples dedicated to Siva and Vishnu.

Kövilpattu;—1 mile north of Büdalür (Boodalore) Railway Station and bungalow. A very old Siva te nple.

Kovilür; -8 miles south-south-west of Tanjore. (Covilor.) An old Siva temple.

KURIYAPATTI;—13 miles west by south of Tanjore. (Curreaputty.) An old Siva temple with many inscriptions.

Māngupi;—4 miles west of Aiyampēttai ("Ayyampet") Railway Station. A very old Šiva temple. Maruvūr;—12 miles west of Tanjore. A very old Šiva temple with inscriptions.

NALLUCHERI;—2 miles south-west of Aiyampëttai ("Ayyampet") Railway Station and 61 miles north-north-east of Tanjore. (Nellechari.) An old Siva temple in ruins, with inscriptions.

Nodivūr ;-16 miles south-west of Tanjore. (Neydeyoor.) An old Siva temple with many inscriptions.

NEMUM;-15 miles west by north of Tanjore and 6 miles north-west of Būdalūr (" Boodalore") Railway Station. (Nanum.) An old Siva temple with inscriptions.

PARUDIYAPPARKOVIL: -10 miles south of Tanjore. An old Siva temple with inscriptions.

PASUPATIKOVIL; -9 miles north-east of Tanjore. An old Siva temple with inscriptions.

PERAMBÜR: -6 miles north-west of Tanjore. An old Siva temple said to have been built by a Chola king.

Porasakkupi ;-10 miles north-east of Tanjore. An old Siva temple with inscriptions.

PUDUKKUDIYADAPĀDI; -13 miles west-south-west of Tanjofe. (Pudugudi.) An old Šiva temple with inscriptions.

Rajagiri; -3 miles north of Tanjore. (Rajendra.) An old Siva temple said to have been built by a Chola king.

SIDDHARGUDI ;-21 miles east of Budalur ("Boodalore") Railway Station, 9 miles west of Tanjore. (Sittragudi.) A very old Siva temple.

Śūlamangalam; -2 miles west of Aiyampēttai ("Ayyampet") Railway Station. An old Śiva

temple containing inscriptions.

TANJORE .- Head-quarters of the district. This place was the capital of the Cholas for several centuries, though the exact date of its creation as such is doubtful. In his South Indian Palæography (Errata and Additions) Dr. Burnell gives the following note:-

"The Chola capitals appear to have been as follows :-Second century A.D. .. Uraiyūr (Trichinopoly).

Malaikūrram (Combaconum ?). do. Seventh do.

.. Tanjore (?) Tenth do. do.

.. Pandnur (sic. Albīrunī). ? Tanjore. Without points, the two do. Eleventh do.

words would, in Arabic letters, be nearly alike."

Gangaikondasorapuram appears to have been one of the chief Chola cities in the tenth and eleventh centuries. Dr. Burnell thinks that Tanjore was ruined by the Chalukyas at the time of their conquest (? early in the seventh century), and was only restored by Raja Raja Chola, or Rajarajanarendra in the eleventh century. His reign was from 1023 to 1064 A.D. According to Albīrunī, Tanjore was in ruins at the beginning of the eleventh century. After hard fighting the Cholas were driven out of Tanjore by

the Navakkas of Madura, who, in turn, were ousted by the Mahrattas.

The great temple at Tanjore is dedicated to Brihatīśvara. It is described by Mr. Fergusson (Indian and Eastern Architecture, 343-5), who writes: "In nine cases out of ten Dravidian temples are a fortuitous aggregation of parts, arranged without plan, as accident dictated at the time of their erection The one great exception to this rule is to be found at Tanjore. The great pagoda there was commenced on a well-defined and stately plan, which was persevered in till its completion." The courtyard is about 500 feet long and about 250 feet broad. The great gopura over the shrine is variously computed at 190 feet, 199 feet, and 205 feet high. In front of the porch is the mandapam of the Nandi. This great image, representing the bull, the vāhana of Siva, measures 16 feet long by 12 feet high and 7 feet across. It is composed of a single block of stone, probably granite. Within the enclosure is the temple of Subrahmanya, "as exquisite a piece of decorative architecture as is to be found in the South of India . . . It is built behind an older shrine, which may be coeval with the great temple as originally designed." It is a century, or two centuries, more modern than the great temple. Mr. Fergusson writes: "One of the peculiarities of the Tanjore temple is that all the sculptures on the gopuras belong to the religion of Vishnu, while everything in the courtyard is dedicated to the worship of Siva." He thinks that this is "an instance of the extreme tolerance that prevailed at the age at which it was erected, before these religions became antagonistic." The temple was surrounded by a fort. The author of the Tanjore District Manual thinks that the small fort which contains the temple was "built by the first viceroy of Vijayanagar, Servappa Nayak, in the sixteenth, and the larger fort by the last Nayak, Raja Vijaya Raghava, in the seventeenth century." The French fortified the place in 1772. The temple itself belongs to the eleventh century, and must be considered as the grandest architectural achievement of the Cholas. The base of the temple is covered with inscriptions, a few of which are noted below. The sikhara of the great gopura is said to be composed of a single block of granite 251 feet square. It is said to have been placed in position by means of an inclined plane which commenced from the village of Sarappallam, miles north-east of the town.

The Raja's palace, which stands inside the fort, is an interesting building. At the east fort gate

is a tower called the Tāsu Mōdu, or clock-tower, with a curious device for marking the time. The armoury contains a number of interesting relies, but it is a great misfortune that several years ago a very large collection of ancient arms of all kinds was scattered and sold by auction. Mr. Walhouse (Indian Antiquary VII, 192) describes in his usual picturesque style the incidents of the sale, which took place in 1863. The Sangīta Mahāl, or music-hall, was found "occupied by many tons of rusty arms and weapons, in confused heaps, coated and caked together with thick rust." He purchased a quantity of them, and gives an account of them in detail with ample illustrations. The very valuable collection of books and manuscripts in the library has been catalogued, with great labor and care, by Dr. Burnell, and the result published in three volumes. Schwarz's tomb is to be seen in the church on the side of the Sivaganga tank in the small fort. It was erected, in gratitude, by Rāja Sarfōjī. In the durbar hall of the palace stands the Rāja's statue in marble, sculptured by Chantrey, on a magnificent slab of gneiss measuring 18 feet by 16 feet, and over 2 feet thick. In the town is an old mosque called the Mansūr Shāh Masjid. Rāja Sarfōjī's printing-press, made at Tanjore in 1805, was one of the earliest presses with Devanāgarī type in Southern India. (Dr. Burnell in the Indian Antiquary I, 193.)

The inscriptions in the temple are of great value, and will have to be carefully studied. Through the kindness of the Reverend T. Foulkes, who lent me Sir Walter Elliot's manuscript volume of copies, I am enabled to give the following seanty information; but it must be remembered that Sir Walter's copyist was liable to error, and that, therefore, nothing now stated must be taken as conclusively accurate. A large number of inscriptions, moreover, were not copied at all. An abstract of 21, mostly from the base

of the great tower, is here given :-

(1.) A number of gifts of ornaments, vessels, &c., made to the temple between the twenty-third and twenty-ninth years of the reign of "Rāja Chola (surnamed Rāja Keśarivarmā)," who is said to have conquered Chera, Pāndya, "Satyāśraya," and the Kings of Vengi, Kalinga, Kollam, and Čeylon, i.e., the whole of southern and eastern India and Ceylon. This is Kulottunga I, or Rāja Rājendra, who reigned A.D. 1064 to 1113.

(2.) Gifts made in the same reign between the twenty-fifth and twenty-ninth years by the king's

sister, who styles herself "Queen of Vallavarai Yavadyadeva."

(3.) Grants by the same king up to the twenty-ninth year of his reign, no other date being given. Some of the lands granted lay between the Uyyakkondan and Kaveri rivers, i.e., in the present District of Trichinopoly.

(4.) Grant by Rājendra Chola, alias Kulottunga I, here styled "Koppara Kēšarivarmā Udaiyār Šrī Rājēndra Šōga Dēva," in the nineteenth year of his reign, i.e., A.D. 1083. He claims

to have conquered Ceylon and other places.

(5.) Grant of a village, said to have been bought from the two "Tondaman chiefs," and presented to 106 Brahmans by Könēri Nanmai Kondān² in the thirty-fifth year of his reign. But it is to be noticed that the grantor, though he calls himself "King of Tanjore," states that Tanjore was "in the fertile Pāndiyan country." According to present lights this is probably another name for Kulottunga I, and the date is A.D. 1099.

(6.) Grant by Rajendra's sister, the same who is mentioned above (No. 2). The grant is in the

twenty-ninth year of the reign, i.e., A.D. 1093.

(7.) Grant by the same princess in the third year of the reign of Rājendra Chola, surnamed Koppara Keśarivarma (See No. 4). The grant must then date from A.D. 1067, though no date is given. The sovereign is here specially mentioned as being her younger brother.

(8.) Grants in the twenty-ninth year of his reign by the same king.

(9.) Grant by "Tribhuvana Chakravarti Kōnēri Nanmai Kondān, King of Tanjore" (see No. 5), in the fifth year of the reign of "Etirāman." This is puzzling. It may be, however, that

the copy is wrong.

(10.) Grant of money by a number of persons headed by Rajendra Chola, surnamed Koppara Keśari, his wife Olaha Mahadevi (see the Conjecveram inscriptions), and the Chidambaram ruler³ Kanchi Vayil Udaiyar. The grant is in the sixth year of Rajendra's reign. There is no date given, but the year must be A.D. 1070.

Compare some of the inscriptions at Kañchi (Conjeeveram), and one (at least) at Madura.
 The expression used for ruler is Tillaiyaji. Tillai is a name of Chidambaram; sji, from sj. "to rule."

¹ This is probably another name for either Jayasimha ("Jagadekamalla," A.D. 1018-1040), or Somesvaradeva I ("Trailokys Malla," 1040-1069) of the Western Chalukyas. Another instance of the name of the founder of the dynasty being used as a synonym for later members thereof.

(11.) Grant of money by a number of artizans of Chidambaram, headed by their ruler ¹ Kañchī Vāyil Uḍaiyar, in the tenth year of the reign of Koppara Keśarivarmā, surnamed Śrī Rājendra Chola. The date must be A.D. 1074.

(12.) Grant by the same king; his queen, and others, in the tenth year of his reign (A.D. 1074).

(13.) Grant by villagers in the same year of the same reign.

(14.) Grant by the king's archers in the same year.

(15.) Some villagers in the same year take a sum of money from the temple, binding themselves every year to pay a sum equal to 11 times the amount originally taken.

(16.) Grant of money by private persons in the same year.

(17.) Do. do. (18.) Do. do.

(19.) The chiefs of a village, in the same year, borrow some money from the temple, agreeing to pay interest.

(20.) Do. do. do.

(21.) Imposition of taxation in a number of specified villages for temple purposes by Keśari Varmā. Part of this inscription is said to be broken away, and the date is not to be seen.

Tingalūr; -81 miles north-east of Tanjore. A very old Siva temple with inscriptions.

TIRUCHANDURAI; -6 miles north of Tanjore. (Terrichartora.) A very old Siva temple.

Tirukkattuppalli;—13 miles west by north of Tanjore. (Terrukapalli Pagoda.) A very old and much frequented Siva temple, said to have been built by a Chola king. The temple contains inscriptions.

TIRUPPAMTIRUTTI;—2 miles west of Tiruvādi, 8 miles north-north-west of Tanjore. An old and fairly sculptured Siva temple with many inscriptions.

TIRUVĀLAMPORI; - 7 miles north-west of Tanjore. (Tirruralampudi.) An old Śiva temple.

Tiruvayar or Tiruvadi ;—7 miles north of Tanjore. The head-quarters of a Deputy Tahsildar. A very old Siva temple of large size, with a number of inscriptions. The temple is elaborately sculptured. This place is one of the great religious centres, and is held very sacred. A description of the festival here is given in the *Indian Antiquary* (I, 226), reprinted from the *Madras Mail*.

Tiruvedakkudi; -7 miles north-east of Tanjore. An old Siva temple with inscriptions.

Vallam;—7 miles south-west of Tanjore. The Collector's head-quarters. (Valam.) An old Siva temple with many inscriptions. The temple tank is said to be of great depth. The small but strong fort here, with its very deep moat, is said to have been constructed in the sixteenth or seventeenth century. It was taken by the English in 1771.

Vānarāngupi ;—12 miles north-west of Tanjore. A very old Siva temple with inscriptions.

Vendayampatti;—15 miles west by south of Tanjore. (Vandeumpatti.) An old Siva temple with inscriptions.

VISHNAMPĒTŢAI;—10 miles north-north-west of Tanjore. An old Siva temple with inscriptions.

MANNARGUDI TALUK.

ABHISHEKA-KATTALAI; -9 miles east of Mannargudi. An old Siva temple.

ĀCHHĒPURAM;—5½ miles east-south-east of Mannargudi. (Auchapooram.) Two old temples of Śiva and Vishņu.

Акака-Veļākkupi;—7 miles east-north-east of Mannārgudi. (Agra-Velugudi.) An old Śiva temple.

Aṇṇāmalaināthan-Kōvil;—1 mile west of Mannargudi. An old Śiva temple, said to have been built by "Vallaļrāja" (or, a Ballāļa Rāja?).

KALUVATTÜR; -9 miles south-south-east of Mannargudi. (Kellurathoore.) An old Siva temple.

KARAPPĀĻ;—10 miles south-east of Mannargudi. (Gullapaul.) An old Vishnu temple.

KARAPPUKKILĀR;—10 miles south-east of Mannargudi. An old Vishnu temple.

Kovilvenni;-2 miles east of "Ammapettah" Railway Station, 91 miles north-north-west of Mannargudi. (Kovilranni.) An old Siva temple.

Kunniyūr; -71 miles south-east of Mannargudi. An old Siva temple with inscriptions.

Manakkarai ;-12 miles east of Mannargudi. An old Siva temple.

MANNARGUDI.—The taluk head-quarters, 24 miles east-south-east of Tanjore. (Manargoody.) There are nine old temples in this town-four of Vishnu, and five of Siva. The most important of all is a Vishnu temple dedicated to Rājagopālasvāmi, said to have been built by Vijaya Rāghava Nāyakka, and enlarged by "Vallal Raja" (or by a Ballala Raja?). It contains a number of inscriptions in Tamil stated to be injured in many places. There is an old Jaina temple in the town in good order, and a mile west of the town is a ruined fort said to have belonged to the same "Vallāļ Rāja."

In the hamlets of Melandapuram and Kailāsanāthapuram are two old Siva temples; in the hamlet

of Asesham are three old temples dedicated to Siva, Vishnu, and Ganesa, while in the hamlet of Tundan-

kattalai is another old Siva temple.

NARUVALIKILAPĀL;-11 miles south-east of Mannargudi. (Narrevully-callapaud.) An old Siva temple.

Nāttīvattāngupi ;-10 miles east of Mannargudi. An old Siva temple.

Nīpāmangalam.—A Railway Station, 191 miles east of Tanjore, 8 miles north-north-west of Mannargudi. (Neddamangalam.) There are two old Siva temples here with inscriptions. In the Tanjore palace is an old copper-plate grant belonging to one of these temples.

Pālakurichi; -9 miles east of Mannargudi. (Pandacoorchy.) An old Siva temple.

PALASILLARAITŌTTAM ;-6 miles south-west of Mannargudi. There are two very old temples here.

Pāmani; -2 miles north by west of Mannargudi. (Paumaney.) An old Siva temple, said to have been built by a certain Annadhvaja Svarnadhvaja Mahārāja, whose name I have not yet met with.

PODUKKUDI;-6 miles north-east of Mannargudi. (Poothugoody.) In this village and in the hamlet of Pudamangalam are two old mosques.

PUDUTTEVANGUDI; -4 miles north of Mannargudi. An old Siva temple.

Pūvanūr; -2 miles south of Nīdāmangalam. Seven miles north by west of Mannargudi. (Vellum Pooanoor.) An old Siva temple.

Śāttanūr ;—10 miles south-east of Mannargudi. Two old temples of Siva and Vishnu.

TANNIRKUNNAM; -7 miles east of Mannargudi. An old Siva temple.

TIRUCHATTIMUTTAM; -7 miles east of Mannargudi. An old Siva temple.

TIRUKALAR; -10 miles south-east of Mannargudi. (Terrucaller.) An old Siva temple with inscriptions. There is a sāsanam of five plates in the temple.

TIRUMAKKŌTTAI; -9 miles south of Mannargudi. (Trimacottah.) · An old Siva temple.

TIRUNELLIKKĀVAL ;-16 miles east of Mannargudi. An old Siva temple.

TIRUVANDUTURAI; -6 miles south-east of Mannargudi. An old Siva temple with an inscription Asted Kaliyuya 4454 (A.D. 1353), recording some repairs in the temple made by private parties.

TIRUVA RAMESVARAM; -4 miles east of Mannargudi. (Terruvoo Ramaseram.) An old Siva temple with inscriptions.

Vедиккирі;—5 miles north-north-east of Mannargudi (Vellugudi.) Two old temples of Siva and Vishnu.

VIKKARA VANDIYAM; -81 miles east-south-east of Mannargudi. (Vickravaundeum.) Two. old temples of Siva and Vishnu.

NEGAPATAM TALUK .-

AIVAKKUDI ;- 2 miles west of Negapatam. An old Siva temple.

AYYINĀRKŌVILPATTU;-12 miles south-south-west of Negapatam. (Covilputh.) An old Siva temple with inscriptions.

Еттикирі;—15 miles south-west of Negapatam. (Yettegoody.) An old temple dedicated to Siva, with inscriptions.

KIDARANGANDAN;-15 miles south-west of Negapatam. An old Siva temple with inscriptions.

Kīrayūr;—14 miles south-west of Negapatam. (Keelaoore.) An ancient Vishnu temple with inscriptions. There is also an old Siva temple of large size with inscriptions.

Kīrvaļūr.—A Railway Station, 8 miles west of Negapatam. (Kivalur.) An old Šiva temple with inscriptions; one of them, in Tamil, is dated Ś.Ś. 1637 (A.D. 1715) and records a grant of lands to the temple by Dukköjī Rāja of Tanjore.

Kuttamporuttaniruppu; -4 miles west of Negapatam. An old Siva temple with inscriptions.

Nācūr;—4 miles north of Negapatam. (Nagore.) A sea-port town believed to be of great antiquity. There is a large mosque in the town with a tomb inside. Over the tomb are inscriptions declaring that the mosque was built in eleven days by Pratāp Sing of Tanjore in Hijra 1171 (A.D. 1757). The minaret is 90 feet high. There is also a copper-plate grant by the same sovereign granting fifteen villages to the mosque. There is an old Siva temple in the place. (See Colonel Yule's Paper in the

Indian Antiquary, IV, 8-10, relative to the ports on this coast.)

NEGAPATAM (Nagapattanam); -Sea-port, 48 miles east of Tanjore. There are fourteen temples here, all very old. Twelve of these are dedicated to Siva and two to Vishnu. Into the walls of the Kailāsanāthasvāmi (Siva) temple has been inserted a stone bearing an epitaph in Dutch to the memory of a gentleman who died in A.D. 1777. Negapatam was one of the first Portuguese settlements on the coast. It was taken by the Dutch in 1660, and by the English, 1781. Colonel Yule (*Indian Antiquary* IV, 8-10) thinks it possible that Negapatam is the "Malifattan" of Rashiduddin, but the point can hardly yet be considered conclusively settled. The ancient tower here, now demolished, which was known as the "China Pagoda," has attracted considerable attention in scientific circles. The attention of the Madras Government was specially called to it in 1858, and the correspondence regarding it is to be found printed with the Government Records (note particularly G.O. No. 2118, of 11th October 1858, and the papers printed therewith). In his *Marco Polo* (II, 272-3) Colonel Yule comments on the "China Pagoda," and gives an illustration of it, taken from a sketch by Sir Walter Elliot. Negapatam is said to have once been a Buddhist stronghold. Sir Walter Elliot in 1878 published in the Indian Antiquary (VII, 224) a paper embodying his own knowledge of the place. The tower used to be called the Puduveli Gopura, and, by the English sometimes the "Black Pagoda," and sometimes the "Jaina Pagoda;" (whence the corruption China). Illustrations are appended to the paper, which is highly interesting, as the structure has now entirely disappeared. Near the tower, when it was pulled down, was found during some excavations a bronze image with an inscription on its base in old Tamil characters. This was submitted to Dr. Burnell who pronounced it to belong to the twelfth or perhaps early thirteenth century. Dr. Burnell, in a note to this paper, suggests that the tower was possibly the remains of the gopura of a temple, and that the bronze image is Saiva and not Jaina. In the Museum at Batavia are two grants on silver plates, one in Telugu by which Vijaya Raghava, the last Navakka of Tanjore, gave Negapatam to the Dutch, and one in Tamil by which the Mahratta Prince Ekōji confirmed the grant in A.D. 1676. (Dr. Burnell's South-Indian Palaeography, 93.)

POYYUR; -see VADAKKA-POYYUR.

Sikkal.—A Railway Station, 4 miles west of Negapatam. (Sikkle.) An old Siva temple with inscriptions.

SIVANANDĀRKŌVIL;—16 miles south-west of Negapatam on the road to Tirutturaipundi. An old Siva temple in ruins.

TAPPANAMBULIYUR; -15 miles south-west of Negapatam. An old Siva temple with inscriptions.

Tevur;—9 miles north-west of Negapatam, and 3 miles north of Kīvalūr Railway Station. There is a very old Siva temple here with many inscriptions. One of them bears date S.S. 1347 (A.D. 1425).

TIRUKAVALAI;-14 miles south-west of Negapatam. (Terrucovala.) An old Siva temple with inscriptions.

Tirukkārvāšal; -9 miles south of Tiruvālūr Railway Station, 16 miles south-west of Negapatam.

(Terrukuravausel.) An old Siva temple with inscriptions.

TIRUPPUNDI;—10 miles south by west of Negapatam. (Terrupoondey.) An old Siva temple with inscriptions.

gopura. On the walls and sides of the gopuras and buildings are many inscriptions in Tamil and Grantha characters. An inscription on a slab in the north wall of the garbhagriham mentions repairs to the temple made in S.S. 1639 (A.D. 1717). There is a copper-plate grant in the Tyāgarājasvāmi temple recording gifts of lands to the temple in S.S. 1707 (A.D. 1785). There is also a copper-plate grant in the Nīlakantheśvara temple dated in S.S. 1602 (A.D. 1680), but it is entirely of a private nature.

TIRUVĀYMŪR;-15 miles south-west of Negapatam. (Terruvaumbur.) An old Siva temple with

inscriptions.

TYAGARAJAPURAM ;- 1 mile west of Negapatam. An old Siva temple with inscriptions.

VADARKU-POYYŪR;—2 miles south of Negapatam. (Veddakka-Poyur.) An old Siva temple with inscriptions.

VADAKUDI;—3 miles north-west of Negapatam. (Vuddagudy.) An old Siva temple with inscriptions.

VALIVALAM; -10 miles south-south-east of Tiruvalur Railway Station. An old Siva temple with inscriptions.

TIRUTURAIPŪŅDI TALUK.

IDUMBĀVANAM;—8½ miles south by west of Tiruturaipūndi. (Edumbuvanum.) A very old Šiva temple with a number of inscriptions inside the gopura

Jāmbuvānopai;—15 miles south-west of Tiruturaipūndi, and 1 mile west of Muttupēttai (Moothupettah). An old masjid with inscriptions on it.

Kāchanam; —61 miles north-north-east of Tiruturaipundi. (Kauchanum.) A very old Siva temple with several inscriptions.

Karpakanātharkuļam;—12 miles south-west of Tiruturaipūndi. An old Šiva temple with several inscriptions.

Nachikulam;—11 miles south-west of Tiruturaipundi. An old masjid with inscriptions.

PANNATTERUVU;—3 miles east-north-east of Tiruturaipundi. (Punnaytheruvoo.) An old Siva temple.

SITTAYMŪR;—5½ miles north-east of Tiruturaipūndi. (Chetaumboor.) A very old and much frequented Siva temple, held in great sanctity.

Tandalaunchary.) A very old Šiva temple. Tibukkollikkāpu;—8 miles north-north-west of Tiruturaipundi. A very old Šiva temple. cated to Agnīśvara.

TIRUTURAIPŪNDI;—The taluk head-quarters, 38 miles east-south-east of Tanjore. An old Siva temple, with a number of inscriptions.

Vараккари;—14 miles south-west of Tiruturaipundi. A very old Siva temple.

PAŢUKŌŢA TALUK.

ADIRĀMPATTAŅAM;—8½ miles south-east of Patukōta. A sea-port. (Adrampatam.) An old Siva temple, with inscriptions.

Āмракотты ;—27 miles south-west of Paţukoţa. An old Śiva temple, with inscriptions.

ARAŚARKULAM; —20 miles south-west of Paţukōţa. (Vuddaka Aureshercolum.) An old Śiva temple, with inscriptions.

ARUNDĀNGI.—The head-quarters of a Sub-Magistrate. 29 miles south-west of Paţukōṭa. (Arrantangy.) A very old Siva temple, with inscriptions. There is a fort here, said to have been built by a

ĀVADAIYĀRKŌVII.;—32 miles south-west of Paţukōta. (Auvadearcavil.) A very old Siva temple, with a quantity of elaborately-wrought sculpture carved out of large blocks of stone and covered with inscrip-Purāṇa. In the hamlet of Tiruppunnavāśai is another Siva temple, well-sculptured and containing inscriptions.

KARUŚAIVAYAL;-11 miles south of Patukōta. An old Siva temple, with inscriptions.

Kollukkāpu—otherwise called Šinna-Āvapaiyārkövil;—on the sea, 9 miles south of Patukōta. (Chinna Auvedearcovil.) A very old Šiva temple, well-sculptured and containing inscriptions.

MANGALAM;—41 miles south-south-west of Patukōta on the road to Rāmesvaram, 4 miles from the sea coast, and 2 miles from the Madura boundary. (Mungalum.) An old Siva temple with inscriptions.

MARAIMADAKKI;—24 miles west-south-west of Patukōta. (Murrumuddakay.) There is a stone with a long inscription on it fixed in the ground under a banyan tree in this village.

NEDUVĀSAL;—11 miles west of Pātukōṭa. An old Śiva temple in ruins, with an inscription inside. Negvattali;—24 miles south-west of Patukōṭa, 4 miles east by north of Arundāngi. (Nevathully.)

An old Siva temple, with inscriptions.

NEYVELI;-11 miles west of Patukota. (Nivaley.) An old Siva temple, with inscriptions.

OKKAPAR; -36 miles south-west of Patukota. An old Siva temple, with inscriptions.

PARAKKALKŌŢŢAI; — 7½ miles east-south-east of Patukōṭa. (Purrucullacottah.) A very old Śiva temple, well-sculptured and containing inscriptions.

PARAMANDŪR;—33 miles south-west of Patukōta. There is an old Vishnu temple here, with inscriptions. In the temple is a copper-plate sāsanam.

Patukōṭa (Pattukōṭai).—The taluk head-quarters, 27 miles south-south-east of Tanjore. (Puttucottah.) In the western portion of the town is an old Siva temple of large size, elaborately sculptured and containing inscriptions. In Mahārājasamudram, a suburb, is another similar temple. There is also an old fort here, in ruins. Inside it is an inscription dated S.S. 1606 (A.D. 1684). In 1815 the Mahratta Rāja of Tanjore erected here a miniature fort and column in honor of the English victories over the French. There is an inscription inside it in English, which runs: "His Highness Maharaja Sarfogi, Raja of Tanjore, the friend and ally of the British Government, erected this column to commemorate the triumphs of the British arms and the downfall of Bonaparte."

Perivālupaivārkovil;—32 miles south-west of Patukota. An old Siva temple bearing inscriptions.

PILLAIVAVAL; -26 miles south-west of Patukōta. A very old Siva temple with inscriptions.

Śāттакupī ;—13 miles south-west of Patukōṭa. An old Śiva temple in ruins, containing an inscription.

SĒTUBĀVĀŚATRAM;—12 miles south by west of Patukōta. (Sathubavaushutrum.) Two miles north of the travellers' bungalow at this place is a large ruined fort. Inside it is a ruined column bearing an inscription in Tamil, Hindustani, Nāgarī, and English. The English portion is exactly similar to the one at Patukōta. The column was erected by Sarfōjī, Rāja of Tanjore, to commemorate the downfall of Bonaparte in 1814.

ŠEVAĻĀVAYAL;—32 miles south-south-west of Patukōta. On a stone planted under a tree in this village is an inscription said to be "unreadable." 'In Adittanpaṭṭi, a hamlet of this village, is a Siya

temple with inscriptions.

Sīlaṛṛūr; -30 miles south-west of Patukōta. An old Siva temple ith inscriptions.

ŠINNA ĀVADAIYĀRKŌVIL; -- see KOLLUKKĀDU,

Tiruvēņam; -13 miles north-west of Patukota. An old Siva temple with inscriptions.

Vapašēri; -10 miles north-north-east of Patukōta. (Vaddachary.) An old Siva temple with inscriptions.

Vell-Alavipudi;—17 miles south-west of Patukōta. An old Siva temple, well-sculptured and bearing inscriptions.

VIGHNESVARAPURAM;—30 miles south-west of Patukōta on the road from Arundangi to Āvadaiyār-kōvil. A very old Siva temple, with many inscriptions.

Visvanāthapuram; -28 miles south-west of Patukota. An old Siva temple with inscriptions.

YETTIVATTALI; -4 miles east of Arundangi. A very old Siva temple, with inscriptions all round the walls of the prakara.

THE MADURA DISTRICT.

Mr. Nelson's Manual of the Madura Country and Bishop Caldwell's History of Tinnevelly contain so much information on both the legendary and real history of this district that I need do little more here than briefly summarize the subject. At present almost the whole period of history is involved in a mist of contradictions and difficulties. There are a few clear spots here and there, but very few; and we must await the careful study of inscriptions for an elucidation of the numerous doubtful questions that remain to puzzle the student. Bishop Caldwell has done excellent service in this respect. The succession

of the different dynasties will be gone into in Volume II of this publication.

The city of Madura is one of the oldest in India. It was the capital of the Pandiyans (or Pandyas) from the earliest known times till the Chola conquest (which seems well-authenticated) in the eleventh century; and descendants of the Pandiyan family claimed sovereign rights and appear to have had more or less power till they finally died out about the middle of the seventeenth century A.D. The Pandiyan kingdom is mentioned in the inscriptions of Asoka (B.C. 250). It is referred to by Ptolemy in the second century of our era, by the author of the Periplus, by Megasthenes, Pliny, and other classical authors. Frequent allusions to it occur in the Mahāwanso. The succession of Pāndiyan kings is very doubtful, and perhaps will always remain so. Almost the first real historical fact we can depend on is the conquest of the Pandiyan country by the Cholas in or about the year A.D. 1064, Rajendra Chola being the conqueror. Bishop Caldwell gives us a list of five Cholas and Chola-Pandiyans who claim sovereignty in the south, in inscriptions; but it would seem that members of the Pandiyan family also claim sovereignty contemporaneously. Parākkrama Bāhu, King of Ceylon, is stated in the annals of that country, to have conquered Kulasekhara, King of Madura, about A.D. 1171. Capturing Ramesvaram and six provinces, he deposed the king, and raised the latter's son Vira Pandiyan to the throne. But on an alliance being formed between the exiled monarch and the Cholas, Parakrama reinstated Kulasekhara, and gave a conquered portion of the Chola countries as a principality to Prince Vira. When Marco Polo visited Southern India in A.D. 1290 Sundara Pandiyan was on the throne, and the Muhammadan Records, with some confusion in minor details, agree that he greatly patronized the Muhammadans, and that he died in A.D. 1293. About the year A.D. 1311 (Mr. Nelson says A.D. 1324, but does not give his reasons) the Mussulmans under Mālik Kāfur conquered Madura and held the country for 48 (?) years. Some adventurers (?) from the Canarese country, or possibly Chiefs of the then defunct kingdom of the Hoyisala Ballalas in Maisur, Kampana Udaiyar and his successors, conquered and held both the Pandiyan and Chola countries till towards the end of the century, when gradually the whole of the South of India fell under the sovereignty of Vijayanagar (A.D. 1370. Dr. Burnell). But meanwhile, as Bishop Caldwell shows us, there was a legitimist line of Pandiyans who claim sovereignty for a period reaching from A.D. 1365 to 1610, when the line finally became extinct with the celebrated Ati Vīra Rāma Pandiyan, the great patron of learning, whose name is, even now, a household word amongst the Tamil races. Mr. Nelson gives us the succession of rulers of Madura after the Udaiyars thus:-Two Nayakkas, probably generals of Harihara or Bukka of Vijayanagar, A.D. 1404-1451; then a 48-years revival of the Pandiyans, an illegitimate branch, probably under Vijayanagar protection, A.D. 1451-1499; then Nayakka-Viceroys of Vijayanagar from 1499 till 1559, the most powerful period of Vijayanagar history; then a short duration of a few months of anarchy till a Pandiyan prince obtained aid from a Vijayanagar general, Kotiyam Nāgama Nāyakka, to drive out a Chola usurper, and the Nāyakka, followed by his son Viśvanātha, established the celebrated Nāyakka dynasty of Madura.

These Nayakkas, though really independent, never ceased to acknowledge the descendants of the Vijayanagar kings as their paramount lords, even after the complete subversion of the latter by the Muhammadans in A.D. 1565, and during the period of their gradual decay and downfall. The Nayakkas held the country till A.D. 1736, when it finally fell under the Muhammadans, after a turbulent period

of war and bloodshed. It passed into the hands of the English in 1790.

In Volume III of the Journal of the Asiatic Society (200-387) will be found a valuable paper by H. H. Wilson called a "Historical Sketch of the Kingdom of Pandiya, Southern Peninsula of India." He gives an abstract of the Madura Sthala Purana, and compares together many manuscripts, giving five parallel lists of sovereigns from different sources. The result, however, only shows how impossible it is to find any reliable guide for Pandiyan history, and how absolutely essential it is that we should trust to little else but existing inscriptions. These papers are reproduced in the *Madras Journal* VI, 176, and are commented on by the Reverend W. Taylor in the same Journal (VI, 142). The latter writer, however, was most unsafe.

Maṇalūru, a village near Madura, is supposed by some writers to have been the capital of the Paṇḍiyans before they founded Madura, and at least one writer has identified Maṇalūru with the *Maṇipura* of the Mahābhārata, where lived the monarch Chitravāhana, whose daughter Chitrāṇgadā is said to have married the great Arjuna, one of the five Paṇḍava princes. (Dr. G. Oppert. *Madras Journal* for 1879, p. 311.)

For a native account of the Rāmnād and Sivaganga Maravars, see Madras Journal IV, 350, where a manuscript referring to them, called the Marava-jāti-varanam, is translated and commented on by the Reverend W. Taylor. In the Journal of the Asiatic Society III, 165, is a paper which is reproduced in the Madras Journal V, 371, called an "Account of the Province of Rāmnād, Southern Peninsula of India,"

compiled from the Mackenzie Collection.

There are a number of dolmens on the Palani (Parani) Hills, but not, so far as I can ascertain, in

other parts of the district.

Mr. Scott, Pleader in the District Court of Madura, is in possession of a very fine collection of ancient coins, mostly found at Madura, which has never been properly examined. He expresses his willingness to have them arranged, though he is loathe to part with them. The collection includes a large number of Roman copper coins found in the bed of the river, as well as a Chinese coin from the same place. The discovery of so many copper coins of the Roman Empire seems to argue the existence at Madura of a Roman colony at one period. If the coins were merely gold or silver the discovery would not be so significant.

RĀMAGIRI ZEMINDARI.

Pudukkörrai.—The chief town of the Rāmagiri Zemindari. 18 miles north by east of Dindigul. (*Poodoocottah.*) There are some dolmens near the town.

PALNI TALUK, AND THE PALNI HILLS.

[A descriptive account of the Palni Hills, under the name of the "Vurragherry and Kunnundaven Mountains," by Captain Ward, will be found in the *Madras Journal* for 1837 (VI, 280), with a sketch-of the tribes called the Kunnuwar and Karakat Vallālas.]

Ambilikkai;—18 miles north-east of Palni. There is an ancient temple of Subrahmanya in this village with inscriptions.

AYAN VIRÜPÄKSHI; - see VIRÜPÄKSHI.

Bālasamudram;—3 miles south by west of Palni. (Baulsamoodrum.) This place was always the capital of the Polegar chiefs of this tract, and the ruins of their fort remain. There is a very old Vishnu temple here with many inscriptions round the garbhagriham in old Tamil characters.

Dasaripatri;—12 miles south-east of Palni. On a stone lying in the cattle-stand of the village is a mantram, with the letters evidently of considerable age. Below it is an inscription. Near the tank are two stones with inscriptions. One is said to be illegible. The other contains the name of Tirumala Nayakka.

DEVATTUR; - see TAVATTUR.

ETTÜR;—20 miles south-west of Palni. In the hamlet of Mannavanūr (Manavanoor) on a rock called Pāndappārai ("Rock of the Pāndavas") is an inscription said to be unreadable. In Kavuñii, another hamlet (Kowinjee) is an inscription on a stone in the street, believed to be dated in Š.Š. 1013 (A.D. 1091). In the village of Pōlūr (Pooloor) is a Ganesa temple with an inscription in old Tamil characters. In Kīrāvarai (Kullahvurray) is a stone bearing three inscriptions said to be "unreadable." In Pudupurtūr is another inscription, on a stone at the northern entrance of the village.

IVARAIMALAI;—A hill 7 miles west by north of Palni, and 4 miles north of Retayambādi (Rettayambādi), in the Retayambādi Mittah. (Iraraymullay.) There is an old and sacred temple on the top of the hill of this name, with a cave, and some illegible inscriptions. The cave is 160 feet long and 13 feet high and has a quantity of soulptured figures in it. There is also a subterraneous passage leading

into the hill. An old volume (No. 136) in the Collector's office at Madura called a "Descriptive Memoir" of the district gives the following list of statues to be seen here. "Kistnasawmy . . . Brahmadaven. Dronachary, and Purmasheven, Mauvala Reshee, the five Paundian kings Dherma Rajah, Bheeman, Arjunen, Nangulen, Suggandaven; then Sharen, Sholen, and Paundian; Ramasawmy and Letchman Permaul, and lastly Teruvullawen sitting cross-legged and hands crossed . . . with inscriptions in some ancient characters, a great part of which is entirely defaced." Whether the above identification is accurate or not remains to be seen. From the description alone it would seem that the last figure might possibly be a Jaina or Buddhist image.

KALLIMANDAYAM; -151 miles north-east of Palni. (Kullimundum.) An old Vishnu temple, with an inscription near the garuda stambha recording its erection by a private party.

KALIYAMPUTTÜR: -3 miles west by south of Palni. (Culliamputoor.) A pot containing 63 beautiful gold coins of the early Roman Emperors—Augustus and others—was found 6 inches below the surface of the ground here, near the Shanmukhanadī river, by some tank-diggers. Fifty-seven are in excellent preservation.

KAVUÑJI ;—see ETTÜR.

Kīranūr: -91 miles north of Palni. (Keernoor.) Three very old Siva temples, well-sculptured and containing a number of inscriptions. Copies of thirty-one of these have been sent me :-

(1.) Gifts of lands to the temple by a private party in the twelfth year of the reign of "Srī Kulōttunga Sora Dēva." Without more to guide us we cannot determine whether this is Kulottunga I or II.

(2.) Gifts of lands by private parties to the temple in the eighth year of the reign of "Kovarāśa-śekaravarmarāna . . . Vīra Rājēndra Dēva." The copy is imperfect. The king is Rajendra Chola and the date A.D. 1072.

(3.) Another grant of lands to the temple in the same year of the same reign.

(4.) From the very imperfect copy sent, I should say that this ought to be an important document. The grant is dated in the twelfth year of the reign of "Kōrājakēśarivarma . . . Śrī Vīra Rāja Dēvar." The names of "Alavanda Perumālāna Vīra Rājendran" (i.e., Vīra Rājendra, alias "Alavanda Perumāl"), "Sundara Pāndiyan," "Kulottunga Sora" occur, but in what connection is not plain. It should evidently be carefully examined.

(5.) Grant of lands to the temple by "Śrī Kōvirāja Kēśari......Śrī Vīra Rājēndra Dēyar" in the fifth year of his reign. This, again, is Rājendra Chola; and the date must be

A.D. 1069.

(6.) (A very poor copy.) The grant seems to be dated in the eighth year of the reign of the same sovereign (A.D 1072).

(8.) Grant of lands to the temple by a private party in the eleventh year of the reign of "Kopparakēśarivarma Tribhuvana Chakravartigal Śrī Vīra Rāja Dēvar." This is probably the same king, and the date A.D. 1075.

(9.) Grant by a private party in the seventh year of the reign of "Śrī Kulčttunga Śōra Dēvar." It is impossible to say whether this is the first or the second sovereign of that name.

(10.) Grant in the seventeenth year of the reign of "Śrī Vīra Rājēndra Śōran" (A.D. 1081).
(11.) A private grant in the tenth year of the reign of "Śrī Vīra Rājēndra Dēvar" (A.D. 1074).

(12.) A private grant in the sixteenth year of the same reign (A.D. 1080). (13.)

(14.) Gift of a lamp to the temple in the eleventh year of the same reign (A.D. 1075).

(15.) Gift of a lamp to the temple in the fifteenth year (A.D. 1079).

(16.) Grant in the thirteenth year of the reign of "Śrī Tribhuvana Chakravartiga! Śrī Vīra Rajendra Devar" (A.D. 1077).

in the twelfth year (A.D. 1076). do.

(18.) Gift of lands to the temple by private parties in the seventh year of the reign of "Koviraja" the rest is omitted in the copy. Probably the sovereign is Kulottunga I, and the date A.D. 1071.

(19.) Gift of money to the temple by private parties in the thirteenth year of the reign of "Sri Kōvirāja Kēśarivarmā," i.e., the same Kulottunga I (A.D. 1077).

(20.) Grant of lands to the temple by private parties in the twenty-second year of the reign of "Śrī Tribhuvana Chakravartigal Śrī Vikrama Śōra Dēvar."

(21.) Grant of lands in the seventeenth year of the reign of "Śrī Tribhuvana Chakravartigal Śrī Vīra Rāja Dēvar." Probably Kulottunga I. If so, the date is A.D. 1081.

(22.) Gift of money to the temple in the seventh year of the reign of "Śrī Tribhuvana Chakravartigal Śrī Vira Rāja Dēvar." Probably A.D. 1071.

(23.) Gift of lands in the twelfth year of the reign of "Tribhuvana Chakravartigal Śrī Vīra Rājēndra Dēvar" (A.D. 1076). (24.)Do.

do. in the sixth year (A.D. 1070). (25.)Do. do.

in the twelfth year (A.D. 1076). (26.) Gift of lands to a Brahmin for the performance of temple service in the same year of the same reign (A.D. 1076).

(27.) Gift in the seventh year of the same reign (A.D. 1071).

(28.) Gift of a lamp to the temple in the eleventh year of the same reign (A.D. 1075).

(29.) Gift of lands in the twentieth year of the same reign (A.D. 1084).

(30.) Gift of money to the temple in the eleventh year of the same reign (A.D. 1075). (31.) Gift of lands to the temple in the tenth year of the same reign (A.D. 1074).

KIRĀVARAI; -see ETTŪR.

Kondarengikīranūk;—18 miles north-east of Palni. (Keernoor.) An old Siva temple on a hill. It contains an inscription.

Korikkadavu; - 7 miles north-north-west of Palni. (Kolicudvoo.) An ancient Kālī temple with a long inscription. From a copy of the latter sent to me it appears to record gifts of lands to the temple by private persons. No king's name appears in it, and it is undated.

KOTTAYAM;-11 miles north-east of Palni. A little north-east of the village is a stone lying on the ground with an inscription.

KÜTTAMPÜNDI; -20 miles north-east of Palni. (Cootumboondy.) A very old Siva temple, in the Astagiri mandapam of which is an inscription, in which the name of "Vīra Pandiyan" occurs.

Mandavādi;—18 miles east-north-east of Palni. (Mundavaddy.) North of the tsaradi in this village is an inscription on a stone, dated S.S. 1601 (A.D. 1679) recording gifts of lands by Kadiri Tirumalai Sinnappa Nāyakkar.

MANNAVANUR ; - see ETTUR.

Mānūr; -4 miles north-north-west of Palni. (Maunoor.) There is a very old Siva temple here, well-sculptured and containing a number of inscriptions. Copies of two of these have been sent me. The first is on the north wall of the temple. It records a gift of lands to the temple by private persons in the fourth year of the reign of "Srī Tribhuvana Chakravartigal Kōnēri Mēlkondān Sundara Paṇḍiya Devar." The copy of the second is imperfect. It lies on the south wall and the name of the same king appears in it, but nothing else can be made out.

Nāyakkārpaṭṭī;—8 miles west of Palni. On the path leading up from this place to the village of Puttur on the hills, about 10 or 12 miles from Nāyakkārpaṭṭi, "by the path skirting the small hill called Valkaradu," is a remarkable group of stones, uprights and cross-stones, which looks like an old

PALNI (Parani) .- Head-quarters of the taluk. (Pulney.) An old fort. This place is important on account of its very old Siva temple, which is situated on the top of a hill. It is well-sculptured and contains many inscriptions. The Sanskrit Sthala Purana is in the possession of the temple authorities. Crowds of people resort to this place during the festivals, and the temple is held very sacred. Copies of eight inscriptions have been sent to me.

(1.) South of the garbhagriham. Gifts of lands to the temple in S.S. 1442 (A.D. 1520) during the reign of Krishnadeva Raya of Vijayanagar.

(2.) At the east doorway. Copy imperfect. The name "Koneri Nanmai Kondan" occurs in it. (3.) On the south wall of the temple. An inscription in which the name of "Sri Tribhuvana Chakravarti Koneri Nanmai Kondan" occurs. The copy is imperfect.

(4.) On the steps east of No. 3. An inscription recording the grant of lands to the temple by "Tribhuvana Chakravarti Köneri Nanmai Kondan Vîra Pandiya Devar," in the fifteenth year of his reign. This is Kulottunga Chola I, and the date A.D. 1079.

(5.) Next to No. 4. Gift of lands to the temple in the reign of "..... Deva Maha Raya

Mallikarjuna Rayar." (Copy imperfect.)

(6.) Gift of lands to the temple in the year Rudhirodgāri during the reign of Vīra Nanjana Udajvār.

(7.) West of the above. Copy imperfect.

(8.) On the east steps on the top of the hill. Similar to No. 4.

Besides the temple on the summit of the hill, there is a large Vishnu temple below with many inscriptions round its garbhagriham. In some of these the name of "Sundara Pāṇḍiya Dēvar" occurs. There is also an old Śiva temple at the foot of the hill, and a number of bathing tanks with some sculptured work. An old book (No. 136) in the Collector's Office describes a sculptured and painted temple called "Teruvaranumgudi" at "Adivawrum," a mile and a half north of the Palni Hill. "Here there is a temple dedicated to Shunnee, or Saturn, within the walls of the great pagoda, which is seldom seen or worshipped anywhere in the peninsula. The image in this is said to have on a sable garment, and the vehicle is a crow."

Periyakōṭṭai;—12 miles east-north-east of Palni. (Periacottah.) A quarter of a mile south of the village are two old temples of Siva and Vishnu. The former is well-sculptured and is covered with inscriptions. Very bad copies of some of these were sent to me. On the south wall of the temple are twelve inscriptions, apparently in old Tamil and Chola-Grantha characters. On the east wall are thirteen similar inscriptions, in one of which the twenty-second year of the reign of "Vikrama Sōṭa Dēva" is given as the date. On the west wall are six inscriptions, in two of which the same name occurs. In the Amman mandapam of the temple are twenty-five inscriptions. In one of these occurs the name of "Kopparakēṣarivarmā." Besides these there are inscriptions on stones laid in the floor of the temple, and on the Soma-sūtram. There is also a long inscription on a stone in a field to the east of the village.

PERUMĀL MALAI, or PERUMĀL PEAK;—11 miles south-south-east of Palni. (Permaulmullay.) The west slope of this peak is covered with dolmens.

Poduvarpatti;—10 miles north-east of Palni. An old Vishnu temple, on the garuda stambha of which is an inscription in old Tamil characters. On a stone near the tank is an inscription recording a grant of land to the temple by private persons, no date being mentioned. Near this is a stone carved with five female figures, and having below it an inscription in four lines recording a grant of land to the temple. It is not dated. There is an old mosque in the village, and an inscription stating that Tirumala Šinnappa Nāyakka in the year Raktākshi gave some lands to a Muhammadan.

Pölür ;-see Ettür.

Porutūr;—13 miles north-north-east of Palni. (Poraloor.) There are two old temples here dedicated to Vishnu and Kālī. Both contain inscriptions. West of the Vishnu temple is a mandapam with an undated inscription, merely stating that some private people erected it in the year Srimukha. Adjoining the mandapam in a field are three stones with unimportant inscriptions.

PUDUPUTTŪR; -see EŢŢŪR.

Puliyūrnattam; -20 miles north-east of Palni. On a stone in a field belonging to the Ganesa temple are three inscriptions.

PUMBARAI;—15 miles south-south-west of Palni. (Poomburray.) At the northern entrance of this village on a stone is an "illegible" inscription.

ŠĒTTARĒVU; -- 8 miles south-west of Palni. (Chitroor Fort.) A very old stone fort.

TAVATTUR, or DEVATTUR;—11 miles north-east of Palni. (Thawattoor.) An old Siva temple with inscriptions in old characters. On a stone fixed a little to the south of the temple is an inscription.

Viriyappūr;—20 miles north-east of Palni. East of a rock in the Rāmasamudram Pass are inscriptions said to be "unreadable."

Virupākshi;—13 miles east of Palni. (Verupatchy.) An ancient Siva temple. East of the Soma-sūtram on the garbhagriham is an inscription. There are inscriptions on the gate of the temple, and on a stone planted a little west of the four-pillared mandapam. The latter consists simply of a mantram. The rest are undated and unimportant. There is also an old Vishnu temple in the town.

DINDIGUL TALUK.

ANAIPPATTI;—4 miles north-west of Dindigul. (Annaputty.) There is a copper-plate grant in this village in the possession of Subrahmanya Sastriyar, the village priest.

ĀTTŪR;—10 miles south-west of Dindigul. (Autoor.) In the possession of Siva Rāma Avadhāni of this village is a copper-plate śāsanam, recording gifts of lands to the Dindigul choultry.

Dindigul (Dindukkal).—Head-quarters of the sub-division, and of the taluk. Railway Station. 32 miles north by west of Madura. The fine fort here is well known, as it is very conspicuous for many miles round. It stands on a bare rock rising out of the plain. The fort is small, but it was strong in its day. At the top of the rock within the fort is a ruined temple, round the base of which runs an inscription dated \$\tilde{S}.\tilde{S}. 1460 (A.D. 1538) recording a gift of money to the temple during the reign of Achyutadeva Rāya of Vijayanagar. Dindigul was on several occasions the scene of fighting, as it was the main defence of Madura on the north. It was attacked by troops of the Polegars in the reign of Muttu Vīrappa Nāyyakka of Madura (1609–1622 A.D.). It was laid siege to by an army from Maisūr in 1625, during the reign of Tirumala Nāyakka, but the assailants were driven back by the Dalavāy Sētupati. In 1736 it was stormed by Chanda Sāheb. (Mr. Nelson's Madura Country, Part III, pp. 125–229.) In 1745 it was conquered by the Maisūr Rājas. Taken from Tīpu in 1783 by the English, it was restored in 1784. It was finally ceded by Tīpu to the English in 1792. Gangādhara Sāstrī, a resident of Dindigul, is in possession of a copper-plate \$\tilde{a}sanam relating to the hamlet of Rāmaiyanpatţi.

KAITTIYANKÕTTAI;-15 miles north-west of Dindigul. There are several dolmens here.

Kalvārpatti; - 17½ miles north of Dindigul, 6 miles north of Vēdasundūr. (Kulwarputty.) Some dolmens.

NALLAMANNĀRKŌŢŢAI; — 9 miles north of Dindigul. On the bank of the Vālikandasamudram tank is a stone 3 feet high bearing an inscription.

RAGALAPURAM;—7 miles east by south of Dindigul. (Ranjalapooram.) There are several dolmens near this village.

Rāmanāthapuram;—8 miles east-north-east of Dindigul. (Ramanadapoorum.) There is an old Siva temple here. On a rock known as the "Pāṇḍiyan Rock" is an inscription in very old Tamil characters, not yet deciphered.

Tāріккомви;—5½ miles north of Dindigul. (Toddicombit.) There is an old Vishnu temple here. On the wall of the southern prākāra of the garada temple inside it, is an inscription in Tamil characters dated Ś.Ś. 1551 (A.D. 1629) during the reign of Rāmadeva Mahārāya of Vijayanagar. To the west of the village there is an Amman temple with inscriptions in Grantha characters, said to be "unreadable."

TAVASIMADAI; -71 miles east of Dindigul. To the north of this village, under a tree, is a large stone bearing a long inscription.

VATTALAIKŪNDU;—10 miles west of Ammayanāyakkanūr Railway Station, 20 miles south-west of Dindigul. (Batlagoondu.) There are two old Hindu temples here.

VIRĀLIPATTI;—7 miles east of Dindigul. There are several dolmens to the south of the village; and to the east of the hamlet of Pūvampaṭṭi are others.

MELUR TALUK.

Ambalakkāranpatti ;—5 miles east of Mēlūr. A small but ancient Siva temple, in which is an undated inscription mentioning some repairs made.

KALLIVALIPAȚII;—5 miles north-east of Madura, on the borders of the Mēlūr Taluk. An old Siva temple declared by the natives to have been built by Ugra Pāṇḍiyan. There is a copper-plate grant in the temple recording gifts by private people. It is undated.

Kīravalarvu; -6 miles north-east of Melur. (Keelalavoo.) An old Siva temple containing inscriptions.

Korrainūrtuppatti;—8 miles north-east of Mēlūr. An old Siva temple in ruins, with inscriptions.

KOTTĀMPATTI;—14 miles north of Mēlūr on the high road to Trichinopoly. (Bungalow.) (Cotaumpatty.) À large choultry here possessing a copper-plate grant. (See No. 162 of the List of Copper-plate Grants in Volume II, p. 23.)

KÖVILPATTI;—15 miles north-north-west of Mēlūr. (Covilputty.) A very old Siva temple with inscriptions. According to tradition it was built by Ugra Pāndiyan. It possesses a copper-plate śāsanam, which was sent to me for examination. (See No. 210 of the List of Copper-plate Grants in Volume II.) There is a large choultry in this village, on a stone in front of which is an inscription recording gifts of lands in S.S. 1713 (A.D. 1791).

MELUR.—The taluk head-quarters, 16 miles west-north-west of Madura. (Bungalow.) (Mailore.) There is a very old Siva temple here, with a number of inscriptions in old characters; also a large and richly endowed choultry.

Pudakkupi;—15 miles north of Mēlur. (Pudoocoody Hill Station.) There are two choultries here, built in S.S. 1703 (A.D. 1781), according to a stone inscription which stands in front of one of them. There is a copper-plate śāsanam in the "Appan" choultry, recording gifts of lands.

Tiruchunai;—9 miles north of Mēlūr on the road to Trichinopoly. (*Tirroochynay*.) A very old Siva temple, built, according to local tradition, by Parākrama Chola. It contains a number of inscriptions. Inside the temple are two modern inscriptions recording repairs in S.S. 1704 (A.D. 1782).

Tiruyānūr;—5½ miles south by west of Mēlūr. (Trivadoor.) The ruins of an old fort are to be seen here, and there is a Siva temple said to have been built by "Gōpāla Pāṇḍiyan." There are two inscriptions in the village, one in front of the north gate of the fort, and the other in the cattle-stand.

VĒLAMPATTI;—6 miles north-east of Mēlūr. An inscription, on a stone in front of a large choultry here, records a gift of lands to the chuttram in S.S. 1571 (A.D. 1649). The grantor is Muttulinga, son of Tondilinga Nāyakka, but it is not said who he was. A copper-plate grant belonging to the choultry was sent to me for examination. (See No. 163 of the List of Copper-plate Grants in Volume II, p. 23.)

PERIYAKULAM TALUK.

Devadanapatti;—7 miles east of Periyakulam. (Devadanaputty.) An old ruined fort. There is a copper-plate grant in this village, in the possession of the priest of the village temple, said to have been executed by Tirumala Nāyakka of Madura (A.D. 1623-1659).

GÜDALÜR;—36 miles south-south-west of Periyakulam. (Goodalur.) In the western portion of this village is an old Siva temple with a veral inscriptions. One of them is dated S.S. 1591 (A.D. 1669).

HANUMANTANPATTI;—27 miles south-south-west of Periyakulam. (Annumuntuputty.) A temple, said to have been built about 500 years ago, in ruins. Also an old ruined mud fort of about the same age.

Kambam;—31 miles south-south-west of Periyakulam. (Cumbum.) A very old Siva temple with many inscriptions in Malayalam characters, said to be "unreadable." Also an ancient Vishnu temple.

KULLAPURAM;—10 miles east of Periyakulam. An old Siva temple with inscriptions in old Tamil and Grantha characters.

Mārkkayangōītai ;—22 miles south-south-west of Periyakulam. (Maukaincotta,) There is a copper-plate śāsanam here in the possession of Sembukkudi Rāmāchāryār. Near the village is a dolmen.

Sinnamanur.) An old ruined Vishnu temple. There are two copper-plate *śāsanams* in this village, one of which is said to be old, in the possession of a resident named Bhairava Ayyar, the other in the possession of Rāmasubbaiyyar. There is an ancient Siva temple here with several inscriptions.

TENKARAI;—1 mile east of Periyakulam. An old temple of Subrahmanya, with a number of inscriptions. There is also a very old Siva temple on a small hill two miles south-west of the village, having many inscriptions.

UTTAMAPĀLAIYAM;—26 miles south-south-west of Periyakulam (Ootampolliam.) There is a large stone statue here which is said to represent a servant of the king of Malura. In the old Šiva temple is a copper-plate śāsanam. To the south of the village is an old Šiva temple, and in front of it is a stone bearing an inscription dated S.S. 1415 (A.D. 1493).

VADAKARAI;—I mile north of Periyakulam. (Wuddakurray.) An old Siva temple in ruins, and a ruined mud fort.

Vira-Pand;—13 miles south of Periyakulam. An old Siva temple a mile to the west of the village with many inscriptions on its walls.

MADURA TALUK.

ANUPPANADI ;-2 miles south-east of Madura. A dolmen.

KATTAKULAM; -13 miles north-west of Madura. (Kuttacolum.) The ruins of an aucient Siva temple.

Kodimangalam; -9 miles west-north-west of Madura. (Kodymungalum.) There is an ancient temple of Subrahmanya here, with a stone in front of it which bears an inscription. Round the walls of the garbhagriham are a number of inscriptions. South of the village are the ruins of a Siva temple. said to have been built by a Chola king.

Kośavappatti; - 7 miles south-south-east of Madura. (Cosharaputty.) There are a number of inscriptions on a rock, called Kambattu Pārai, a little to the south-east of this village.

KÖVIL-KURIVITTURAI; -18 miles north-west of Madura. (Covilcooroytora.) An old Siva temple with some inscriptions round the garbhagriham, said to be in "unknown characters."

Kunnattur: -9 miles east by south of Madura. (Coonatur.) There are three temples here, containing a number of inscriptions.

MADUKKULAM :- Part of the present town of Madura on the west. (Maudcolum.) By native tradition this was the site of the old capital of the Pandiyans at one time. There is an old Aiyyanār temple here with inscriptions. In the cattle-stand of the hamlet of Palaganattam is a large stone with inscriptions in Tamil and Grantha characters.

MADDRA (Madurai).—Besides its great antiquity this town is one of the largest and most flourishing in Southern India, well situated on the banks of the river Vaigai. Its suburbs extend for a considerable distance on all sides. The glory of Madura is its magnificent Siva temple, but there are a large number of objects of great interest here, besides this. Madura was the capital of the Pandiyan kings for many centuries. It is mentioned by classical writers, and seems to have been well known both to the Greeks and Romans. It is very probable that a Roman colony existed here at one time, since a number of Roman copper coins (now in the possession of Mr. Scott, Pleader, of Madura) have been found in the river-bed. A find of gold coins is not so suggestive of the bodily presence of those who used them as the discovery of a hoard of copper coins, and these coins are found all about the bed of the river in the sand, not stored in one place. Native tradition asserts that Manalur (Mannaloor), 71 miles east-southeast of Madura, in the Sivaganga Zemindari-Old Madura on the north bank of the Vaigai-Mādakulam, a little to the west of Madura-Uttarakošamangai, or Tiruttarakošamangai, 8 miles southwest of Ramnad-and Nallur in the Marava country-were all at one time capitals of the Pandiyan kingdom (Mr. Nelson's Madura Country, Part III, page 45). Korkai, in the Tinnevelly District, is also spoken of as an old Pandiyan capital.

The great Siva temple at Madura is in a better state of preservation than any other that I know of in Southern India. Within the last few years twenty lakhs of rupees, raised by private subscription. have been devoted to repairs, reconstruction, and decoration, and great taste has been displayed in carrying out this work. Only one fault can be found with it; I allude to the pernicious habit of painting stone-work. There seems to be no harm in painting the masonry-work. Seen at a little distance, with the brightness toned down, the masses of color thrown on to the brick-work of the great pyramidal towers over the gateways of the courts is peculiarly effective, and even when seen close the general result is very striking; but the stone-work should have been spared. In condemning them, however, we should remember that the natives of to-day are only following out in this respect the traditions of their forefathers. The temple is formed after the model of most of the others in Southern India. The small shrine in the centre is the oldest, the courts with their towers, increasing in size and grandeur with their distance from the shrine, are newer. Mr. Fergusson (Indian and Eastern Architecture, 360-365) thinks that almost all the buildings in Madura are posterior to the sixteenth century, and that most must be attributed to the reign of Tirumala Nāyakka (1623-1659 A.D.). But it seems pretty clear that portions at least of some of the buildings are older than this. Some of the inscriptions on the pillars and stone-work, for instance, are certainly older.2 Is it not possible that the Muhammadans may have contented themselves with demolishing the brick-work, and that they did not take the trouble to destroy the lower storeys in stone?

¹ Sir Walter Elliot mentions a solidus of Zeno found at Madura. (Indian Antiquary II, 242.) I noticed coins of Honorius and Arcadius amongst Mr. Scott's collection.

arcadus amongst Mr. Scott's collection.

On the right-hand side of the entrance under the great eastern tower is an inscription on the wall stating that the tower is the "gopura of Tribhuvana Chakravartigal Koneri Nanmai Kondan Sundara Pandiyan." The characters of this, however, are modern. But on the pillars of the second storey are several inscriptions in a character far older than the age of Tirumala Nayakka. It is of course quite possible that these were brought from elsewhere. These are, all that I saw personally, but the list of inscriptions sent to me contains a number which are said to be "unreadable," and this is probably due, in many cases, to their age. A detailed and critical survey will alone settle the question as to the age of the various parts of the building, since many of the slabs and pillars bearing these old inscriptions may have belonged to temples entirely ruined and of which the materials were used in the accordance the contraction. used in the seventeenth century reconstruction.

If so, Tirumala Nāyakka's work on the great temple may have been, to a large extent, one of restoration. He however clearly must be credited with the great pillared hall known as "Tirumala Nayakka's Choultry," concerning which Mr. Fergusson writes at length. The sanctuary of the great temple is attributed to Visvanatha Nayakka (1559-1563 A.D.); other parts here and there to intermediate sovereigns, but almost the whole of the main portion to Tirumala Nayakka. "The temple itself is a nearly regular rectangle, two of its sides measuring 720 feet and 729 feet, the other two 834 feet and 852 feet. It possessed four gopuras of the first class, and five smaller ones; a very beautiful tank surrounded by arcades; and a hall of 1,000 columns, whose sculptures surpass those of any other hall of its class I am acquainted with It is not their number but their marvellous elaboration that makes it the wonder of the place." (Mr. Fergusson.) The proper name for this building is the Pudu mandapam, or Vasanta mandapam. It contains statues of Tirumala and his nine predecessors and their wives, and one, on horseback, of Aryanatha. The effect of this fine hall is greatly destroyed by the presence in it of a number of shops and stalls for the sale of cloths, etc.

Next to the temple, Tirumala Nāyakka's Palace is the principal object of interest to the visitor. It is in process of restoration under the supervision of Mr. Chisholm. The public halls and principal portions of the palace were conceived in a very regal spirit, and are very striking in consequence of their height, and the massive character of the architecture. Built by Tirumala Nāyakka it was ruthlessly demolished by his degenerate grandson, Chokkalinga about 25 years later, viz., in 1666 A.D. Mr. Nelson describes the palace in his Madura Country (page 164), and on page 190 narrates the circumstances of its demolition. Chokkalinga carted away a great portion of the sculptures to build himself a palace

at Trichinopoly.

The great bathing tank, or Teppa-kulam, about a mile and a half east of the town is a very fine specimen of Tirumala Nayakka's work. It has a handsome temple in the centre, and is surrounded with stone sculptures. A subterranean paved gallery runs round the whole. (Mr. Nelson, page 166-7.)

On the north side of the river is an interesting building called the "Tamakam" (Telugu Tamagamu, "a summer-house") erected by Tirumala Nayakka "as a kind of grand-stand from which to see gladiatorial exhibitions and combats of wild beasts." (Mr. Nelson, 167-8.) It is now Europeanized and forms

the present residence of the Collector of the district.

Between the Tamakam and the old causeway over the river to the town is a suburb called Goripalaiyam, where there is a slab with an inscription (translated and given at full length by Mr. Nelson, p. 67) declaring that a considerable quantity of land was presented to the Mussulmans by Kün, or Sundara, Pandiyan, and that the grant was confirmed by Virappa Nayakka in A.D. 1573.

The old Perumal temple is another object of interest. I am not aware of its exact date, but it has an inscription running round the outside of the garbhagriha dated in the time of "Rāma Rāja Vittaladeva Maharaya," probably, as Mr. Nelson suggests, Rama Raya of Vijayanagar, the husband of the sister of Sadāsiva, who was raised to the throne by him. The inscription is of the period 1547-1556 A.D. There is another on a stone outside the temple dated S.S. 1602 (A.D. 1680) during the reign of Vira Venkata Maharaya, one of the expatriated princes of Vijayanagar.

There are a number of interesting places in and about Madura, but the above are the most worthy

of notice.

Mr. Scott's collection of coins is extremely valuable, and they should be carefully examined. He has expressed to me his willingness to have them arranged and described, but, very naturally, does not wish to part with them. Amongst them is a Chinese coin found at Madura.

Inscriptions are numerous, and they need careful examination. Mr. Nelson mentions (p. 92) a copper-plate sasanam in the possession of the temple authorities which throws some light on the Pandiyans

of the time of Visvanātha Nāyakka.

I append two lists of inscriptions sent to me, but I cannot say how far they may overlap one another and refer to the same :-

(1.) On a northern pillar in the Sundara Pandiya Gopura, i.e., the great east gopura. Dated S.S. 1632 (A.D. 1710), during the reign of Vijaya Ranga Chokkanatha Nayakka.

(2.) On the east wall of the same. Dated S.S. 1545 (A.D. 1623), the last year of the reign of Muttu Virappa Nāyakka.

(3.) On an eastern pillar in the same. Dated in the same year of the same reign.

(4.) On a western pillar in the same. Dated S.S. 1457 (A.D. 1535), during the governorship of one of the Nayakkas who preceded the great Visvanatha.

n a southern pillar in the same. Dated S.S. 1570 (A.D. 1648).

(5.) On a southern pillar in the same. (6.) On the eastern wall in the same. Dated S.S. 1555 (A.D. 1633). (7.) On the eastern wall of the same. Dated S.S. 1444 (A.D. 1522).

All these are " unreadable."

(8.) On a western pillar in the same. Dated in S.S. 1535 (A.D. 1613), during the reign of Muttu Vīrappa Nāvakka.

(9.) On the western wall of the same. An inscription said to be "unreadable"

(10.) On a pillar in the second storey of the same gopura. An inscription said to be "unreadable." (11.) On the north wall of the western tower. An inscription in which the name of "Ugra Pandiyan" appears.

(12.) On the western wall of the unfinished, or Mottai Gopura. "Illegible."

(13.) On the eastern wall of the second prakara. "Illegible."

(14.) On a pillar north of the one opposite the Dandayudhapāni Sannidhi. Dated S.S. 1505 (A.D. 1583) during the reign of Periya Vīrappa Nāyakka.

(15.) & (16.) On the outside of the Dandayudhapāni Sannidhi. Two inscriptions said to be "illegible."

(17.) On the east corner of the second prakara. "Illegible."

(18.) On the western side of the image called Mukkuruni Arisi Pillaiyar. "Illegible."

(19.) On the wall close to the "Arwattimuvar" in the Svāmi Sannidhi; several inscriptions said to be "illegible."

(20.) On the wall of the second prakara on a slab near the Tirtha Totti or reservoir of water; an inscription said to be "illegible."

(21.) On the north wall of the second prākāra. "Illegible."

(22.) East of No. 21; also "illegible."

- (23.) On the north wall of the second prakara; several inscriptions near the dhvaja stambha. All said to be "unreadable."
- (24.) On the walls inside and outside the Nāyakkan Gopura; several inscriptions equally "illegi-
- (25.) West of the Nandi on the east wall of the first prakara; an inscription, "unreadable."

(26.) North of the entrance to the temple; several, similar.

- (27.) On the walls of the tower south of the Mukkuruni Arisi Pillaiyar. (28.) North of the shrine of Subrahmanya in the Sankili mandapam.
- (29.) West of the Tirumala Katti stone, south of the shrine of Subrahmanya.

(30.) North of the entrance of the southern tower.

(31.) South of the same.

(32.) On the walls leading to the shrine of Siddhi Vināyaka to the south of the temple.

(33.) On the walls of the room called the Tirumala Nayakkan Kattalai, in the Amman temple,

(34.) East of the entrance leading to the kitchen of the Tirumala Nāyakkan Kattalai.

(35.) On the wall to the south of the well.

(36.) West of the Pillaiyar Vasal to the south of the second prakara.

(37.) West of the entrance of the same.

(38.) On the walls near the altar of the same shrine.

(39.) On the walls of the kitchen of Muttambala Mudaliyar and Muttiruli Kattalai.

(40.) On the walls of the prakara, west of the Kolu Chavadi.

(41.) On the eastern and western walls of the second prakara of the Amman temple.

(42.) On the wall west of the Tirtha Totti in the second prakara. (43.) On the wall east of the Tirtha Totti in the Amman temple.

(44.) On the wall west of the Palliyarai in the first prakars of the Amman temple.

(45.) On the east side of the Rettai Vināyaka Sannidhi.

(46.) West of the same.

(47.) East of the Palliyarai.

(48.) On a stone fixed in the Kalyana mandapam in the Adi Vidhi.

(49.) On the south, west, and north walls of the Adi Vidhi.

The following list is sent me by the temple Dharmakartas:-(50.) On the northern corner of the east wall of the second prakars of the great temple. An

inscription recording a gift of lands to the temple in the eleventh year of the reign of Sundara Pandiya-Deva.

(51.) West of No. 1. A gift of ornaments to the temple in the twenty-first year of the reign of Vīra Pāndiya-Deva.

(52.) West of No. 2. A gift of lands to the temple in the twenty-fourth year of the same reign. (53.) West of No. 3. An undated inscription recording a gift of lands by some villagers.

The temple is here called the temple of "Tribhuvana Chakravarti Könēri Nanmai Kondān Udaiyār Tiruvālavā Udaiyār."

(54.) Underneath No. 4. An undated inscription recording a gift of lands to the temple. The name of "Köneri Nanmai Kondan Sundara Pandiyan" occurs, but in what connection is not plain.

(55.) West of No. 5. (Copy imperfect.) The name of "Varaguna Pandiyan" occurs. (56.) West of No. 6. An undated grant of lands to the temple in the twentieth year of "Kulasekharadeva" by his minister. The temple is named as in No. 4.

(57.) On the first prakara wall, north of the gate. An undated inscription recording a gift of lands to the temple, in the twelfth year of some reign (name omitted in the copy). Both in this and in the next inscription the temple is named as in Nos. 4 and 7.

(58.) Below No. 8. Similar to it. A private grant of lands in the twelfth year, &c.

(59.) "South of the gopura." (The list does not specify which.) An imperfect copy of an inscription in which the name "Koneri Nanmai Kondan" and the "thirteenth year" occur.

(60.) On the north-east corner of the middle pillar in the second storey of the Sundara Pāndiyan gopura, the great east tower. An undated grant of lands to the temple by the authorities of the Tirujnāna matham in the third year of the reign of "Kulaśēkhara Dēvar."

(61.) On the north side of the pillar in the northern portion of the second storey of the same gopura. Grant of lands to the temple by the same donors, in the same year of the same reign as in No. 11.

(62.) On the south-west pillar in the same room. A private grant of lands to the temple in the tenth year of the reign of "Sundara Pandiya Deva" who was reigning with his wife "Ulaha Murududaiyal." This is very important, since, compared with inscriptions at Conjeeveram, Tanjore, and other places, it goes far to show that "Sundara Pandiyan" was merely another of the numerous names of the great Rajendra Chola.

On the floor at the entrance of the Collector's office is an inscription, very imperfect and unsatisfac-

tory, a copy of which was sent me.

Mangulam; -12 miles north-east of Madura, 6 miles west of Mēlūr. (Mauncolum.) A mile east of the village is a small hill called Karukumalai, in which is a cave with inscriptions. There is also a rock which the natives call Panchapandavarpadukkai or "the bed of the five Pandavas." There are some dolmens also near here. Under a margosa tree in the village is a well-sculptured stone elephant.

MULLIPPALLAM; -13 miles west of Madura. A little distance to the south of the village is a dolmen. North of the village, near a temple dedicated to Kālī, are two stones lying on the ground bearing inscriptions. West of the village is another large stone, fixed in the ground, bearing a long inscription.

NILAIYUR; -7 miles south-west of Madura on the road to Tinnevelly. (Nellayur.) In the hamlet of Kūttiyārkunru is a stone bearing an inscription.

Paravai; -51 miles north-west of Madura. (Purnavay.) A few years ago a stone was dug up here bearing inscriptions on both sides of it. It is now in the village.

Puliyangulam; -4 miles east of Madura. An old mosque, with inscriptions.

RAJAKKALPATTI;-12 miles north-west of Madura. Near the village, on the road from Rajakkalpatti to Maravapatti are several dolmens.

Sengonal;-12 miles east of Madura. A ruined building containing a large stone which bears a long inscription.

SILAYUMAN; -6 miles south-east of Madura on the banks of the Vaigai. (Shellaman.) Near the river, on a stone, is an inscription said to be "unreadable;" and in a field of the village is another. There is a small hillock near the village in which it is said that ancient coins and pottery are found.

Solaikurichi;—131 miles west-north-west of Madura and half a mile south of Soravandan ("Sholavandan") Railway Station. (Sholaygoorchy.) An old Vishnu temple with a mandapam containing inscriptions.

Soravandan; -11 miles north-west of Madura Railway Station. (Sholavandan.) A very old village with two temples and a masjid. All three contain inscriptions. On the banks of the Vaigai is a flight of steps on which are some inscriptions.

TENUR;—11 miles north-west of Madura. (Thancor.) To the west of the village there is an old Siva temple in ruins, with inscriptions. On the road to Madura, under a margosa tree, lies a stone bearing an inscription.

Tirumőkūr;—6 miles north of Madura. An ancient Śiva temple with many inscriptions, copies of two of which have been sent me. One is dated Ś.Ś. 1473 (A.D. 1551) and records a private gift of lands to the temple. The other records repairs carried out by Dalavay Sētupati in Ś.Ś. 1622 (A.D. 1700). In the hamlet of Śēkharam is a Vishņu temple, having inscriptions on the Mahāmandapam and on the Ardhamandapam.

TIRUPPARANKUNEAM;—4 miles south-west of Madura Railway Station. (*Triparagoodu*.) An ancient temple of *Subrahmanya* on a small hill, fairly sculptured and containing a number of inscriptions. There are also some rock-cut caves, with sculptured figures, in the hill. A list of inscriptions, all said to be illegible, has been sent me. Their localities are as follows:—

(I.) On a pillar facing the western wall of the garbhagriham.
(2.) On the walls east and west of the Manikkatti entrance.

(3.) Near a window east of the same entrance.

(4.) "On the eastern wall close to the room west of the Dvārapālakās." (This does not sound clear.)

(5.) On the east and north walls of the prakara of the Amman temple.

(6.) On the north wall of the Mahāmandapam.

(7.) On the northern and western walls of the Arukalpitham, north of the dhvaja stambha.

(8.) On the north and south walls of the Iśvara Kōvil.

(9.) On the west wall of the gopura.

(10.) On the east and west walls of the east kitchen.

(11.) On the eastern side of the temple of Kūnpāndiyan, south of the hill.

There are two inscriptions on the steps of the gopura, each dated S.S. 1714 (A.D. 1792); and there is another on the north side of the tower, dated S.S. 1593 (A.D. 1671).

Mr. Nelson has translated and gives at full length an inscription at this place, "cut into the solid rock which forms the side of an old ruined Saiva church, known as 'Sundara Pāṇḍiya's church' situated a little to the south of Thirupparankunram." (The Madura Country, pp. 55-67.) This is probably the inscription No. 11 above. It is very important, as it is a declaration by Sundara Pāṇḍiyan himself, i.e., Kūn or Sundara Pāṇḍiyan. He claims to have driven the Chola from his dominions and placed the Chola king's son on the throne of his father's. He states that the Chola king had previously assumed the name of "Pāṇḍiyan." He also mentions his own wife Maṇṇṇikkaraśi who, as another inscription informs us (at "Pudcovaily," J.R.A.S. III, 219, note 2), was daughter of Karikāla Chola. And another hint is given by a tract of country being called "Rājendra Chola's excellent nāḍu." All this would go to place Sundara Pāṇḍiyan subsequent to the commencement of the twelfth century. I cannot quite agree with Mr. Nelson that we must necessarily assume that the correct date is "the latter half of the eleventh century," since it was Rājendra Chola who seems to appear most conspicuously as the possessor, or occupier of the Pāṇḍiyan country, and he reigned till A.D. 1113, while his son is mentioned as succeeding him. Rājendra, it is now almost certain, bore the title "Sundara Pāṇḍiyan." (See No. 62 of the inscriptions at Madura.)

Tiruvāyppudaiyār Kōvil;—A suburb of Madura on the opposite bank of the river. An old Amman temple with inscriptions.

Vadarpalanjai;—8½ miles west of Madura. (Vuddapalinjee.) In front of a small temple of Gaussi is a stone about 5 feet high bearing an inscription, said to be "unreadable." There are three other similar inscribed stones, one near the tank, and two in the fields of the village. East of the village is a ruined fort in which is a stone bearing an inscription.

VELLIYAMPATTI;—12 miles north-west of Madura. East of the village near the tank is a statue with an inscription.

VILACHER; :—7½ miles west by south of Madura. (Vellacherry.) There is an ancient Siva temple here with inscriptions on the walls of the Ardhamandapam. One of them is dated in S.S. 1400 (A.D. 1478) and records a private gift of lands to the temple. The rest are "illegible." South of the Agraharam runs a channel, on the bank of which is an inscription on a stone in Tamil and Grantha characters.

TIRUMANGALAM TALUK.

[On an isolated hill, somewhere in this taluk, was found, in May 1839, a Roman coin, a solidus of Zeno, with other coins, Hindu and Singalese. (Madras Journal XIII, 215.)]

DEVANKURICHI;-12 miles south-west of Tirumangalam. (Taxencoorchy Hill Station.) There is a

copper-plate śāsanam here in the possession of a Kaundan ryot of Kadanēri, a hamlet. In the hamlet of Vannineyampatti are two copper-plate śāsanams in the possession of two ryots.

KALLŪTTUPPATTI;—20 miles north-west of Tirumangalam. There is an old Siva temple here, containing a copper-plate sāsanam in Tamil characters recording gifts of lands to the temple by a private party during the reign of Achyutadeva Rāja of Vijayanagar.

KATTAIKABUPPANPATTI;— $13\frac{1}{3}$ miles north-west of Tirumangalam. (Cuttacarroopullaputty.) In the hamlet of Ānaiyūr is an old Siva temple having some inscriptions on the walls. It is said to have been built by Ugra Pāndiyan. The name of the village (Ānai-ūr) means "the village of the elephant," and the local tradition had grown up that it was here that the elephant of Indra, which was cursed by Siva, died. Five years ago, while some repairs were being carried out at the temple, some fragments of ivory were found, showing that probably some elephant had died and been buried there. The inhabitants of the village, of course, are now quite certain that these are veritably the remains of Indra's elephant, and they venerate the fragments in proportion to their belief.

Kuppalnattam;—10½ miles west of Tirumangalam. (Cupulnuttom.) In the hamlet of Perampatti is a small hill called "Poygaimalai" having an old Siva temple on its summit. A quarter of a mile from the tank-bund of the village of Kuppalnattam are some ancient Jain ruins. On the hill is a rock-cut cave called Savanārkōvil, and there are twenty-one statues carved on the rock-face in front of it. It is almost certainly a Jaina place of worship. At the foot of the figures are inscriptions

MĒLATTIMĀNIKKAM:—17 miles west of Tirumangalam. (Mail Trimanicum.) An old Šiva temple with inscriptions.

Puttur;—14½ miles north-west of Tirumangalam. (Pootoor.) An old Siva temple with inscriptions.

SILĀRPATTI;—15 miles south-west of Tirumangalam. (Sillarputty.) There is a copper-plate śāsanam in this village in the possession of Narasimhāchāri, son of Anantāchāri, a resident.

SINDUPPATTI;—11 miles west-north-west of Tirumangalam. (Shinduputty.) An old Siva temple with inscriptions. Also a Vishnu temple, in front of which, on a stone, is a long inscription, undated except in the year Prabhava, recording a gift of lands to the temple by private persons.

TIDIYAN;—10 miles north-west of Tirumangalam. (Teedian.) A very old Siva temple on a small hill, with a number of inscriptions.

Vikkiramangalam;—12 miles north by west of Tirumangalam. An old Siva temple with many inscriptions.

ŚIVAGANGA ZEMINDARI.

ILAYANGUDI;—17½ miles south-south-east of Śivaganga. (Yelleyengoody.) On the bund of the tank of the village stands a stone figure described as "Buddha." It may possibly be a Jaina image. There is also an old Śiva temple here dedicated to Rājendra Cholesvara with inscriptions.

IMĀNĪSVARAM;—21 miles south-south-east of Sivaganga and one mile north of Paramagudi. (Yaven Esuren.) An ancient Kālī temple with an inscription in front of it.

Kālatvārkōvil;—10 miles east of Šivaganga. (Calliarcovil.) A very old Šiva temple of large size, containing many inscriptions.

Karusakkulam;—10 miles south-south-west of Sivaganga, and two miles north-west of Mana Madurai. (Currashacolum, Maunamadura.) Large sepulchral urns made of pottery are to be found here.

Kirangartur;—13 miles south of Sivaganga. At a distance of a quarter of a mile from the village are to be found sepulchral urns of terracotta.

Kunnagupi ;—23 miles north-east of Sivaganga, 2 miles from the border of the Pudukottai State. (Coonnagoody.) A very old Siva temple with many inscriptions, copies of five of which were sent (o me:—

- Dated in the eighth year of the reign of "Tribhuvana Chakravarti Sundara Pāṇḍiya Dēvar."
 Dated in the twentieth year of the reign of "Tribhuvana Chakravarti Vīra Pāṇḍiya Dēvar."
- (3.) Dated in the sixth year of the reign of "Tribhuvana Chakravarti Vikrama Pandiya Devar."
- (4.) Another inscription dated in the same year of the same reign.

(5.) Dated in S.S. 1442 (A.D. 1520).

KŪTTĀŅDA;—2 miles south of Šivaganga. Near this village, on the foot-path leading to Kulattu-grāmam, is a stone bearing inscriptions on its four sides.

Madappuram;—near Tribhuvanam. An old Ayyanār temple with a mandapam; the latter containing an inscription.

MANALŪR;—7½ miles east-south-east of Madura. (Mannaloor.) This place is said, by native tradition, to be an ancient capital of the Pāṇḍiyans. (Mr. Nelson's Madura Country, Part III, p. 45.) Dr. G. Oppert (Madras Journal for 1879, p. 311) identifies it with the Maṇipura of the Mahābhārata.

Oranyūr;—37 miles east of Śivaganga, on the borders of the Tanjore District, and on the bank of the Pambanār river, 3 miles from the sea. (Woorioor.) John De Britto, the celebrated missionary, was martyred here in 1649. In 1729 was fought here the battle that resulted in the establishment of the Śivaganga Zemindari, and the downfall of the Sētupatis of Rāmnād. (Mr. Nelson's Madura Country, 220, 250.)

Pasalai;-141 miles south by west of Sivaganga. (Mala Paushalay.) Sepulchral urns are found here.

Pirāmalai;—30 miles north-east of Madura and 27 miles north by west of Sivaganga. (Paumullay.) A very old Siva temple, richly sculptured and with a number of inscriptions, abstracts of some of which have been sent me:—

(1.) Dated in the thirteenth year of the reign of "Tribhuvana Chakravarti Kulasekhara Dēvar."

(2.) In the thirty-fourth year of the same reign.(3.) In the thirty-eighth year of the same reign.

(4.) In the tenth year of the same reign.

(5.) Dated in S.S. 1360 (A.D. 1438) in the reign of Vīra Pratāpa Deva Mahārāya. This is important, as the chronology of the Vijayanagar kings at this period is very confused. It also helps to show at how early a period the kings of that dynasty acquired power in the south of the peninsula.

(6.) S.S. 1422 (A.D. 1500) in the reign of Narasinga Raya of Vijayanagar.

(7.) S.S. 1424 (A.D. 1502). (8.) S.S. 1452 (A.D. 1530). (9.) S.S. 1610 (A.D. 1688).

(10.) S.S. 1510 (A.D. 1588) in the reign of Venkatapati Raya of Vijayanagar.

On the top of the hill, here, lies a very large old cannon.

SARUHANI;—17 miles east of Sivaganga. (Surranganey.) There is an old Siva temple here with an inscription on a stone in front of it. There is a copper-plate sasanam in the temple.

In the hamlet of Pallappadam, in the possession of a Palla caste man, is another copper-plate

sāsanam.

Settur: -16 miles south-east of Sivaganga. (Shathoor.) About a quarter of a mile south of the village are to be found sepulchral urns, made of terracotta.

Śivaganga (Sivagangai);—25 miles east by south of Madura. The residence of the Zemindar of the estate. An ancient Siva temple, with several stone inscriptions, and possessing a copper-plate śāsanam. Sivaganga was originally part of the Rāmnād state. It became separated in A.D. 1733. (Mr. Nelson's Madura Country III, 250.)

Sōrapuram;—4 miles north of Sivaganga. (Sholapooram.) An old Siva temple with many inscriptions. Opposite the Siva temple is a mud fort in ruins. There is also an Amman temple here with inscriptions on its walls. Near the tank of the village are two stones bearing inscriptions. There are inscriptions also in the Ganeśa temple, in a field, and on a stone in the Kondanandal Kanavāy Pass. To the north-west of Perumālpaṭṭi, a hamlet of Sōrapuram, is a stone bearing an inscription. All these are declared to be "illegible."

TIRUKKOLAKKUDI; -30 miles north-east of Madura. An old Siva temple with three inscriptions, abstracts of which were sent me:

(1.) Dated in the eleventh year of the reign of "Tribhuvana Chakravarti Sundara Pāṇḍiya Dēvar."

(2.) Dated in the twentieth year of the same reign.

(3.) Dated in the thirty-first year of the reign of "Tribhuvana Chakravarti Vîra Pandiya Devar."

Тівикознтов;—16 miles north of Šivaganga. A Šiva temple, with an inscription dated S.S. 1601 (A.D. 1679) recording a gift of lands to the temple by Raghunatha Tirumalai Sētupati.

TIRUPPĀCHATTI;—6 miles east-south-east of Tiruppūvanam, 11 miles west-south-west of Śivaganga. (Tirroopashathee.) An old Śiva temple with many inscriptions.

Tiruppattūr;—19 miles north-north-east of Šivaganga. (*Tripatoor*.) An ancient Siva temple with two inscriptions, abstracts of which have been sent me. The first is dated in the third year of the reign of "Tribhuvana Chakravarti Parākrama Pāndiya Dēvar," the second in the tenth year of the reign of "Tribhuvana Chakravarti Šrī Vallabha Dēvar."

TIBUPPŪVANAM;—12 miles south-east of Madura and 16 miles west of Šivaganga. (*Trippavanam.*) An ancient Siva temple elaborately sculptured. There are inscriptions on a stone in front of the temple and in many places inside. A copper-plate grant of ten leaves belonging to the temple has been published by Bishop Caldwell in the *Indian Antiquary* (Vol. VI, p. 142), together with a supplementary plate of two leaves.

URAKKUDI;—22 miles south of Sivaganga. (Wooragoody.) In the bed of a tank and on its embankment are to be found sepulchral urns made of pottery.

URUVATTIKÕTTAT;-25 miles north-east of Sivaganga. There is an old ruined fort here.

Vadukanāthapuram;—20 miles south of Šivaganga. In the bed of a tank and on the slope of the bund are to be found sepulchral urns.

Vēmbangudi;—4 miles south by east of Šivaganga. (Vambengoody.) Near the tank of this village is a stone fixed in the ground, having inscriptions on its four sides.

RĀMNĀD ZEMINDARI.

ĀDISETU Тīктна;—9 miles south of Rāmnād, on the sea. The sacred bathing-place to which all pilgrims to Rāmēśvaram go on their return, for purification. (Madras Journal V, 375.)

ĀKKALŪR;—7 miles east by north of Tiruvādānai, 331 miles north-north-east of Rāmnād, 5 miles from the sea, and 3 from the Tanjore frontier. (Aukaloor.) A very ancient Šiva temple attributed to Malayadhvaja Pāndiyan.

ĀRUMUKAMKŌTŢAI;—20 miles north by east of Ramnad. (Armogomeotta.) A fort built about A.D. 1727. (Madras Journal V, 374.)

ARUPPUKŌŢŢAI; — 7½ miles west-south-west of Tiruchūlai, 50 miles west by north of Rāmnād. (Arpoocotay.) A small but very ancient Šiva temple, said to have been built by Sundara Pāṇdiyan.

Сноккацій даривам;—1 mile east of Aruppukōtṭai (q.v.) (Chobalingapooram) An ancient Śiva temple said to have been built by Sundara Pāndiyan.

DĒVĪPATŅAM;—9 miles north-north-east of Rāmnād, on the coast. (Deviapatam.) A very old Šiva temple. The village is known by the name of Navapāshānam ("nine stones") in Sanskrit, on account of there being nine large stones fixed, at a place 40 yards from the sea. These are said to represent the nine planets (Navagrahāh) which Rāma worshipped. There is an old Amman temple south of the town, and a large masjid. This place is accounted one of the most holy bathing-places in Southern India. (Madras Journal V, 376.)

Hanumantagudi;—Head-quarters of a taluk of the same name in the extreme north of the zemindari, 37½ miles north of Rāmnād. (Anamentagoody.) A very old Šiva temple, and an old masjid possessing a copper-plate grant in Tamil characters. There is a stone inscription at the masjid which records gifts of lands to a Mussulman in Š.Š. 1595 (A.D. 1673) by Tirumalai Sētupati Kattār Tēvar. The copper-plate Deed records the grant of lands to a Mussulman in Š.Š. 1666 (A.D. 1744) by Muttu Kumāra Vijaya Raghunātha Sētupati, son of Muttu Vijaya Raghunātha Sētupati and grandson of Hiranyagarbhayāchi Kumāra Muttu Vijaya Raghunātha Sētupati. There is also an old Jaina temple here.

Kadukuśandai;—25 miles south-west of Rāmnād. (Kuddoovoochuntha.) An old Šiva temple with inscriptions. The temple authorities are in possession of a copper-plate śāsanam.

Kamudi.—Head-quarters of a taluk, 31 miles west of Rāmnād. (Kaumoory.) An old Śiva temple said to have been built by Sundara Pāndiyan. Date not known. Also a fort about 150 years old. The latter is situated on high ground above the Kundar river. It is small, but has two lines of fortifications, and contains buildings and a fine well. (Pharoah's Gazetteer, p. 412.) It is supposed to have been con-

structed by a French engineer. The fort was captured by the English and dismantled after the destruction of the Panjalamkurichi fort.

KANNĀGUDI;—5 miles east-north-east of Hanumantagudi, 40 miles north by west of Rāmnād. (Kunnaugoody.) A very ancient Siva temple said to have been built by Karikāla Chola. (Madras Journal V, 378.)

Kidaram;—Head quarters of a taluk; 14 miles south-west of Rāmnād. A very old Siva temple; and another more modern, built, it is said, in S.S. 1248 (A.D. 1326). There is an old Anman temple here, said to have been built by a Pāndiyan king. In the hamlet of Mēlakkiḍāram is another old Siva temple with a number of inscriptions. About a hundred yards to the south of the village stands a Buddhist or Jaina statue.

KĪLAKKARAI;—10 miles south of Rāmnād, on the coast. (Keelacurray.) An ancient Siva temple said to have been built by Varaguna Pāndiyan.

Kopumalür;—20 miles north-east of Tiruchūlai and about 10 miles south of Šivaganga. An old Siva temple, with a number of inscriptions said to have been built by Varaguna Pāndiyan.

KÖVILÄNGULAM; -34 miles west-south-west of Ramnad. Two Buddhist or Jain statues.

Kulasekharanallür;—8 miles west by south of Tiruchulai and 50 miles west by north of Rāmnād. (Nulloor.) On a stone pillar in this village is an inscription. There is a Siva temple here in ruins, stated to have been formerly a Buddhist (or Jaina?) temple. Local tradition asserts that this village was inhabited by Buddhists (or Jains?), and that Kulasekhara Pāndiyan drove them out and converted their temple into a temple of Šiva.

LAKSHMĪPURAM;—7 miles south-east of Tiruchūļai. On the north side of the village are to be found large sepulchral urns made of terracotta.

MAÑJIYŪR;—15 miles west-north-west of Rāmnād. (Maunjoor.) There are said to be a number of old coins here in the possession of the village Settis. A furlong west of the village is a Buddhist (or Jaina?) statue.

MĀRIYŪR;—14 miles south-east of Mudukalattur, 26 miles south-west of Rāmnād. (Mauricor.) A very old Šiva temple, with inscriptions.

MUDUKALATTŪR;—Head-quarters of a taluk, 23 miles west of Rāmnād. (Moodoocallatoor.) A very old Šiva temple attributed to Varaguna Pāndiyan.

Mudukkangulam; -10 miles north of Tiruchulai, 47 miles west-north-west of Ramnad. (Moodoo-cuncolum.) An old Siva temple.

Мѿккіуѿв;—20 miles south-south-east of Kamudi. (Mookoor.) An old Siva temple attributed to Varaguna Pandiyan.

Muttunāņu;—13 miles north-west of Tiruvādānai, 41 miles north by west of Rāmnād. An old Siva temple attributed to Kūn Pāṇdiyan.

NAINĀRKŌVIL;—16 miles north-west of Rāmnād. (Ninarcovil.) An old and well-sculptured Siva temple, considered very sacred, and much resorted to by pilgrims during festivals. (Madras Journal V, 379.)

NALLUKURICHI;—23 miles west-south-west of Rāmnād, close to Kidāram. In this village and in the hamlet of Âlangulam (Aulungcolum) are two stones each bearing inscriptions. In the bed of a tank in the hamlet of Amaipōṭṭal are to be found ancient sepulchral urns of pottery.

PALAVANATTAM;—14 miles west of Tiruchūlai, 58 miles west by north of Rāmnād. (Paulavamuttum.) An old Šiva temple said to have been built by Sundara Pāṇḍiyan.

Pāmban;—27 miles east by south of Rāmnād. (Paumben.) There is a fort here said to have been built by the Dutch.

Paralachai; —8 miles south-west of Kamudi, 38 miles west of Rāmnād. (Parallache.) An old Siva temple, the construction of which is attributed to Sundara Pāṇḍiyan.

Pāttalaneupi ;—13 miles north of Tiruchūlai, 50 miles north-west of Rāmnād. An old Vishņu temple said to have been built by one of the Cholas or Pāṇḍiyans.

PATTAMANGALAM; -71 miles north-east of Rajasingamangalam and 24 miles north by east of Ramnad. (Puttamungalum.) An old Siva temple said to have been built by one of the Pandiyans.

Рацимарам;—1 mile north of Tiruchūļai, 44 miles west by north of Rāmnād. An ancient Šiva temple.

PIDĀRAMYĒNDAL;—8½ miles north by west of Rājasingamangalam. (Pedaurenyanthel.) An old Siva temple.

Periyapattanam; -10 miles south-east of Ramnad. An old deserted temple.

Perungarunai;—7 miles north of Mudukalattur, 22 miles west by north of Rāmnād. (Perrencurna.)
Two old temples of Šiva and Vishnu. The former is the oldest of the two.

Pillukkupi;—7 miles north-east of Rājasingamangalam, and 24 miles north by east of Rāmnād. A very old Šiva temple.

PŪLĀNGAL;—7 miles south-west of Kamudi, 37 miles west of Rāmnād. An old Šiva temple, said to have been built during the reign of Sundara Pāṇḍiyan

PUTTÜR;—12 miles west by north of Rāmnād. (Pootoor.) A very old Śiva temple attributed to Sundara Pāṇḍiyan

Rājasingamangalam;—18 miles north of Rāmnād. (Rausingamungalum.) An old Siva temple said to have been built by Varaguṇa Pāṇḍiyan; and an old Vishṇu temple.

Rāmeśvaram; --on the Pamban (Paumben) Island, 33 miles east of Ramnad. . (Rameserum.) The celebrated temple, the object of pilgrimage to pious Hindus throughout India. It was here that Rama is said to have worshipped Siva, and therefore Saivas as well as Vaishnavas congregate here, though the Saivas predominate. Mr. Fergusson notices the great temple of Rāmalingasvāmi in his Indian and Eastern Architecture (pp. 355-358), and gives illustrations. He writes: "If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style in their greatest perfection, and at the same time exemplify all its characteristic defects of design, the choice would almost inevitably fall on that at Ramisseram In no other temple has the same amount of patient industry been exhibited as here, and in none, unfortunately, has that labor been so thrown away for want of a design appropriate for its display." All the buildings belong to one date, except one, "a small Vimana of very elegant proportions that stands in the garden on the right hand of the visitor as he enters from the west." Mr. Fergusson states that it is difficult to judge of its age, because it is so injured by sea air, but it is not so old as the "Seven Pagodas," and probably is of about the eleventh or twelfth century. The gopuras of the temple are built wholly of stone from the base to the summit, and are unique in this respect. Only one, however, is finished; the rest were left incomplete. "The glory of this temple resides in its corridors. These extend to nearly 4,000 feet in length Each pillar or pier is compound, and richer and more elaborate in design than those of the Parvati porch at Chillambaram." They are more modern in date. Mr. Fergusson gives a wood-cut in illustration, but writes: "No engraving can convey the impression produced by such a display of labor when extended to an uninterrupted length of 700 feet. None of our cathedrals are more than 500 feet, and even the nave of St. Peter's is only 600 feet from the door to the apse. Here the side corridors are 700 feet long and open into transverse galleries as rich in detail as themselves. These, with the varied devices and modes of lighting, produce an effect that is not equalled certainly anywhere in India." Most unfortunately the whole has been so whitewashed and daubed with paint that the entire effect is altered, and a great deal of the exquisite sharpness of detail destroyed. Mr. Fergusson does not consider the art displayed so good as in some other temples, but thinks that much of the effect produced on the mind of the visitor is due to the immensity of the labor employed, "combined with a certain picturesqueness and mystery."

The temple belongs almost entirely to the seventeenth century. "It may have been commenced fifty years earlier (1550), and the erection of its gopuras may have extended into the eighteenth century, but these seem the possible limits of deviation." (Mr. Fergusson.) If the copies of inscriptions on the walls which have been sent to me are correct, the date of a portion at least is fixed by them. They are

as follows :-

(1.) On a slab behind the south wall of the Mahāmandapam. It records that the mandapam was built by Rāmanātha Pandāram in S.S. 1520 (A.D. 1598).

(2.) On a stone behind the west wall of the Kotitirthamandapam. The inscription records that this mandapam was erected by the same Ramanatha in S.S. 1530 (A.D. 1608).

(3.) On a slab outside the first prakara is an inscription, recording that the mandapam in the first pradakshina was built in S.S. 1530 (A.D. 1608) by the same man.

There are also two copper-plate grants in the temple, recording gifts of villages to the temple by Dalavay Sētupati in S.S. 1529 and 1530 (A.D. 1607 and 1608).

On a little hillock near Rāmeśvaram stands a peculiarly-constructed temple or mandapam of two storeys. It is here, according to tradition, that Hanuman ascended, in order to get a view of Lanka; and from the same place that, on his return, Rama harangued his monkey-hosts and arranged the order of battle.

Colonel (then Captain) Colin Mackenzie wrote a short account of the temple at Rāmeśvaram in the Asiatic Researches VI, 426.

Ramnad (Ramanathapuram); -62 miles south-east of Madura and 7 miles from the sea-coast. A mile west of the town is the fort and palace of the Sētupatis, called the Sūrankōttai, about 200 years old. (Madras Journal V, 372.) It was stormed in 1638 or 1639 A.D. by the forces of Tirumala Nāyakka of Madura, in consequence of the Dalavāy Sētupati proving refractory; and the Setupati was captured and taken to Madura. (Mr. Nelson's Madura Country, p. 128.) The fort as it now stands was built by Raghunātha or Kilavan Setupati (1673-1708 A.D.) Only a few traces of it, however, remain. A little west of Rāmnād is an old Amman temple, and north of the town is an old masjid. The Reverend W. Taylor (Madras Journal V, 352) notices the family of the Rāmnād Sētupatis.

Sākkivayal; -24 miles north of Rāmnād. An old ruined Siva temple, and a ruined fort.

Śaligramam;—18 miles north-north-west of Ramnad. (Shaulagraumum.) An old Siva temple.

ŚAYALGUDI; -30 miles west-south-west of Rāmnād. (Shoylagoody.) A small, but very old, Śiva temple.

Sellakkudi ;-21 miles north-east of Tiruchulai, 43 miles west by north of Ramnad. (Shenalaycoody.) An old ruined Siva temple.

Seluvanue; -91 miles south by east of Mudukalattur, 23 miles west-south-west of Ramnad. (Shelvanalloor.) A very old Siva temple. West of Seluvanur is an abandoned village in which is a "Buddhist" (or Jaina?) stone image. In the hamlet of Mēla Seluvanur is a deserted temple.

ŚŪRANŪR;—13 miles north of Tiruchūļai, 48 miles west-north-west of Rāmnād. An ancient Śiva temple, said to have been built by Somaśēkhara Pāndiyan and Parākrama Pāndiyan.

TARAIKKUPI;-6 miles north-east of Kamudi, 28 miles west by north of Ramnad. (Thurragoody.) An old Siva temple, said to have been built by Kun Pandiyan.

TIRUCHŪLAI. - Head-quarters of a taluk, 45 miles west-north-west of Ramnad. (Teruchcoly.) A place of great antiquity, much resorted to by pilgrims. There is a large Siva temple here, said to have been built by Parākrama Pāṇḍiyan. The temple is well-sculptured and there are several fine bathingreservoirs inside and outside the town. Two miles east of the town is an old Siva temple on a small hill.

TIRUMĀLUKKIDANKŌTŢAI, also called TIRUMĀLKĀTTĀNKŌŢŢAI; -35 miles west of Rāmnād. An old Siva temple well-sculptured and containing inscriptions.

Tiruppalangudi;—18 miles north by east of Rāmnād, close to the sea. (Tirpaullangoody.) An old Siva temple with an inscription in front of it, said to be "unreadable." There is also a copper-plate śāsanam in the temple.

TIRUPPULLANI; -6 miles south of Ramnad. (Tirupallany.) This town is known by the name of Darbhasayanam in Sanskrit, as it was here that Rama laid himself on a bed of darbha grass and invoked Varuna's aid in crossing the straits to Lanka (Ceylon). The Siva temple here, dedicated to Jagannatha, is highly sculptured, very sacred, and believed to be very old. Pilgrims on their way to Ramesvaram always halt here for worship. (Madras Journal V, 374. Pharoah's Gazetteer, p. 413.) On the walls of the first, second, and third gates of the temple are inscriptions, said to be "unreadable;" but in one inscription on the wall in the third gate the date S.S. 1296 (A.D. 1374) can be made out.

There is an old Vishnu temple also in this town, containing a number of inscriptions. Imperfect

copies of five of these have been sent me:-

(1.) On the steps of the south gopura of the Aryankudararai. Dated S.S. 1293 (A.D. 1371). Gift of a village to the temple by Kampana Udaiyar. (Compare the inscriptions at Conjeeveram.)

(2.) On the south pillar of the west gopura of the Aryankudavarai. Undated. Grant of some lands to the temple by "Tribhuvana Chakravarti Koneri Nanmai Kondan," probably Kulottunga Chola I. (Compare the Conjeeveram inscriptions.)

(3.) On the south-east pillar of the Āryankudavarai. Dated Ś.Ś. 1400 (A.D. 1478). Gifts of lands to the temple by a chief named "Sundara Tōludaiya Māpōlirāvu Rāja."

(4.) On the north-east pillar of the Aryankudavarai. Dated in the same Saka year. Grant by the same chief. The cyclic year (omitted in No. 3) is here given, but it does not tally

by twenty-one years with the Saka date.

(5.) On the south pillar of the Āryankudavarai. Dated in S.S. 1296 (A.D. 1374). A declaration by Kampana Udaiyār, authorizing the temple authorities to collect a certain tax from the villagers for the temple service

TIRUTTEVARI;—10 miles north-west of Rajasingamangalam, 26 miles north by west of Ramnad. An old Siva temple said to have been built by a Chola king.

TIRUTTARAKŌŚAMANGAI;—8 miles south-west of Rāmnād. (Terrucoshamunga.) Tradition states that this place was an ancient Pāṇḍiyan capital. An old temple of Šiva stands in the town, highly sculptured and containing a number of inscriptions. Copies of some have been sent me:—

(1) On the north side of the west wall of the kitchen of the temple. Dated S.S. 1530

(A.D. 1608). Records a gift of money to the temple by private persons.

(2.) On the south side of the west wall of the kitchen. Undated. Records gifts of lands to the

temple in the twenty-fifth year of the reign of Vīra Pāṇḍya Deva.

(3.) On the south wall of the Sabhāmandapam. Grant of lands to the temple by "Selavappa Nāyakkar Achyutamma Nāyakkar." The date in the copy is S.S. 1105, but this must be wrong. The cyclic year is Chitrabhānu. Possibly the correct date may be S.S. 1505 (A.D. 1583)?

(4.) Next to No. 3. Dated S.S. 1393 (A.D. 1471). Mentioning certain ceremonies performed in

the temple by a private person.

(5.) East of No. 4. Dated in S.S. 1305 (A.D. 1383). A private grant of lands to the temple during the reign of Vīra Pāṇḍya Deya. This ought to be carefully examined. The cyclic year Rudhirodgāri is mentioned, which tallies with the Saḥa date given, and helps to prove the accuracy of the copy. It will be seen from the list of rulers of Madura given in Volume II that Bishop Caldwell gives us a Parākrama Pāṇḍiyan ruling at least as late as A.D. 1370, and then an interval as yet unaccounted for. This inscription may help to fill up the chasm.

(6.) On the north wall of the Mahāmandapam. Dated in S.S. 1426 (A.D. 1504). An agreement by a private person to undertake the celebration of worship in the temple for a

certain remuneration.

Tiruvāpānai;—12 miles north-north-east of Rājasingamangalam, 29 miles north by east of Rāmnād. (*Teruraudanary*.) An old Šiva temple well sculptured. There are two copper-plate śāsanams in it, dated in S.S. 1601 (A.D. 1679) recording gifts of lands to the temple by Hiranyagarbha Sētupati.

Tittāndatānam;—55 miles north-north-east of Rāmnād, on the sea, the northernmost point of the district. (Teeandataunum.) An old Šiva temple said to have been built by a Chola king.

UPPŪR; -51 miles east-south-east of Rājasingamangalam, 18 miles north-north-east of Rāmnād. (Hoopoor.) An old Šiva temple.

UTTARAKŌŚAMANGAI; - 866 TIRUTTARAKŌŚAMANGAI.

Velimutti;—12 miles north-west of Tiruvadanai, 37 miles north of Ramnad. An old Siva temple highly sculptured.

VENGĀVAYAL;—23 miles north of Ramnad. A large stone, fixed in the ground bearing an inscription.

Venkatankurichi; -24 miles south-west of Rāmnād. About 100 yards to the north of the village are to be found sepulchral urns made of terracotta.

VIDĀTTAKUĻAM;—8 miles north-east of Tiruchūļai, 39 miles west-north-west of Rāmnād. An old Siva temple said to have been built by Kulasēkhara Pāndiyan.

Virasoran; -10 miles north of Kamudi, 34 miles west by north of Ramnad. (Verasholen.) An old Siva temple said to have been built by Vikrama Pandiyan. This was at one time a town of great importance, and by tradition was the residence of a Chola king. It abounds with remains of antiquity of all kinds. (Madras Journal V, 381. Pharoah's Gazetteer, p. 418.)

THE TINNEVELLY DISTRICT.

Dr. Caldwell's "History of Tinnevelly" so ably summarizes the history of this district, as far as it is yet known, that I need not here give more than the barest outline or skeleton of the subject. Who the earliest inhabitants of Tinnevelly were we have yet to learn. Their relics (mostly, as usual, relics of their sepulchral rites) are found in considerable profusion along the main rivers, especially along the course of the Tamraparni. Dr. Caldwell thinks that the earliest inhabitants, of whom we have any trace, were the owners of the stone implements that are found near Shermadevi and Pudugudi, and that the urn-funerals belong to a later date. This is very possibly the case, and, at first sight, would appear certain, since the contents of the urns show a considerable advance in civilization, especially in the matter of iron weapons. But it must not be forgotten that the two stages of civilization often overlap, and that at one and the same period we might expect to find the better class of inhabitants using iron implements whilst the poorer still had only stone ones. Till the subject has been more carefully investigated it might perhaps be dangerous to assume that the stone implements necessarily belonged to a race anterior to that of the people who practised urn-burial.

The history of Tinnevelly runs with that of the Pandiyans of Madura, who governed almost the whole of the district. I say "almost" the whole, because it seems certain that parts of the west and south at one time appertained to the south Kerala country, now called Travancore. The port of Korkai was well known to the Greek geographers, and Bishop Caldwell's account of his identification of the place.

and the discoveries he made there, is highly interesting.

It would be useless and tedious to recapitulate here what we know of Pandiyan history. A sketch

of the subject will be found in Volume II.

The Pandiyans seem to have remained in possession of the district from the earliest historical times till about the year A.D. 1064, when it was conquered by Rajendra Chola, who appears to have assumed the name of "Sundara Pandiyan." We know little further till the Muhammadan inroad of A.D. 1310 or 1311, which was followed by a Pandiyan restoration. Virtually there would seem to have ensued an almost complete state of anarchy for 250 years—Muhammadan adventurers, Canarese or Telugu Nāyakkas, and the Pandiyan legitimists perpetually struggling for the sovereignty. In or about the year A.D. 1559 the Nāyakkas—generals of the Vijayanagar State—finally got the upper hand and established the strong Nāyakka dynasty of Madura, which, after the fall of the Vijayanagar kingdom in A.D. 1565, became practically an independent family of sovereigns, acknowledging, however, the expatriated princes of the Vijayanagar family as their suzerains. The Nāyakkas were finally ousted by the Mussulmans in A.D. 1736, after which perpetual strife ensued till the country fell into the hands of the English in 1801.

The southern Poligars gave great trouble to the English Government at the close of the last century, and the fighting only came finally to a close on the storming of the Panjalankurichi fort in

A.D. 1799

A slight notice of the urn-burials, of which mention has been made above, will not be considered out of place here, as they seem to be largely confined to this district and the extreme south of the peninsula. "They prove the existence of a race whose habit was to bury their dead in earthen urns varying in size from a foot to six feet in height. The skulls and bones are often found in almost perfect preservation placed in the urn in a sitting or bent posture; or, when the urns are small, still more forcibly fitted to its size." (Manual, 67.) Under the heading VALAVANAD HILL, in the Tenkarai Taluk, below, will be found some extracts from a description furnished by the then Collector. I now extract a few passages from a report written by Mr. J. D. Grant, Executive Engineer, published in Madras G.O., No. 867, of 3rd August 1876-" As far as I know there are but three places in the district where these sepulchral urns are found, viz., at Shermadevi, Aditchanallur (12 miles east of Palamcottah), and Nallamalai (8 miles west of Tuticorin), and at all these places the soil consists of quartz gravel with rock occasionally cropping out. The burial places in the cases I mention are on ground slightly above the level of the surrounding country, and in two of the three cases a watercourse runs along the base of the hillock on which the pots are found. "The pots themselves are found at different depths, some being visible on the surface, while others are buried as much as 5 feet below the present ground level. They appear also to be buried in tiers as the slope of the ground renders necessary. The contents of the pots, when examined, were found, as described by the Collector, to consist of earth, stones, and small pots of various shapes,

with occasionally iron implements; but I hear that in some cases beads and bronze ornaments have been found."

Writing of a find at Kuttalam, the Reverend J. F. Kearns (Madras Journal XXI, 27) says,-"Several large urns closely imbedded in stones were dug up at some excavations on the lawn in front of Mr. Levinge's house. Each urn had been surrounded by a chamber of unhewn stones. In the urns were remains of bones, iron weapons, and clay, with some small earthen chatties of superior workmanship." The above will give a rough idea of this curious mode of sepulture. For an account in greater detail, with illustrations, see Bishop Caldwell's "Sepulchral Urns in Southern India," published in the Indian Antiquary VI, 279.

The inhabitants of the south are almost all demon-worshippers. Bishop Caldwell's vivid description of their faith and customs, printed in Mr. Stewart's Manual (p. 19), is highly interesting. Serpent-worship abounds in every village, as usual, and nagakal are to be seen everywhere. Mention is made of a small shrine on the Valavanad Hill where a living cobra is worshipped with oblations of milk.

Inscriptions are to be found in almost every town and village, especially in the valley of the

Tāmraparnī; and virakal are equally common.

Old coins are numerous, and amongst them Venetian ducats are often found. (Indian Antiquary

II, 202.)

As to the population of the district, the Manual should be consulted. The Kuluvars, Kuttadis, and Vedans appear to be the relics of some of the ancient "aboriginal" tribes the plains, while the Malaiarasars and Malai-palians represent them on the hills. Canarese and Telugu villages, peopled by the descendants of immigrants from the north in the times of the Nayakkas, exist in several localities.

ŚRĪVILLIPUTTŪR TALUK.

DEVADĀNAM;—in the Sēttūr Zemindari, 12 miles south-west of Śrīvilliputtūr. A fine Siva temple, much resorted to. The Sanskrit Sthala Purana is in the possession of the Settur Zemindar. It has been translated into Tamil. There are several inscriptions in the temple

EDIRKÕIȚAI;-10 miles south-east of Śrivilliputtūr. West of the village, on a rock, is a long

"illegible" inscription.

KAMMĀĻANKUĻAM;—1 mile west of Śrīvilliputtūr, formerly called Ponnangani. A mile south-west of this village, and a mile north-west of Kondayappēri are the remains of an old square tank and mandapam.

Kīg-Rājakula-Rāmangrāmam; —71 miles south of Śrīvilliputtar. (Raushacolaronen.) A copperplate grant in the possession of Appāvu Pillai, a resident.

Kollamkondan; -101 miles south-south-west of Srivilliputtur. (Kotakollungoondaun.) Two large and ancient temples, dedicated to Siva and Vishnu, in both of which are inscriptions.

KOLLANGULAM; -12 miles south-west of Srivilliputtur. (Kollungoondam.) A very large funeral urn was found in the west side of the hill here.

MADAVĀRVILĀKKAM;—1 mile west of Śrīvilliputtūr. (Muddavalagum.) There is a copper-plate gran. in the Siva temple here, dated K.A. 947 (A.D. 1771); and many stone inscriptions stated to be "un. adable." The Siva temple is old and of considerable size. It has a fine gopura. The temple authorities possess a Sthala Purana.

MARANERI; -9 miles south-east of Srivilliputtur. (Mauranairy.) A very old Sive temp inscriptions much defaced by white-wash.

NADUKKUDI; -6 miles south-east of Śrīvilliputtūr. (Nurrigoody.) To the west of the river at this village is a neglected Siva-lingam, and 10 yards to the east of it a stone is fixed in the ground which bears an inscription in Grantha characters.

PUDUPPĀLAIYAM; -7 miles south-west of Śrīvilliputtūr. (Poothoopolliam.) Two old temples of Siva and Vishnu. Some virakals here bear inscriptions.

Rājāpālaiyam; —7 miles south-west of Śrīvilliputtūr. (Rajapolliam.) An old Śiva temple.

Sammandapuram; -7 miles south-west of Śrīvilliputtūr, close to Rājāpālaiyam. An old Vishņu temple said to have been built by a certain Sammanda Pillai "about 250 years ago," who at the same time built the great temple at Srivilliputtur. This, however, seems to be an error.

Serror;—13 miles south-west of Srīvilliputtur, the chief town of the Settur Zemindari. (Sheathoor.)

An old Siva temple with many inscriptions.

Sōrapuram;—11 miles south-south-west of Śrīvilliputtūr, on the road to Sankaranainārkōvil. Two old temples dedicated to Śiva and Vishņu, in each of which are inscriptions round the gopura and garbhagriha.

Śrīvilliputtūr; —The taluk head-quarters, 54 miles north by west of Palamcottah. An old Vishnu temple, handsomely sculptured. In the Southern Car Street there is a well-built mandapam called. Sekshai attributed to Tirumala Nāyakka of Madura (A.D. 1623-1659). Two others, similar, are to be seen, one at the fourth, and the other at the twelfth mile stone, on the road to Madura. There is also an old Šiva temple here. Both the Šiva and Vishnu temples have fine gopuras and a number of inscriptions. Each has its Sthala Purāṇa. There is a small temple, also, dedicated to Krishṇasvāmi which contains inscriptions.

The old palace of the Nāyakkas, here, was not long since converted into a kachēri. A description of the place, the temples, and other old buildings will be found in the correspondence embodied in *Public Works Consultation Minutes* of 12th October 1858 and 19th March 1859. The *Naubat Khānas*, said to have been erected all along the road from Madura to this place by Tirumala Nāyakka, are

interesting.

Two inscriptions on the south side of the Nāchiyār Kōvil show that a grant of lands was made in 1453 A.D. by "Vīra Valivānāthi Rāya" of Madura, and by "Valivānāthi Rāyar" in A.D. 1476. (Mr. Nelson's Madura Country, Part III, pp. 83, 84.) One of the inscriptions on the principal temple is dated in A.D. 1546, and records a grant made by "Parākkrama Pāṇḍiya Dēvar." (Id. 95.)

VENGANALLÜR;—9 miles south-west of Śrīvilliputtūr. (Venganlore.) An old Śiva temple, two yards east of which is fixed a stone bearing a Malayālam inscription.

ŚĀTŪR TALUK.

ERUKUNGUDI; —4 miles east-south-east of Šatūr. On a rock on the west side of the tank is an inscription, said to be perfectly clear and legible, but in an unknown character.

Kōlavārpaṭṭi ;—5 miles north-north-east of Sātūr. On a copper-plate fixed to the eastern wall of the nple is an inscription regarding Major Bannerman's proclamation in A.D. 1799. (See Eṭṭaiyāpuram.) There is an inscription on the parapet of the Mahāmaṇḍaṇam of the temple, in Tamil.

KÜNDALAKUTTU;—5½ miles north-east of Satur. About half a mile from this village, on a stone lying in land under dry cultivation, is an inscription in 17 lines in Grantha character.

Nemmen; —5 miles east of Śatūr, (Nimanc.) On a stone in front of the temple of Ananta Rāja-srāmi is an inscription recording the grant of a tank to the temple in Ś.Ś. 1583 (A.D. 1661) in honor of Chokkalinga Nāyakka of Madura and others. On a stone fixed on the north of the Perumāt temple is another inscription, testifying to a grant in honor of Chokkalinga Nāyakka and others in Ś.Ś. 1587 (A.D. 1665). In neither of these is the donor's name mentioned.

ONDIPULINAYAKKANUR; —9 miles north-west of Satur. There is an inscription on a stone fixed south of the Siva temple.

Panalyāpiparri;—10 miles south-west of Śatūr. There is an inscription on a rock to the west of this village, not yet deciphered and said to be unreadable.

Ś ữR (Śāttūr).—Head-quarters of the taluk, 46 miles north-north-east of Tinnevelly. On a mandapam, 41 miles east of Śatūr, are some sculptured figures. Five miles north-east of Śatūr is an old temple on a rook, said to be built over a statue found at Kūndalakuttu. Near this is a temple dedicated to Chokkalingasvāmi (Śiva) on which is an inscription. Half a mile east of Śatūr, on a stone lying in a field, is an inscription in Grantha characters. Near this is a piece of high ground said to be the site of an ancient city. Sepulchrał urns are found there and pottery, broken ornaments, and the like. It is now known as "Mattukōdu."

TIRUTTANKAL;—12 miles west of Satur. An inscription on the outer wall of the Vishnu temple which is situated on a hill

VAIPPALAPATTI;—3 miles from Satur. To the south-east of the temple of Gangai Amman is an "illegible" inscription on a stone. It is said to be in "unknown characters."

VIRUDUPATTI;—17 miles north of Śatūr. (Virduputty.) There are several stone inscriptions on the large Śiva temple, reported illegible.

ŚANKARANAINĀRKŌVIL TALUK.

DĀRUKĀPURAM; -8 miles west of Śankaranainārkövil. A handsome Śiva temple.

KARIVALAM VANDANALLÜR;—7 miles north of Śańkaranainārkövil. There is a temple here, dedicated to Pālvannanāthasvāmi, with a number of inscriptions in Grantha and Tamil characters. The Tahsildar sends me copies of nine of these, all on the inner prākāra wall:—

(1.) Grant of lands and tolls by "Tribhuvana Chakravarti Kulaśekhara Devar," in S.S. 1324

(A.D. 1402).

(2.) Grant of lands, on his birthday, in S.S. 1393 (A.D. 1471) by Alagunda Perumal.

(3.) Grant of the entire village of Karivalam Vandanallür in S.S. 1500 (A.D. 1578) by "Tribhuvana Chakravarti Varatunga Rama."

(4.) Grant of villages to the temple by "Varatunga Rāma Vīra Pāṇḍiya Dēvar" in Ś.Ś. 1517

(A.D. 1595).

(5.) Grant of lands to the temple in S.S. 1572 (A.D. 1650) by Chinna Tambi, a Sūdra priest.
(6.) Gift of a tank called "Vāhai Kuļam," by "Varatunga Rāma Vīra Pāṇḍiya Dēvar" in S.S.
1511 (A.D. 1589).

(7.) Grant of lands for the dancing-master (Nattuvan) of the temple, in S.S. 1472 (A.D. 1550),

by Kulaśekhara Perumal.

(8.) Gift of the village of Karisartan to the temple in S.S. 1458 (A.D. 1536) by "Kulase-khara Perumal Devar."

(9.) Assignment of some lands by a person whose name is omitted, on the occasion of the fifth

birthday of his son Anandaya Devar in S.S. 1449 (A.D. 1527).

The lingam in the temple is said to be made of crystal, and hence the name of the deity, Palranmunatha, or "milk-colored lord."

Sankaranainārkovil.—Chief town of the taluk, 32 miles north-north-west of Tinnevelly. There is a fine old temple here, much venerated, with good stone carving, and a number of inscriptions, of which, however, I have no details. The temple is dedicated to Siva, under the name of the Sankara lingam. Siva is here worshipped under the combined form of Vishau and Siva, and Vaishavas, worship here as well as Saivas. There is a fine tank with a temple in the middle; and amongst other objects of interest is a large bell in the gopura. There are many inscriptions in the gopura which need careful examination.

TENMALAI;—91 miles north-north-west of Śańkaranainārkōvil. A fine Śiva temple. The village belongs to the Śivagiri Zemindari.

Vīrašikāmani;—8 miles south-west of Šankaranainārkövil. (Veerashooraumunny.) There are some rock-cut caves of considerable interest here, on a rock forming part of the tank-bund of the village. In one cave are sculptured a pair of feet impressions in a circle. In another are figures which the natives call Pancha Pāndavas, probably Jaina, and a small temple known as the Kailāsanātha temple. There are some inscriptions also, at present undeciphered.

ÖTTAPIDARAM TALUK.

ACHCHANKULAM; -"10 miles north of Ottapidaram," according to the Tahsildar. Near a well north of the village lies a stone bearing a Tamil inscription, said to be "illegible."

Adanur ;—7 miles north-north-east of Ottapidaram. (Authanor.) On the wall and steps of the Adilingasvāmi temple is an inscription in "Telugu and Canarese characters not legible."

ELAVALANGAL;—10 miles west of Ottapidaram. (Yellavungcaut.) West of the Tinnevelly road, and south of the Police Station are seven stone images, on which are some old Tamil inscriptions. The place is called Bhattar Kövil.

ETTAIYAPURAM;—15 miles north of Ottapidaram. (Etteyaupoorum.) On a copper-plate attached to the wall of the Siva temple close to the Zemindar's palace is an inscription. It contains a proclamation issued to the people of the Zemindari on 20th October 1799, at the time of the British attack on the

Panjalankurichi and other Polegars, urging them to submit to British authority and to deliver up their arms to Major Bannerman.

GAVANAGIRI.—Close to Pānjālankurichi. The tombs of the officers and men who fell in the campaign against the Pānjālankurichi Polegar are to be seen here.

ILAMBUNAM; -"16 miles north of Ottapidaram," according to the Tahsildar. On a stone at the calingula of the tank, west of the village, is an inscription.

Kallukkummi;—16 miles north-east of Öttapidāram, a village of the Āttankarai Zemindari. In August 1881 five sepulchral urns were excavated in this village. Four of them contained nothing but mud and a few small pieces of bones. In the fifth, which was a very large one, a quantity of bones, a knife 1 foot 3 inches long by 1 to 2 inches broad, and 8 small earthenware pots of very beautiful workmanship were found. These were sent to the Sub-Collector's office where they are still preserved. They ought to be transferred to the Madras Museum.

Kalugumalai;—11½ miles east of Śańkaranainārkövil, 27 miles south of Śrīvilliputtūr, and 28 miles north of Tinnevelly, in the Ettaiyāpuram Zemindari. (Kulloogoomulla.) The celebrated rock-cut temple and Jaina sculptures and inscriptions. The temple is dedicated to Subrahmanya. It is a very fine monolithic work, much in the style of the Seven Pagodas, with portices round. On the rock-face are a quantity of inscriptions in archaic characters, with numbers of Jaina figures of saints. One side of the hill seems to have been occupied by the Jains, the other was fixed on by the Śaivas, who carved the small temple out of the solid rock. It is almost a counterpart of a portion of the Kailāsa at Elurā.

In Mr. Fergusson's earlier work (Indian and Eastern Architecture) he places the execution of the Saiva temple at about the tenth or eleventh century, the Jaina sculptures being older. In the later work (Cave Temples of India, written jointly by Mr. Fergusson and Dr. Burgess) the Jaina figures are

approximately placed at the eleventh or twelfth century.

[See Mr. Fergusson's History of Indian and Eastern Architecture, p. 339, where the place is erroneously called Kāmālālā. Mr. Fergusson and Dr. Burgess' Cave Temples of India, page 159, where the name is altered to Kulumulu. Indian Antiquary II, 202. A letter by the Reverend T. F. Kearns to the Collector of the district published in Madras G.O., of 18th November 1862. Letter from Captain Oakes to Major Lawford, No. 139, of 21st October 1858, printed with Public Works Minutes of Consultation of 19th April 1859, paragraphs 14-17. Captain Lyon's Photographs of Ancient Architecture of Southern India, Nos. 337 to 342. Mr. Nicholas, Photographer of Madras, has taken some good pictures of the place.]

The Jaina inscriptions are written in the Vatteruttu character in use on the Western Coast. Bishop Caldwell informs me that each is in a different form, but all in the same alphabet, the sculptors apparently having amused themselves by varying the exact shape of the letters on each inscription. Each records merely that the image under which it is written was carved at the expense of a certain village. Each inscription concludes with the words Tiru meni, or "holy image" (Tamil). Mr. Kearns presented copies of them to the Madras Literary Society, but they have unfortunately been lost.

In the same rock is a cave-temple dedicated to Ganesa, known in Tamil as the Pillaiyar Kövil,

with a space round the shrine for the ceremony known as pradakshina or circumambulation.

Kāmayanāyakkampatti;—10 miles north of Ōttapidāram. (Komaurnaikputty.) On a stone inside the Śiva temple is an inscription in Tamil characters.

Kariśalkulam;—20 miles north-north-east of Ottapidaram. (Kurshacolum.) On one of the steps of a well is an "illegible" Tamil inscription.

KAYATTĀR;—17 miles west of Ottapidaram, and 16 miles north-north-east of Tinnevelly, on the Madura road. A fine old Vaishnava temple, deserted and in ruins. It contains four inscriptions. One of my correspondents states that the copper images belonging to this temple were carried away to Ettaiyapuram and are now worshipped there. There is also an ancient Siva temple, here, well sculptured, and a ruined fort.

KULATTÜR;—141 miles east-north-east of Öttapidaram, 21 miles from the sea. (Kollathoor.) A Jain statue worshipped by the people, who are ignorant of what it represents.

Kumarettivāpuram;—141 miles north by east of Ottapidāram. (Komaurettiveram.) A very old Siva temple.

Mandikkulam; - 17 miles north-east of Ottapidaram on the Vaippar river, 7 miles from the sea. (Munthicolum.) A Jaina statue.

MANDITOPPU;—13 miles north-north-west of Kayattar, close to Kalugumalai. (Kytar, Kulloogoo-mulla.) In front of the temple is a stone bearing an inscription which my informant declares to be in characters like those on the Kalugumalai rock.

Mangalam;—4 miles north-west of Öttapidaram. (Mungalum.) A Tamil inscription on a stone lying close to a well, north of the village.

Mīnākshīpuram;—19 miles north of Ottapidāram, on the border of the Sātūr Taluk. (Menachiporam Hill.) On a hill south of the village is a temple, on a pillar of the mandapam of which is an inscription in Tamil characters.

MUDUKKUMINDĀNPAŢŢI; — "26 miles north-west by north of Ōṭṭapidāram," according to the Tahsildar. On a stone at the "calingula" of the tank is a Tamil inscription.

MURAMBAN;—5 miles west-south-west of Ottapidaram. (Moroumben.) On the right-hand side of the road from Ottapidaram to Kayattar is a Jaina image quite recently discovered by the Collector, Mr. Pennington. It is not the object of any worship now, and the people take no interest in it. The local name for it is Savannār (for Śravana), the name by which all the Jains and Buddhists are known in the Tamil country.

Nagalapuram;—22 miles north-north-east of Öttapidaram. (Naugaulapoorum.) In a field close by this place there existed, till quite recently, a very large Jain statue. Its existence being reported to Government in 1873, the ground was ordered to be purchased and the image to be enclosed by a wall. Subsequently, however, it was transferred to the Central Museum, Madras, which it reached in 1878. It has been set up under the portico opposite the steps.

NĀLUVĀŚANKŌŢŢAI;—"28 miles north-west of Ottapidāram," according to the Tahsildar. South of the village, on the parapet wall of a well, is an inscription; and there is another on a stone fixed east of the village.

Pāñjālankurichi;—1½ miles north-east of Ottapidāram. (Panjolancoorchy in ruins.) The former fort and residence of a Polegar who gave the English great trouble at the end of the last century. The fort was made of mud. It was attacked by the English in 1767, when the garrison fled. The great struggle that took place here in 1801, which resulted in the complete subjection of the Polegars of the south, of whom the Pāñjālankurichi chief was the boldest and most refractory, is the event by which this place is best known. The natives have an epic poem narrating the whole story, which they are very fond of. But, as Bishop Caldwell remarks, "every event is falsified in the most unblushing manner," in this so-called "historical" poem. (Bishop Caldwell's History of Tinnevelly, pp. 134-5, 181, 197-207.) "Not only was the fort... pulled down and levelled to the ground, but, to make assurance doubly sure and to produce an impression on the popular mind, the site was ploughed over and cultivated... nothing now remains to mark the spot but a few traces of the mound erected as a breaching battery... and the enclosure in the neighbourhood containing the tombs of the officers and men who fell..." (Id. 223.) The foundations of some buildings are, I am told, still to be seen. Inside the ruined fort is a stone, 4 feet high, with a Tamil inscription.

Pasuvantanai;—"7 miles north of Ōttapidāram," according to the Tahsildar. On the wall of the temple of Subrahmanya is an inscription in Telugu characters. The Ettaiyāpuram Zemindar possesses an inscription on a copper plate recording a gift to the temple here by the Panjālankurichi Polegar in S.S. 1695 (A.D. 1773).

Tuticorin (Tüttukkudi).—A flourishing sea-port town, and the terminus of the South Indian Railway. There is an old cemetery here with some elaborately-carved Dutch tombstones, with great coats of arms on them; the letters of the inscriptions in alto rilievo. A remarkable find of gold coins in a metal pot, at the ite of the old port, is chronicled by Mr. Walhouse in the Indian Antiquary VI, 215. The coins are believed to have been mostly Muhammadan, but they were almost all melted down by the finders for fear of discovery. Only 30 were rescued. All were Muhammadan except one piece of Johanna of Naples (A.D. 1343-82). A description of the place will be found in the Madras Journal for 1836 (IV, 305).

Tuticorin was taken from the Dutch by the English under Lord Macartney in 1782. Fryer (A.D. 1673) describes Tuticorin under the name "Tutticaree" (p. 49), but he did not land there as it was then in the hands of the Dutch with whom the English were at war. It had formerly been a Portuguese possession, but was taken by the Dutch in 1658. It was restored to the Dutch by the English in 1785, again taken by the English in 1795, ceded to the Dutch in 1818, and again ceded back to the English in 1825.

VAIPPĀR;—18 miles east-north-east of Ottapidāram. (Vypar.) An old Śiva temple of large size.

Vānaramutti;—"28 miles north-west-by-north of Ottapidāram," according to the Tahsildar.

On the wall and floor of the Śiva temple, and on a s' ne pillar in the village are Tamil inscriptions.

Vellaram;—3 miles north by east of Ottapidaram. (Vellarum.) On the parapet wall of a well-west of the village is an inscription in Tamil, said to be "illegible."

VILĀTTIKULAM;—18½ miles north-north-east of Ōṭṭapiḍāram on the Vaippār river. (Vullauticolum.)
A very old Śiva temple.

TENKĀŚI TALUK.

ILAÑJI;—2 miles west of Tenkāśi. There is a very sacred temple here, dedicated to Subrahmanya, supposed, in its inception, to be as old as that at Kuttālam. It possesses a Sthala Purāṇa, and a number of stone inscriptions. A number of sepulchral urns have been found here.

Kuttālam;—4 miles south-west of Tenkāśi. (Courtallum.) This is a favorite place of resort for the European residents of the district in the hot weather. There is a very sacred temple here, with some good sculpture, and a number of inscriptions. Cairns, and other ancient sepulchral relics abound. The temple, or rather the lingam which it contains, is fabled to have been placed there by Agastya Rishi. The temple is dedicated to Kuttālanāthasvāmi and is splendidly situated in a most picturesque spot close to a fine waterfall. There are a number of mandapams and choultries of different dates, built for the accommodation of visitors to the temple. The trustees are in possession of a Sanskrit Sthala Purāna, and at least two copper-plate śāsanams.

Pambuli;—6½ miles north-west of Tenkāsi. (Pumblypatam.) A fine Šiva temple, dating, so the natives assert, from Pandiyan days, with inscriptions on its walls of great age. Also the ruins of an old palace. Two miles south-west of Pambuli is a beautifully situated temple of Subrahmanya on the top of a hill. It is held very sacred and is much resorted to by pilgrims.

ŚIVALĀRKULAM; -16 miles east of Tenkasi. There is a stone inscription in the Siva temple here, dated K.A. 847 (A.D. 1671).

Śuranda; —8 miles east by north of Tenkasi. (Shoranda.) Two inscriptions in the Siva temple, dated respectively Kollam Ānda 910 and 921 (A.D. 1735 and 1746).

Tenkāsi.—The taluk head-quarters. (Thenkaushee.) A very old Šiva temple, with several inscriptions. In two of these the names of "Parākrama Pāndya." and "Kulašekhara Deva" occur. On a large stone outside the temple is an inscription dated K.Ā. 424 (A.D. 1248) which mentions the name of "Kāšikanda Parākrama Pāndya." If my information is correct, this ought to be a very important inscription. A number of rude stone monuments are to be seen here. There are five dolmens in the temple of Višvanāthasvāmi. Sepulchral urns abound. There are two ruined and deserted Siva temples, each having inscriptions but not in good condition. The construction of one of the temples is ascribed to "Kulašēkhara Pāndiyan" in the twelfth century. There are five large temples in present use, three dedicated to Siva and two to Vishņu. Of these, the temple of Kāšivišvanāthasvāmi is the finest, and best sculptured. There is a Sthala Purāna for this place in the possession of a resident named Sundarešvara Dīkshitar. Venkaṭāchalam Ayyar, a trustee of the temple, is said to be in possession of some old coins. There is an old Roman Catholic church here.

AMBĀSAMUDRAM TALUK.

ALAPIYÜR;—4½ miles south-west of Ambasamudram. An old Siva temple with an inscription dated K. A. 811 (A.D. 1635) recording a gift of lands to the temple by Tirumala Nayakka of Madura. On the east side of the sluice of the tank is an inscription in which Tirumala's name again appears.

Ambāsamudram.—Chief town of the taluk, 16 miles west of Tinnevelly. In front of the temple known as the Agastyēśvara Kōril is an ancient stone pillar with an inscription in characters stated to be not now readable.

Ambūr; —5 miles north-west of Ambāsamudram. (Aumboor.) A dolmen. There is a small hill here, on the south side of which is an inscription in Nāgarī characters.

ĀRVĀRKURICHI;—7 miles north-west of Ambasamudram, on the road to Tenkāśi. (Alearcoorchy.) In the Sudra street is a ruined Vishnu temple with many inscriptions. On the edge of the tank is an old and well-sculptured Siva temple, in front and at the back of which are two stones with inscriptions, said to record gifts of lands to the temple by private parties.

Brahmadesam;—2 miles north-north-west of Ambasamudram. (Bremahdasum.) An old and sacred temple with several inscriptions.

Kalladaikurichi; $-1\frac{1}{2}$ miles south-east of Ambäsamudram. (Culdacoorchy.) There is an old stone column, standing on the high road near the old fort here, on which is an inscription.

Pāpanāśam;—6 miles west of Ambāsamudram. (Paupaunasum.) An old temple with a number of inscriptions. It is considered very sacred. The temple is one of the largest in the district and is celebrated for the waterfall close by, a fall of the river Tāmraparnī, to which crowds of religious visitors resort to bathe and wash away their sins.

Rāvanasamudram;—3 miles north-east of Ambāsamudram, close to Tirupudai Marudūr, on the other side of the Tamraparnī. In the Agrahūrām is an inscription on a stone, dated Ś.Ś. 1549, K.Ā. 805 (A.D. 1627), recording a private grant of lands to a Brahman.

Shērmādēvī (Šēranmādēvī);—8½ miles east by south of Ambāsamudram, 12 miles west by south of Palamcottah. An old Siva temple. On one of the inner walls is an inscription stating that, while residing at this place, Sēra Uḍaiyār Mārtaṇḍavarmā, king of Travancore, in the year K.Ā. 614 (A.D. 1438-39), made a grant to the temple. (P. Shungoony Menon's History of Travancore, pp. 34,35.) A number of sepulchral urns were found here and excavated by Mr. Rees (C.S.), who forwarded a Report thereon to the Collector. The contents of the urns are now at the Madras Museum. They consist of small pots, bones, and an iron knife. The pottery is excellent. Stone implements have been found here. (Manual, 35.)

Śivaśailam;—9½ miles west-north-west of Ambāsamudram. (Shevaushalum.) At the foot of the Anaimalai mountains, here, is an old Šiva temple of large size, well sculptured and containing inscriptions.

Tentribhuvanam; --5 miles north-east of Ambasamudram. A stone inscription in the Siva temple, dated K.A. 661 (A.D. 1485).

Tirupudai Marudur;—3\frac{1}{2} miles north-east of Ambasamudram, at the junction of the mountain-stream Ghatana with the Tamraparni. To the east of the south gate of the temple are two stone inscriptions, dated in K.A. 662 and 871 (A.D. 1486 and 1695). There is also a stone inscription in the temple kitchen, dated K.A. 701 (A.D. 1525); and in a field belonging to the temple is another, dated K.A. 844 (A.D. 1668). There is a copper-plate grant in the temple, and several other inscriptions also.

VAIRĀVIKULAM;—2½ miles south-west of Ambāsamudram. Near the channel, here, is a stone with an inscription dated S.S. 1570, K.Ā. 824 (A.D. 1648), recording a gift of lands to a Sūdra priest by Tirumala Nāyakka of Madura. On a stone lying in a field is an undated inscription, recording a grant of lands to the village temple of Ganeśa.

Vīravanallūr; —5 miles east by south of Ambasamudram. (Veeranelloor.) An old temple with a number of inscriptions.

TINNEVELLY TALUK.

Gangaikonpān;—11 miles north-north-east of Tinnevelly Railway Station. (Gaingoondaun.) An old Siva temple of large size with a number of inscriptions, on the banks of the Chittranadi. The temple is richly sculptured.

Krishnāpuram;—8 miles east by south of Tinnevelly. (Kistnapooram.) An old Vishnu temple with several inscriptions. Copies of two of them on slabs at the top of the Mani gopura have been sent to me. One records gifts of lands to the temple by Krishnappa or Periya Virappa Nayakka of Madura in S.S. 1500 (A.D. 1578), during the reign of Sri Rangadeva of Vijayanagar. Mr. Nelson states that the town was built by Kumara Krishnappa (1563-1573 A.D.).

Kunattur; —2 miles south of Tinnevelly. (Coonatoor.) On a hill side are the remains of a stone oil-press, believed by the natives to be of great age. Near it is a ruined mandapam and a square piece of brickwork, stated to be the apex of a temple, the stones of which were used to build the fort at Palameottah. At the top of the hill is a stone with two feet-impressions.

MANAPADAIVIDU; -3 miles north-east of Palamcottah. A stone inscription in the temple.

Mānūa;—10 miles north of Tinnevelly, on the high road. (Maunoor.) In front of the temple of Ambalavānasvāmi is a pillar bearing a Grantha inscription on its four sides. West of the large tank west of Mānūr is a ruined temple called Madanāchchiyār Amman Kōvil, in front of which is a pillar bearing on its west side a Grantha inscription. To the south of the village, on an old building attached to the Perumāl Kōvil, are a quantity of inscriptions in characters not known to the present inhabitants.

PALAMCOTTAH (Pālaiyańkōṭṭai);—The head-quarters of the district, and military cantonment. This was at one time a strongly fortified town. Hardly any trace, however, now remains of the fortifications.

Pallikottal;—10 miles north of Tinnevelly. '(Pullicota.) About a mile to the east of this village are the remains of a temple gopura, on a piece of waste land.

Suttamalli;—5 miles west-south-west of Tinnevelly. An old Siva temple with inscriptions on the walls.

Tinnevelly (Tirunelvěli);—Chief town of the district. A large Siva temple, beautifully sculptured and containing many inscriptions. Mr. Fergusson notices it in his Indian and Eastern Architecture and gives a plan of the temple (p. 366). He writes: "Though neither among the largest nor the most splendid temples in Southern India, that at Tinnevelly will serve to give a good general idea of the arrangement of these edifices, and has the advantage of being built on one plan, and at one time, without subsequent alteration or change." It is divided into "equal portions, of which one is dedicated to the god Siva, the other to his consort Parvati." The plan on page 366 represents only half. Regarding the 1,000-pillared mandapam, Mr. Fergusson writes as follows:—"The great 1,000-pillared portico in the temple is one of the least poetic of its class in India. It consists of a regiment of pillars 10 deep and extending to 100 in length, without any break or any open space or arrangement. Such a forest of pillars does, no doubt, produce a certain effect; but half that number, if arranged as in some of the Chalukyan or Jaina temples, would produce a far nobler impression. The aim of the Dravidians seems to have been to force admiration by the mere exhibition of inordinate patient toil."

In December 1872 a large hoard of gold coins was found here, of which 31 were obtained for Government, and are now in the Madras Museum. The inscriptions on them are all in Arabic of Kufic character with one exception, a coin of Peter of Aragon, who began to reign A.D. 1276. (Mr. Walhouse in Indian Antiquary VI, 216.) Judging by the date these coins might very well have been brought over

by Marco Polo himself.

According to Mr. Nelson (Madura Country, Part III, p. 97), the town of Tinnevelly was rebuilt by Viśvanātha Nāyakka of Madura.

There is a fine Muhammadan tomb raised in memory of a chief who died here.

TIRUMALAPURAM;—4 miles north-west of Mānūr, 13 miles north-north-west of Tinnevelly. About a mile south of this village are the ruins of a stone building, but nobody seems to know what it was.

UKKIRANKÖTTAI;—14 miles north-north-west of Tinnevelly. (Hoopramoota.) A mile north of the village are the remains of an old fort wall, on a piece of waste land. On a rock near the town is an inscription in old Tamil characters. It records the grant of land to a Siva temple in the eleventh year of the reign of Sundara Pandiyan.

TENKARAI TALUK.

ADICHCHANALLUR ; - see ŚRĪVAIKUŅŢAM.

AKKĀŚĀLAI; -see KORKAI.

ARVAR TIRUNAGARI;—3 miles south-east of Śrīvaikuntam. (Altar Tinnerelly.) A large and important town. There is a Vishnu temple here of considerable size and antiquity, and of interest architecturally. It possesses a Sthala Purāna, and contains several inscriptions. Half a mile from this place, east, on the road to Nazareth, is a pillar bearing an inscription, standing behind a mandapam. There is another in a tope a little to the west of the town, and another on the walls of a temple. The trustees of the Vishnu temple are in possession of some copper-plate inscriptions.

ĀTTŪR:-11 miles east of Śrīvaikuntam. (Authoor.) A temple with a number of inscriptions.

Kanam;—13 miles south of Śrīvaikuntam. Within the limits of this village, but close to the village of Mulapuli, is a pillar bearing an inscription. West of Kanam, at a place called Manjanativilai, is another.

KARANKULAM;—4 miles west by north of Śrīvaikuntam. (Currungcolum.) On the inner wall of the temple, here, is an inscription. The trustees are in possession of a copper-plate sāsanam.

KATTĀRIMANGALAM; - 8 miles south-south-east of Śrivaikuntam. On the walls of the temple in this

village are some inscriptions.

Kāval;—12 miles east of Śrivaikuntam, 2 miles from the sea and 28 in the same direction from Tinnevelly. (Coil.) It lies at the mouth of the Tamraparni, and is a highly interesting and important place. Kāyal was the emporium that succeeded Korkai when, in consequence of the gradual elevation

of the coast, the latter place was no longer a seaport. Bishop Caldwell first discovered the identity of Old Kāyal in 1861. His excavations there resulted in the discovery of quantities of Chinese porcelain and Arabian pottery, but no trace of Greek settlements. Sepulchral urns were found in the sea-sand under the alluvial deposit, one measuring 11 feet in circumference and containing a skeleton. The principal finds were at a depth of 8 feet.

There are several Jaina statues at Kāyal, one of which is utilized by washermen. (Indian Antiquary

VI, 83.) There are two old temples, also of Siva and Vishnu.

[Tinnevelly District Manual, 37, &c.; Colonel Yule's Marco Polo II, 260, 285, 305, 357, &c.; Bishop Caldwell's History of Tinnevelly, 1836, &c.; Indian Antiquary III, 213; IV, 9; VI, 80-83, 215; VII, 21; VIII, 111, 148.]

Kīr Vallanāņu;—8 miles north-west of Śrīvaikuntam. (Walnaud.) Within the limits of this village, behind the bund of the Settakulam tank, are two stone slabs, lying flat, with inscriptions.

Kongarāvakurichi;—3 miles west of Šrīvaikunṭam. A copper-plate grant exists in the Šiva temple, dated K.Ā. 872 (A.D. 1696). Near the village is an ancient deserted temple called Vēlumuttamman Kōvil, reported to be of great age.

Korkai;—9 miles east of Śrīvaikuṇṭam, 25 miles from Tinnevelly and 5 miles from the sea. This is the ancient seaport so well known to the early European geographers. It was the capital of the early Paṇḍiyans, and was one of the most important trading-marts in India. The author of the Periplus (A.D. 80) mentions it under the name of Κόλχοι as a celebrated place for pearl-fishery. It is mentioned by Ptolemy. In the Peutinger Tables it is called "Colcis Indorum." The Greeks named the Gulf of Manaar from this place, calling it "The Kolchic Gulf." It has also been called Korkhei, Kolchei, and Kolchei. Colonel Yule thinks it certain that the Tāmraparṇī is the "Solen" of Ptolemy. The true site of ancient Korkai appears to be the present village of Māramangalam (Mauramungalum). Here Bishop Caldwell made a number of excavations and discovered quantities of remains in the shape of ruined houses, sepulchral urns, pottery of all kinds, Chinese and Arabian included, and coins; but he found no trace of any Greek settlement. The remains extend for miles.

There are two Jaina statues at Korkai; one in a field and one in the village. On the basement of the temple are some old Tamil inscriptions which await decipherment. North of Māramangalam and west

of the tank stands a pillar bearing an inscription.

[See the Tinnevelly District Manual, 37, &c.; Colonel Yule's "Marco Polo" II, 309; Bishop Caldwell's "History of Tinnevelly," 17, 22, 41, &c.; Indian Antiquary III, 213; IV, 9; VI, 80-83, 215; VII, 21; VIII, 111, 148; Note "On the site of Kurkhi, the residence of the Pandyan kings of Madura," in Madras Journal VII, 379; Colonel Yule's Paper in Smith's Ancient Atlas, p. 23.]

AKKĀŚĀLAI;—Close to Korkai, and formerly part of that city. Inscriptions. (See the Indian Antiquary VI, 80.) The name signifies "The mint."

Kulasekharapatnam;—16 miles south-south-east of Śrivaikuntam, 1½ miles north of Manapadu. (Golisairputnum.) In front of the temple of Ganesa stands a pillar bearing an inscription.

Kurangani;—A hamlet of Mavadipānai, 7 miles east of Śrīvaikuntam. A Vishņu temple of considerable age, the priests of which are Shānārs.

Kurumbūr;—10 miles east-south-east of Śrīvaikunṭam. (Coorumboor.) A Vaishnava temple of considerable age.

MANAPADU;—On the sea, at the mouth of the Karamanayar river, 18 miles south-east of Śrivai-kuntam. (Munahpaud.) This was an old Dutch settlement, and some finely-carved Dutch tomb-stones are to be seen.

Māramangalam;—The site of ancient Korkai (q.v.). There are inscriptions here which should be examined.

MARTANDAMPACHERI;—A hamlet of Vellur Pudugudi, 1 mile south of Śrīvaikunṭam (Poothoocoody). On the road north of this place is a pillar with an inscription.

MURAPPANĀDU;—6 miles east of Palamcottah, on the right bank of the Tāmraparnī. (Moorapanaud.) The temple of Kailāsanāthasrāmi in this village has a number of Tamil inscriptions on it, of which very imperfect copies have been sent to me, with the dates omitted. They are—

On the northern wall of the inner enclosure.
 On the top of the Chandeścara temple.

(3.) On the walls of the garbhagriha.

(4.) On the walls of the pandal mandapam, immediately in front of the garbhagriha.

(5.) On the wall of the mani-mandapam of the temple of the goddess (Amman-kovil).

Nālumāvapī;—11 miles south-east of Śrīvaikuntam. During the excavation of a channel here in the year 1872, between Śrīvaikuntam and Tiruchendūr, a number of gold coins and a copper-plate document were found underground.

PALLAKURICHI;—About 20 miles south-east of Śrīvaikunṭam. A mile east of the village is a large stone bearing an inscription, said to be "unreadable."

PALLIPATTU;—14 miles south-east of Śrīvaikuntam. North-west of this village stands a pillar bearing an inscription.

PĒRUNGUĻAM;—6 miles east of Śrīvaikunṭam. (Perungcolum.) A small temple of Vishņu, old and architecturally interesting; and a Śiva temple, considerably larger, with inscriptions. The Vishņu temple has a Sthala Purāṇa.

PĒRŪR;—2½ miles east of Śrīvaikunṭam. (Pairoor.) An old Vishņu temple. There is an inscription on its southern wall.

Pudugupi;—On the right bank of the Tāmraparnī, opposite Śrīvaikuntam. (Poothoocoody.) An old Vishnu temple. Some stone implements have been found here. (Manual, 35.) There is a pillar standing at a spot north of the Shānārs' village, having an inscription.

Puliyangupi;—A short distance east of Šrīvaikuņtam, on the road to Pērungulam. A small but old temple of Vishņu having a Sthala Purāṇa, and one or more copper-plate grants.

REȚȚAI TIRUPATI;—Hamlet of Kirpidagai, 5 miles east of Śrivaikuntam. On the outer wall of the Vishnu temple at this place, at the northern corner, is an inscription.

Śendamangalam;—12 miles east of Śrīvaikunṭam. (Shainthamungalum.) A temple with a number of inscriptions.

ŚĒRAIKKUĻAM; —9 miles south-west of Śrīvaikuṇṭam. Half a mile east of the village is a large temple, before which is an inscription on a stone.

Sōlaikupiyiruppu;—12 miles south-east of Śrīvaikuntam, 1 mile from the Mission Station of Maijnānapuram, on the road from Tiruchendūr (*Tritchindoor*) to Travancore. A large stone with an old inscription was unearthed here about ten years ago. North of the village, near Mānādu (*Manaud*) is a pillar bearing an inscription.

ŚRĪVAIKUNŢAM;—16 miles east-south-east of Tinnevelly, on the north bank of the Tāmraparnī. (Streevygoondum.) There are ten principal temples here, all reported to be over 300 years old. The Vishnu temple and the Kailāsanātha temple are large and important. On the former are a number of inscriptions. There is a Sthala Purāna in the temple, and certainly one if not more copper-plate grants. Underneath the temple, tradition says, there is a hidden building. The latter temple, which is elaborately sculptured, also possesses copper-plate grants.

In the hill of Adichchanallür, close to Śrivaikuntam, are a large number of ancient sepulchral urns buried, of all sizes. They contain bones and excellent pottery, some in very good preservation. (Manual,

67.) There is a Jain statue here, too.

There is a peculiar class of people resident here called the Kōṭa Vellālas or "Vellālas (a caste-name) of the fort." They never, on any pretext, leave the limits of the fort in which they live. They are in possession of a copper-plate śāsanam.

Tenkarai;—16 miles east-south-east of Palamcottah. This place and Arvar Tirunagari are the same. (Alvar Tinnevelly.) Near the surplus weir of the Tenkarai tank is a pillar with an inscription.

Tentiruparai;—On the south bank of the Tamraparni, 5½ miles east of Śrivaikuntam. (Thenthreparay.) Two old temples of Vishnu and Siva. The former is architecturally of interest and contains a Sthala Purāna. Opposite the choultry called Anaiyappa Pillai sattram is a stone with an inscription.

Tiruchendur;—18 miles east-south-east of Śrīvaikuntam, on the sea. (Tritchindoor.) A very large and important temple, much frequented and containing some excellent sculpture. It has a Sthala Purāna and a number of inscriptions. There is a long one on a pillar at the temple of Subrahmanya on the shore, another in the second prākāra, and a third on the eastern wall. The trustees of the temple are in possession of two copper-plates.

On the shore, a few miles south of Tiruchendur, is a group of sixteen pillars, each bearing an inscrip-

tion.

Tirukālūr; —4 miles south-east of Śrīvaikuntam. (Trickaloor.) Two temples of Vishnu and Śiva,

both old. In the fermer is a Sthala Purana. To the temple of Serasorapandyesvara (Chera-Chola-Pandyaīścara) in K.A. 707 (A.D. 1531-32) Mārtandavarmā, king of Travancore, made a grant, according to an inscription here. (P. Shungoony Menon's History of Travancore, pp. 34, 35.) In the centre of the village is a pillar bearing an inscription.

TOLAPPANNAI; -3 miles north-west of Śrīvaikuntam. A little to the north of the village is an

inscription on a pillar.

VADAKKU KĀRISĒRI :- 8 miles north of Śrīvaikuntam. Near a well is a pillar bearing a long inscription.

VAGUTTĀNKUPPAM; —A hamlet of the Christian settlement of Nazareth, 9 miles south-east of Srīvaikuntam. East of this place, "on the side of a newly-discovered well," is a pillar bearing an inscription.

VAIRAVANUR; -17 miles south of Śrīvaikuntam. (Viravam.) An old temple.

Valavanāp Hill;—13 miles east of Tinnevelly, 6 miles north by west of Šrīvaikuntam. (Vullanaud Hill.) There are a large number of old urn-burying-places in this hill. In 1876 Dr. Jagor of Berlin visited the place, excavated largely, and was presented by the Collector with his finds, which he removed to the Museum at Berlin, where they now lie. Some correspondence between the Collector and the Government, with full details of the discoveries, will be found in G.O., No. 329, of 27th March 1876, and No. 472 of 26th April in the same year. Within a superficial area of 25 or 30 square yards were found from twenty to thirty "baked earthen pots varying in size from 3 feet 9 by 3 feet 6, down to 10 inches either way of very various shapes." "Upwards of fifty kinds of baked earthenware utensils of all sizes and shapes, a considerable number of iron weapons and implements, chiefly knives or short swordblades and hatchets, and a great quantity of bones and skulls were discovered." The Collector stated that "extensive untouched localities still await examination."

NANGUNERI TALUK.

CHITTUR; -6 miles south-east of Nanguneri. (Chittoor.) A large temple. South of the village are the ruins of a city.

DALAPATISAMUDRAM, also called Perumālanji; -6 miles south of Nangunēri, on the road to Cape Comorin. An old temple of large size with inscriptions.

ERUVĀDI; -71 miles west-south-west of Nangunēri. (Yairvaudy.) A stone inscription in the temple, dated K.A. 876 (A.D. 1700). The temple is a large one. Tirukuruvai Perumal Pillai, an inhabitant of this village, is in possession of a copper-plate grant dated K.A. 476 (A.D. 1300).

KALAKĀD; - 7 miles west-north-west of Nāngunēri. (Calcaud.) A large Siva temple and the ruins of an old fort. There is (1) an inscription at the temple recording that Martandavarma, king of Travancore, while residing in the "Vīra Pāndiyan Palace" at this place, in K.A. 685 (A.D. 1509), gave a grant to the temple. Besides this, the following list of inscriptions has been sent me:-

(2.) K.A. 689 (A.D. 1513). Arrangement regarding temple service by the same king.

(3.) K.A. 552 (A.D. 1376). Grant to the temple by a king of the same name. (Is the date wrongly copied?)

(4.) K.A. 552 (A.D. 1376). Arrangement regarding temple service by the same.

(5.) K.Ā. 575 (A.D. 1399). Grant of lands to the temple by "Karamani Appan."
(6.) K.Ā. 687 (A.D. 1511). Grant to the temple by Mārtandavarmā, king of Travancore.

(7.) K.A. 697 (A.D. 1521). Do. do. Do. do. Do.

In the temple of Gonuti Ammal are three inscriptions-

(9.) K.A. 707 (A.D. 1531). Grant of lands by the above sovereign.

(10.) K.A. 721 (A.D. 1545). Do. Do. do.

On the wall east of the temple of Chandiscari Amman is (12) an inscription of the same year as No. 11, by the same sovereign.

The principal temple is dedicated to Satyanāgeśvarasvāmi. It possesses a Sthala Purāna.

Kottaikarungulam; -11 miles south-south-east of Nanguneri. (Kotakurnecolum.) A large temple.

NANGUNERI; -Head-quarters of the taluk, 16 miles south of Tinnevelly. (Naugaulaunchary.) A large temple with inscriptions.

PADMANERI;—2½ miles east of Nangunëri. (Poothoonerry.) A large temple with inscriptions in Tamil, Telugu, Grantha and Malayalam characters. The Village Münsif is in possession of a copperplate sāsanam in Nāgarī characters.

Panagupi ;-12 miles south-west of Nangunēri, on the road to Cape Comorin. (Panaugoody.) A

large temple dedicated to Vishnu.

Pāpānguṇam; - 71 miles east by south of Nāngunēri. (Paupaungcolum.) To the west of the village there are the ruins of a fort and a large Siva temple.

PATTAI; -81 miles west-north-west of Nanguneri. (Putha.) A large temple, with three inscrip-

tions-

(1.) S.S. 1457 (A.D. 1535). Grant by a sovereign, whose name is wrongly given in the copy sent to me. Probably he was one of the Raya family of Vijayanagar. Achyutadeva Raya was then on the throne.

(2.) S.S. 1469 (A.D. 1547). A gift of lands to the temple.

(3.) Undated and unimportant.

PERUMĀĻAÑJI; - see DAĻAPATISAMUDRAM.

Ponnakkupi;—7½ miles south by west of Palamcottah, 9 miles north-north-east of Nangunëri. (Poonnaugoody.) An old Vishnu temple with a number of inscriptions, said to be "unreadable."

Rādhāpuram;—14½ miles south of Nāngunēri. (Rauthaupooram.) A large temple. The copperplate inscription belonging to the temple at Vijayapati is said to lie here.

Rājakkalamangalam;—6 miles south of Nāngunēri. There is a stone inscription in the village, said to be unreadable. The temple is a large one. In a field belonging to the temple is another stone inscription, similarly "unreadable."

Shenbagarāmanallūr;—4 miles east of Nangunēri. (Shumbraunelloor.) Two large temples, dedicated to Siva and Vishnu. This village was at one time the seat of a Raja, the ruins of whose palace are to be seen near the river.

Tirukarangudi;—7½ miles west-south-west of Nangunëri. (Tricknaungoody.) The priest of a Matham in this village has three copper plates recording grants. He refuses to part with the originals. They are reported to be dated respectively in A.D. 1537, (?) 1456, and 1592; the first being a grant by "Vittala Raya," son of Sadasiva of Vijayanagar, the second by "Sabala Vīra Chandra Ramavarma Mahārāja," and the third by "Vīra Vasanta Venkaṭadeva Mahārāja." There are several stone inscriptions, only a few of which are readable—

(1.) On the south wall of a mandapam in the Vishnu temple, recording the excavation of a channel

with dams in K.A. 235 (A.D. 1059).

(2.) On the north wall of the same, recording repairs to the same channel in K.A. 848 (A.D. 1672).

(3.) On two pillars on the north of the front gate of the same temple, "characters unreadable."

The Vishnu temple is a large and important one.

In the History of Travancore (pp. 34, 35), Mr. P. Shungoony Menon notices the inscription on a large bell here. It records the presentation of the bell to the temple in K.A. 644 (A.D. 1468-69) by Adityavarmā, king of Travancore. His Highness the present Mahārāja of Travancore has given a translation of it in the Indian Antiquary II, 360, and he remarks that at the date of the inscription Adityavarmā was only Prince of Travancore. He did not become king till three years later, his elder-brother Martandavarmā being then on the throne.

Valliver;—8 miles south-south-west of Nangunëri, on the west of the road from Tinnevelly to Cape Comorin. (Vullicor.) Many of the stones in the revetment of the large tank here came from a Jaina temple that used to stand in this village, but is now completely destroyed. Some of the stones bear inscriptions. There was a Jaina image in the village till recently, but it was removed by a European officer of the Postal Department, and is now, I believe, in the possession of Bishop Sargent.

There is a large temple dedicated to Siva, said to have been built by Kulasekhara Pandiyan. There are also two other old temples dedicated to Vishnu and Subrahmanya. Also a strong fort in ruins, said

to have been built by a Pandiyan king.

¹ Either the date or the name given in this information would seem to be wrong. Sadasiya succeeded his predecessor in A.D. 1542 when an infant.

VIJAYANĀRĀYAŅAM;—9 miles east-south-east of Nāngunēri. (Visionauramum.) There are three temples here of considerable antiquity, with inscriptions. Copies of some were sent to me, and they are evidently in old Tamil, but the copies are so bad as to be useless. Other inscriptions, older still, are reported, and stated to be "illegible." There are traces of the existence, south of the village, of an old mud fort.

VIJAYAPATI;—20½ miles south by east of Nāngunēri, on the sea. (Vissia-vethee.) To the east of the village is a small deserted Ayyanār shrine with an inscription, recording a grant of lands by Krishnappa Nāyakka in K.Ā. 745 (A.D. 1569). This may be Kumāra Krishnappa of Madura. The Siva temple here has a Sthāla Purāna attached to it, and boasts of some antiquity. A copper-plate inscription belonging to it is said to be in the temple at Rādhāpuram.



SUPPLEMENT.

ERRATA AND ADDENDA.

VIZAGAPATAM DISTRICT.

JEYPORE.

[Some interesting information regarding the tribes of the Jeypore country will be found in Mr. Turner's Report on the Census of 1871, embodied in G.O., No. 1604, of the 22nd November 1872, and printed at pp. 221 to 232 of Dr. Cornish's Report on the Census of the Presidency.]

Navarangapuram Taluk.

Dodra; -32 miles north-west of Navarangapuram. An inscription in Nagari characters.

Hun;—in the Kiliya Mutha, 25 miles north of Navarangapuram. On a hill near here is a cave containing a lingam; and not far off is an old and deserted Siva temple, which is said to have been burnt.

Kuriśi; -25 miles north of Navarangapuram. A deserted temple of Siva, and an d fort.

NAVARANGAPURAM ("Nourangpur");—Head-quarters of a taluk, 26 miles north of Jeypore. (Narangpur.) This is an old town, but the temples which it contains are all modern.

PALASAGĀM;—31 miles north-north-west of Navarangapuram. (Palasgaon.) A stone inscription in Nāgarī characters, fairly legible. The stone is partly broken away.

Pappadāhandi;—8½ miles north of Navarangapuram. (Paparhandi.) A temple about 300 years old.

Popāgapa;—34 miles west-north-west of Navarangapuram. (Poragar.) On a hill near here is a 'stone doorway," and, close to it, an inscription on the rock in Devanāgarī characters. Also an old mud fort.

Puppugām;—16 miles south of Navarangapuram, 9 miles north of Jeypore. (Pupogaon.) An old temple, now deserted, and a tank revetted with stone. They are said to have been built by kings of the Ganga family. (See Nos. 155 to 159 of the List of Copper-plate Grants published in Volume 11 Dr. Burnell's South Indian Palæography, p. 53, and note.)

RAYAGADA; -55 miles north-west of Navarangapuram. (Raigarh.) An old mud fort.

UMMARAKOTA (Umerkot); -37 miles north-west of Navarangapuram. (Omorkot.) An old mud fort.

Jeypore Taluk.

BORIGUMMA;—14 miles north of Jeypore. (Boriguma.) An old temple of Siva, said to be five or six hundred years old. An old stone inscription which was found here was taken to Körapatti, the Divisional Officer's station, where it now lies.

Kōṛpāpu;—25 miles north-west of Jeypore. There are several old mud forts here, a little temple on an island in a lake, a temple on the edge of the lake, a stone image of a goddess, and a Muhammadan tomb. All these are believed to be from two to three hundred years old.

JAYANAGARAM;—1 mile east of Jeypore. There is an old Muhammadan Dargah here The Mokhasadars of the village possess copper-plate deeds of gift executed by the old Rajas of Jeypore

Rāmagiri;—22 miles west-south-west of Jeypore. (Ramgiri.) A few miles from this place, in a mountain near the Saverī River (Suwar), is a cave containing a large image of "Guptesvara," (Siva as worshipped by the Guptas), and a Kāma-dhenu (the miraculous cow of the Rishis) in stone. The cave is fabled to have been the resort of the Rishis, and it is further asserted to be the identical cave from which Sītā was carried off by Rāvana. The place is much resorted to by the village folk of the neighbourhood on the occasion of the Siva rātri festival.

Korāpatti Taluk.

Korapatti ;-Head-quarters of the Officer in charge of the Jeypore Division, 11 miles east by

south of Jeypore. A stone inscription, not very legible.

NANDĀPURAM;—17 miles south of Kōrāpatti. (Nandapur.) This place was formerly the capital of the Jeypore Rājas. In the old mud fort is a Simhāsana, or lion-throne, reached by a flight of 32 steps. This was the place of installation. There are six old temples here. In the temple of Sarveśvara are some inscriptions. In a small house formerly inhabited by the kings is a stone inscription, and there are several stone statues about the place. The remains are said to be five or six hundred years old.

Malkāngiri Taluk.

Anantapalli; -25 miles south-west of Malkangiri. There is an old stone fort here.

Garisipalli;—on the Siller river, 47 miles south-south-west of Malkangiri. (Garsapalli.) There are the remains of an old temple here, and some stone statues.

Kondakambru.) There is an old temple here, at which some peculiar ceremonies are performed.

MALKANGIRI; -57 miles south-west of Jeypore. An old stone fort.

NALLAKŌŢA —10 miles north of Malkangiri. The remains of an old temple and some carved images.

ANAKAPALLE TALUK.

For "MARATUR;—3 miles north of Anakapalle" read "GURUNANAPALEM, a hamlet of Santapalem;
—6 miles north of Anakapalle. (Suntapalem.)"

SARVASIDDHI TALUK.

Kōrukonda, —5 miles south-east of Tuni in the Godavarī District, 20 miles south-west of Sarvasiddhi. On a store in front of the temple of Virabhadra, on a hill, is an inscription recording a gift to the temple in S.S. 1365 (A.D. 1443) by a person acting under the orders of Kapilesvara Gajapati. This is possibly the sovereign of Orissa called "Kapilendra Deva" in Dr. Hunter's list. The date assigned to him in that list is A.D. 1452 to 1479. Possibly I have not got an accurate transcript of the original.

GODĀVARĪ DISTRICT.

COCANADA DIVISION.

(P. 24.) BHIMAVARAM.-Line 4. For "four" read "three."

ELLORE TALUK.

(P. 35.) GUNTUPALLE, and NAGALAPALLE.—These places have not yet been examined, but Dr. Burgess tells me that he thinks, on enquiry, that the two caves mentioned are really one and the same. My information, it will be seen, was obtained from different sources; but I am inclined to think that Dr. Burgess is probably right.

KISTNA DISTRICT.

BEZVADA TALUK.

BEZVĀDA;—(see p. 47). Mention is made of Buddhist remains at this place. It is necessary to note that, after personal inspection, Dr. Burgess has satisfied himself that all the remains here are Brahmanical (*Ind. Ant.* for April 1882, Vol. XI, 95, &c. See also a "Reply" in a subsequent number.)

GUDIVADA TALUK.

KAIKALŪRU;—(see p. 52). Besides the inscription noted in the text, there is another one on the tankbund west of the village.

KAUTARAM;—(see p. 52). There is an old temple here dedicated to Gautamesrarasrāmi, the origin of which is ascribed to the Rishi Gautama.

PALNAD TALUK.

(P. 60.) Macharla.-Line 9. For "A.D. 1519" read "A.D. 1619."

SATTENAPALLE TALUK

INIMETLA;—11 miles west by south of Sattenapalle. (Vinimetla.) In the temple of Anjaneya is a stone with an inscription said to be "illegible."

Kölalapüpi;—23 miles south of Narasaravupēta. At the gateway of the temple of Vishņu is an inscription which the residents cannot read.

For "MALLAYYAPĀLAYAM" (p. 71) read "MALLAYYAPĀLEM." The inscription is said to be on a stone in front of a Siva temple a mile east of the village.

Pūnūru;—4 miles east of Narasaravupēta. West of the temple of Venugopālasrāmi is a pillar bearing an inscription. There is another on a pillar south of a Siva temple, and at the gate of the temple of Tripurāntakasvāmi is another. All these are said to be "illegible."

For "YEDDANAPŪDI" (p. 73) read "YADDANAPŪDI." At the temple of Venkatagopālasvāmi are two inscriptions, one on a stone, and one on the doorway of the garbhālayam.

NARASARĀVUPĒŢA TALUK.

IRULAPADU (p. 69).—Another account states that there are three inscriptions on three sides of a stone pillar in the temple. One records the endowment of the temple by the Chola king who founded it. The other two are of a private nature.

KŌTAPPAKONDA, and YELLAMANDA (see pp. 71, 74).—Under the heading of the latter village mention is made of a temple on the top of a high hill 2½ miles south of the village. I have since learnt that this hill is Kōtappakonda itself.

(P. 72.) For "PANUMARRU;—13 miles east of Narasaravupēta" read "PASUMARRU;—141 miles south-east of Narasaravupets"

For Tupline (p. 73) read Tebanu. I have since received information that there are two inscriptions on each side of a pillar standing south of the shrine of Vinayaka. One is dated S.S. 1064 (A.D. 1142). The second is undated. No more than this could be made out by my informant. The stone was removed to its present position from the deserted temple of Bhimescara.

YELLAMANDA (p. 74); -see Kõtappakonda, above.

GUNTOOR TALUK.

YENAMADALA (p. 11 above).—Mention is made of an "illegible" inscription on a stone in the bazaar. Mr. Mackenzie (C.S.) informs me that this inscription forms part of Colonel Mackenzie's collection.

BAPATLA TALUK.

Băpația (see above, pp. 81, 82). Inscription No. 16.—I have since been informed that the date of this inscription is S.S. 1214 (A.D. 1292).

BELLARY DISTRICT.

ADONI TALUK.

Apōni.—This fortress was captured by King Muhammad of the Bahmani dynasty in A.D. 1365, and again by his successor Mujahid in 1375.

Alasandiguti ;-see Bassarakodu.

BADINEHALLI;—10 miles north-west of Ādōni. (Budnahall.) An inscription in the temple of Mallikārjuna, and another on a stone in the village constructed for a cattle trough. Both are said to be "illegible."

BAICHIGIRI;—4½ miles east of Ādōni. (Bychgerry.) There is an "illegible" inscription on a rock known to the residents as the Pallagundu.

Bassarakopu;—6½ miles east-south-east of Adoni. (Bussurcode.) On a stone in the temple of Anjaneya is an inscription. In the hamlet of Alasandiguti (Hulsangooty) is a "temple in a cave" south of the village, and an "illegible" inscription.

Basaravalli;—21 miles north-west of Ādōni, 12 miles west of "Kosgee" (Kosigi) Railway Station. An inscription inside the temple of $\bar{A}\bar{n}janeya$.

Снаст;—22 miles north-west of Adoni, on the river. (Chagy.) West of the village is a stone bearing an inscription.

Chinna Tumbalam;—11 miles north by east of Ādōni. (Chicka Toombul.) Two old temples. In one is an old Canarese inscription, and another is to be seen on the bank of "Karim Saheb's tank" west of the village.

DAYYAMDINNE;—26 miles north-east of Ādōni, close to the Kurnool boundary. (Dyumdinna.) On a stone close to the garuda stambha of the temple of Ānjaneya is an inscription.

GANGAVARAM; -24 miles north-east of Adoni, on the river. (Gungawaram.) At the Siva temple are two inscriptions, one on a flat stone in the middle of the temple, the other on an erect stone behind the temple.

GÜRJALA; —28 miles north-east of Ādoni, on the river. (Goorjala.) A stone inscription in "illegible" characters in the Siva temple.

Hacholli; -22 miles west-north-west of Adoni, on the river. (Hutcholy.) There is an old fort here, some little distance west of which is a stone bearing an "illegible" inscription.

HALHARAVI; -19 miles north-east of Adoni. (Hallhurvy.) On the road to Nandavaram, north-east of this village, is a stone with an inscription.

Hālivi;—21 miles north-west of Adoni and 8 miles west by north of "Kosgee" (Kosigi) Railway Station. (Hallwy.) Two temples, in each of which is an inscription.

HISSĀRA MURAVANĪ;—14 miles north-east of Ādoni. (Mooreunny.) On a stone standing inside the temple of Anjaneya is an inscription.

KADABÜR ;-see PEDDA KADABÜR.

Kadimetia;—19 miles east-north-east of Ādōni. (Kuddametla.) On a rock to the north of the village is an inscription, said to be in "unknown characters." On a stone in a field belonging to a ryot named Lingayya is a Telugu inscription.

Kāmavaram; -16 miles north of Ādōni, 5 miles east of "Kosgee" (Kosigi) Railway Station. A

deserted temple, close by which is a stone with an "illegible" inscription.

Kanakavīdu;—24 miles north-east of Ādōni, 5 miles south of Nāgaladinne. (Kunnakabeed. Naguldinny.) À very old temple of Śiva, said to have been built by the Kurumbars. There are two inscriptions here, one on a stone near a well, the other on the north wall of the temple.

Kapati;—6 miles south-east of Ādōni. A stone inscription standing in front of the village tsāvadi.

Kautalam;—13½ miles north-west of Ādōnļ. (Kowtall.) A stone inscription on the wall of the temple of $\bar{A}\tilde{n}janeya$. The tomb of a fakīr, who died here about 500 years ago, is shown in this village. His family still hold the neighbouring village of Ichalahalli (Echalhall) as a jāgīr.

Kosigi —A Railway Station (see p. 104, Kosii). There is a stone bearing a Canarese inscription in the bazaar of the village.

Kosji (p. 104).—For "Kosji" read "Kosigi."

KOTTALACHINTA;—18 miles west by north of Ādōni. (Kotalchinta.) An old temple dedicated to Basaranna, on the wall of which is an "illegible" inscription.

Kuppagallu;—8 miles north by west of Ādōni Railway Station. (Koopgul.) There is an "illegible" Canarese inscription here.

Kuruvalli; -22 miles west of Adoni. (Cooroorully.) An inscription on a rock.

Mañchāla;—20 miles north of Ādōni. An old temple of Rāmalingasvāmi. The tomb of a Sanyāsi, who died here 250 years ago, is held very sacred, and is much resorted to by pilgrims. There is another old temple of Mantrāla Yellamma, having Sthala Purānas both in Sanskrit and Canarese. There are two stone inscriptions at the latter temple; one in Canarese, on a stone lying east of the temple, the other at "Rāghavendrāchāri's temple."

MURAVANĪ ;—see HISSĀRA MURAVANĪ. Indira Gandhi Nad

Nandavaram; —21 miles north-east of Adoni. (Nundavaram.) Two old temples. On a pillar of the temple of Parvatadeva is a Canarese inscription. There is another in the wall of the temple of Katāra Rāmalinga.

Netteral;—5 miles east of Adoni. A temple of Anjaneya on a rock. In the shrine, on a stone, is an inscription in Telugu. There is another inscription on a stone on the boundary between this place and Sambugal.

PARVATĪPURAM;—3 miles west of Ādōni. (Purwutpoor.) There is a very old temple here dedicated to Vishnu.

Pedda Kadabūr;—10 miles north-east of Ādōni. (Heery Kuddaboor.) An old temple of Malleśvarasvāmi, with an "illegible" Telugu inscription.

Pedda Tumbalam;—10 miles north of Ādōni. Bungalow. (Heery Toombull.) An old and well-sculptured temple of Rāmasvāmi and a deserted Siva temple. At the ruined temple of Onkārēścara are four stone inscriptions.

Pīkalabetta;—17 miles north of Ādōni, 4 miles east of Kosigi Railway Station. On a stone not far from the temple to the east is an indistinct Canarese inscription.

RACHUMARRI;—19 miles north of Adoni. On a stone in front of the temple of Vighnescara is an inscription in Canarese characters.

Rāmapuram;—22 miles north of Ādōni, 1½ miles east of the Tungabhadrā ("Toongabudra Road") Railway Station. (Rampoor.) On a stone in the river, north of the Siva temple, is an inscription "in indistinct Canarese characters." On the wall of the temple is another.

Sultanpuram; -4 miles north by east of Adoni. (Sultanpoor.) There is a Muhammadan masjid here, of some antiquity, built on a rock.

Tangaradona; - 8 miles east-south-east of Adoni. (Tenguldona.) A Telugu inscription on a stone.

Tumbalam; -see Pedda Tumbalam, Chinna Tumbalam

Upparahalli;—13 miles west-north-west of Ādōni. (Oopulhall.) An old temple of Āñjaneya, containing an inscription. There is another inscription on the old fort wall.

YĒNIGABĀLA;—25 miles north-east of Ādōni. (Yanegaball.) On a stone in the Siva temple is an inscription.

BELLARY TALUK

KUDATANI:—(see p. 104). Later information gives me the following list of inscriptions at this place:—

One in the temple of Basaveśvara.

Ten in the temple of Kumārasvāmi, four of which are in pieces.

One near the temple of Virabhadra. One near the gate of the village.

One near the carpenters' and black-smiths' houses.

One near the well called Jakada Bhāvi.

Some are said to be illegible, but in the case of others, though the letters cannot be read owing to their archaic shape, they are in themselves quite clear. According to tradition a Chola king built a number of temples here, and dug wells.

ĀLŪR TALUK.

Chippagiri;—(see p. 104, above). There is a Jain temple at this place. There are two stone inscriptions at the temple of *Keśavasvāmi*, bearing date Ś.Ś. 1430 (A.D. 1518), and recording a grant by a local chief. According to an inscription at the temple of *Timmappasvāmi* this temple was built in § Ś. 1450 (A.D. 1528) by Krishnadeva Rāya of Vijayanagar.

ELLARTI;—12 miles west of Alur. A mosque known as "Shaik Saheb's Masjid," with a Persian inscription.

Neranāki;—12 miles south-west of Ālūr. There is a small temple on a rock here. A native correspondent writes: "In this is to be found a turtle's form on a stone..... The place is spoken of very badly as subjecting the visitors (who are Government officials) to serious calamities."

HOSPET TALUK.

KISHKINDHĀ;—see VIJAYANAGAR. The Kishkindhā of the Rāmāyana, which was the capital of Vāli, king of the monkeys, and subsequently of Sugrīva, is generally considered to have been at, or close to, the site of the city of Vijayanagar. None of the ruins now to be seen seem very old, with the exception of a small stone-built shrine, close to one of the Jain temples, on the rock immediately above the great temple of Hampi now in use. This little shrine approaches in character to the Rathas at the "Seven Pagodas."

ANANTAPUR DISTRICT

TAPPATRI TALUK.

ĀLŪR;—3 miles east of Tadpatri. (Auloor.) Two old Vishnu temples, one of which is deserted. In each of these is a stone inscription, pronounced "illegible."

ARIVEDU;—16 miles south by east of Tadpatri. A deserted temple of Vishnu, and an old fort. On a pillar in a temple inside the fort, and on a stone outside the same, are inscriptions.

ĀRKATAVEMULA;—8 miles south-west of Tadpatri. A temple of Vishnu, containing an inscription dated S.S. 1451 (A.D. 1529), recording a grant by Achyutadeva Rāya of Vijayanagar.

CHĀLAVEMULA;—12 miles south by west of Tadpatri. (Chalvaimla.) An old Vishnu temple, in front of which is a stone bearing an inscription.

CHINNA POLAMADA; -4 miles west by north of Tadpatri. (Polamudda.) An old Vishnu temple near which is an "illegible" Telugu inscription.

Снуасаци;—11½ miles west of Tadpatri. (Changull.) An old temple containing an "illegible" inscription.

Dāditōta;—22 miles south of Tādpatri. (Daudtota.) On a rock in the hill north-west of this place, between Dāditōta and Chillavāripalle (Chillawarpully) is a Telugu inscription said to be "illegible." (See Chillavāripalle, p. 116.)

ELLAMÜR;—15 miles south by east of Tadpatri. A Vishnu temple, with two inscriptions on the gate-posts; one is in Tamil, and is said to be "illegible." The other, in Telugu, records a gift by the people of the village to the temple in S.S. 1592 (A.D. 1670).

JŪTŪR;—7 miles west-north-west of Tadpatri on the Penner. (Jootoor.) There is an old Vishnu temple here, built on a rock and containing a Telugu inscription; also a temple of Ānjaneya, date not known.

Kadavakal; —8 miles south of Tādpatri. A deserted temple of Chennakēśava, and a stone with an inscription bearing date Ś.Ś. 1430 (A.D. 1518).

Kallūr;—22 miles south of Tadpatri. (Culloor.) Three old temples and four stone inscriptions, all said to be "illegible."

Kummanamalla;—14½ miles south by west of Tadpatri. (Koomanamulla.) An old temple of Ānjaneya. In front of it is an inscription on a stone, dated S.S. 1472 (A.D. 1550).

Kummetta;—12 miles west of Tadpatri, and 2 miles west of Penner Railway Station. An old Vishnu temple, with inscriptions on stones on each side of the gateway.

Kūrmājipēta;—15 miles north-west of Tādpatri, and 2 miles south of "Royalcheroo" (Rāyala-cheruvu) Railway Station. (Coarmaujpetta.) In the middle of the village stands a stone bearing a Telugu inscription.

Mallagundla;—19 miles south of Tadpatri. (Mullagondla.) In front of the temple of Anjaneya is a stone with an "illegible" inscription.

NITTŪRU;—13 miles south by east of Tadpatri. (Nelloor.) A Vishnu temple with an inscribed stone, and a Siva temple with another. Neither can be deciphered. The former temple is deserted.

PAPPŪRU; - 800 PEDDA PAPPŪRU.

Pātapalli;—20 miles south by east of Tādpatri. (Pautapully.) Four old temples, each having a stone bearing an inscription which cannot be deciphered. Three of the temples are deserted.

Pedda Pappūru;—10 miles west by north of Tadpatri. (Ped Popoor.) An old temple dedicated to Gopālascāmi, containing an "illegible" Telugu inscription. The temple of Ānjaneya was built in A.D. 1718.

Pedda Polamada;—4 miles west by north of Tadpatri. (Polamudda.) The Vishnu temple here was built in S.S. 1469 (A.D. 1547) according to a short inscription thereon.

Polamada; -see Pedda Polamada, Chinna Polamada.

Sajjaladinna;—2 miles north-east of Tadpatri. (Sudjaldinna.) A stone with an inscription. An old temple of Chennakēśava.

Tāppatri.—The three temples of Rāmasrāmi, Chintalarāyasrāmi, and Vighneśvarasvāmi are attributed to a certain Rāmalinga Nāyudu, who is said to have erected them in Ś.Ś. 1387 (A.D. 1465). The first two have Sthala Purānas. In the temple of Rāmasrāmi are said to be eight inscriptions, and in the Chintalarāyasrāmi temple one.

Velamakūru;—5 miles east by south of Tadpatri. (Vellumcoor.) A temple of Anjaneya, with an inscription on a stone, stating that it was built in S.S. 1451 (A.D. 1529) and endowed by Krishnadeva Raya of Vijayanagar.

VENNAPŪSAPALLI;—19 miles south by east of Tadpatri. (Vennapoospully.) Two old temples of Vishņu and Ānjaneya, and an "illegible" inscription on a stone.

Yādiki;—13 miles north-east of Tadpatri, 3 miles east by south of "Royalcheroo" (Rayala-cheruvu) Railway Station. (Yadakee.) A very old Vishuu temple. It is said to have been originally built by Janamejaya, and to have been repaired in S.S. 1268 (A.D. 1346). There are many stone inscriptions in the temple.

NELLORE DISTRICT.

NELLORE TALUK.

ALLŪRU.—Head-quarters of a Deputy Tahsildar, 17 miles north-north-east of Nellore. (Alloor.) On the flooring in front of the temple of Gopālasvāmi is an "illegible" inscription. There is another on a pillar in front of the temple of Siddheśvara.

Buchireddipalen; -9 miles north-west of Nellore. (Boochereddypolliam.) On a stone at the

calingula of the great tank west of this place is an inscription in Tamil characters.

Dāmaramapugu;—5 miles north-west of Nellore. South-east of this village, in some land belonging to the temple of *Malleśvara*, is a stone bearing some unknown characters. Near the ruins of a deserted temple of Vishņu is a stone with an inscription.

DONTĀLI; -8 miles south-west of Nellore. (Doomtalle.) There are three ruined and deserted

temples here.

Duvvuru;—12 miles west-north-west of Nellore. 'Dovoor.) An old temple dedicated to Kotisvara,

fabled to have been built by Vyāsa, the Rishi.

GANDAVARAM;—8½ miles north of Nellore. (Gundavarum.) Two old temples, said to have been built by a Chola king. In the Vishnu temple is an "illegible" Telugu inscription.

Kodavalūru;—8 miles north of Nellore. (Codavaloor.) The temple of Nāgeśvara here is said to have been built by a Chola king. There is a temple of Śrīdharasvāmi, about 300 years old, with an "illegible" inscription in it. There is also an "illegible" inscription on a white stone in a tank.

Kovūru;—3½ miles north of Nellore. (Covoor.) Four old temples. Those of Kodandarāmasvēmi and Malleśvarasvāmi are fabled to have been built by Janamejaya. They contain "illegible" inscriptions.

Mādarāza Gūpūru;—8 miles south-south-east of Nellore. (Mandarauz Goodoor.) Two old temples.

MULAPETA.—Close to Nellore. The temple of Mulasthanesvara is said to be old.

PADAPUTTERU;—13 miles north-west of Nellore on In front of the Vishnu temple here, is an inscription.

Parini;-16 miles north-north-east of Nellore. (Pooreny.) An old temple of Rāmalinga, with

inscriptions.

RANGANĀYAKALAPĒTA.—A hamlet of Nellore. (Runganaikloopetta.) An old temple of Ranganāyaka, with a number of inscriptions on the walls.

Vellanti;—10½ miles west by north of Ellore. (Elluntee). An inscribed stone in front of the temple of Vishnu.

Vīravallūr;—15 miles north-east of Nellore. In the middle of the village is a white stone bearing an inscription not as yet deciphered.

RAPUR TALUK.

ALTURII;—(see p. 145). Another correspondent describes an inscribed slab standing in front of a temple of Vishnu.

GÜDÜR TALUK.

Penubarti;—7½ miles south by east of Nellore, 17½ miles north-north-east of Güdür. (Panoobuity.)

A Siva temple, in front of which is a stone bearing an "illegible" inscription.

VENKATAGIRI ZEMINDARI (page 147).

MALLAM;—36 miles due east of Venkatagiri, 4 miles from the sea-coast. There is a temple here dedicated to Svāmināthasvāmi, which is said to have been built by a Chola king. It is said to be highly sculptured and to have a gopura built entirely of black granite. There are a number of inscriptions in various characters, but none of them able to be deciphered. There is also an old temple of Mārkandeya in the village.

CHINGLEPUT DISTRICT.

TIRUVALLÜR TALUK.

TIRUVUR; -1 mile south of the Railway, 22 miles west of Madras. (Tricoor.) An old temple in a ruinous condition with inscriptions round the prakara and in front of the temple. The following three inscriptions are on stones in front of the temple :-

(1.) Gift of money and lamps by the agent of Tirumala Nāyakka of Madura. The cyclic year

Sarrajit only is given, which must be the year A.D. 1647.

(2.) A private grant in S.S. 1641 (A.D. 1719), during the reign of "Krishnadeva Mahārāva," otherwise called "Dodda Krishna Rāja" of Maisūr.

(3.) A private grant in S.S. 1664 (A.D. 1742), during the reign of "Immadi Tamma Rāya Mahārāyar." This is Chikka or Immadi Krishna Rāja of Maisūr.

CHINGLEPUT TALUK.

Page 189. PALĀVARAM.—Major Taylor, Station Staff Officer at this cantonment, has lately discovered a stone, a yard square, bearing an inscription in Old Tamil. It has been deposited in the Madras Museum. The inscription belongs to the early part of the eleventh century, and is dated in the fifteenth year of the Chola sovereign Raja Raja. It records a grant of lands to the temple at Alattur, which is stated to be in the Puliyur Kottam (one of the Kurumbar Divisions). The fame of Raja Raja is said therein to be spreading over Kollam and Kalinga, as well as other provinces.

TRAVANCORE.

Аснійкої II: -38 miles east-north-east of Quilon, in a pass in the hills, 15 miles north-west of Kuttālam (Courtallum) in the Tinnevelly District. (Achincovil.) A very ancient temple.

MAVALIKARAI :- 25 miles north of Quilon. (Mavillykurrey.) A fort, about 2 miles in circumference, having in the centre an old temple.

Periyankovil; -9 miles due west of Kuttalam (Courtallum) in Tinnevelly District. A temple of great antiquity, standing in the pass to which it gives its name.

SENGANUR; -29 miles north of Quilon, on the south bank of the Pambay river. (Chunganoor.) An old temple dedicated to Mahadera.

TIRUVALA; -34 miles north of Quilon. (Terweulla.) A large and old temple, said to be second in importance only to that of Trivandrum.

Tiruvankōp. (P. 261.) These two places are one and the same.

TRICHINOPOLY DISTRICT.

PUDUKŌTTAI STATE.

PARAYUR; -5 miles west-south-west of Pudukōttai. (Paraioor.) A fine temple, built on a rock, with a natural fountain. Pharoah's Gazetteer (p. 431) mentions a curious natural phenomenon in connection with this.

Tirukunnan; -11 miles west of Pudukottai. (Tirkornum.) A fine temple. TIRUVENKULAM ; -4 miles east-south-east of Pudukottai. (Tirrurencetand NA large temple

APPENDIX A.

Page xxvi, line 18. For "A.D. 1459" read "A.D. 1449."

APPENDIX A.

NOTES OF ANTIQUITIES IN THE PALNAD TALUK OF THE KISTNA DISTRICT.

The Palnad is an interesting tract of country lying on the right bank of the Krishna, commencing from a point about 120 miles from the sea; bounded on its north and west sides by about 75 miles length

of the river, and having its south and east sides shut in by hills and forest land.

Geologically this tract is important, as it contains a large quantity of marble which in many places flows up to the surface in long regular ridges, and imparts to the scene a very peculiar and characteristic appearance. Of this stone were sculptured the celebrated marbles of the Amaravati Tope, distant about 35 miles due east on the south bank of the Krishna. The Palnad measures something over 1,090 square miles in area and may be described as an undulating rocky country, interspersed with hills and low forests, dry, and thinly populated. It is seldom visited by Europeans as it lies entirely out of the beaten tracks, is in a remote corner of the district, and is included in the district revenue charge of the Native Deputy Collector. After reading the account written by the late Mr. Boswell of the antiquities and interesting places of the Palnad, published in his Report on the antiquities of the Kistna District (in G.O., Revenue, of 7th November 1870), I felt a strong desire personally to visit the locality and examine the places described; but was unable to do so till the middle of February 1879. Starting from Guntur on February 13th, I reached the southern boundary of the Palnad on the 20th, travelling leisurely and pursuing the route through the Mêlvagu Pass. While on my homeward journey on March 17th my tour was unexpectedly cut short by a sudden emergency, and I had to leave the taluk without visiting all the places I was anxious to inspect. I mention these dates for the benefit of future travellers, who may find the information useful. It must be remembered that the ensuing notes were taken when my time was much occupied with office-work, and that they have no pretensions to be considered exhaustive.

The great historical interest of the Palnād centres in the chiefs known as the "Palnāti Viralu" or Palnād Heroes, whose memory is fondly cherished by all the inhabitants. Temples were erected in their honor, poems have been written recounting their deeds, Hindus and Mussalmans vie with one another to do them reverence on their grand festival day once a year, villages are named after them, and songs sung, and the villagers are never tired of narrating the legends to visitors and pointing out the localities where each event is said to have taken place. Being anxious to have as complete an insight as possible into the traditions of the country, I obtained the loan of a copy of the latest poem on the subject, written by Mudigonda Vīrabhadra in 1862, which was said to embody in full the local legends that had been handed down from father to son; and I found that my interest in visiting the country in question was very greatly stimulated by a perusal of the story. For, besides the natural interest aroused by personal visits to places alluded to in such legends, I found that my knowledge of their favorite romances at once established friendly relations between myself and the villagers with whom I came in

contact; and I shall not readily forget the kindly courtesy I met with at their hands.

As a preliminary, therefore, to a slight sketch of some objects of archæological interest in the Palnād, I give a summary of the poem relating to the Heroes. Everything in the Palnād is so bound up with these stories that it is impossible fully to appreciate the antiquarian lore of the place without first comprehending the traditions which lie nearest the heart of the people. The summary, moreover, though very slight, will convey an idea of the form of many other local poems in Southern India, which it would perhaps be well by and bye to introduce to European residents in some palatable shape.

I think there is every reason to suppose that the legend is founded on fact; and, though the exact date of these Palnad chiefs is not easy to be arrived at, my impression is that they flourished in the earlier portion of the 14th century A.D. As stated below, the date given to me as traditional by an old Brahman at Karempadi, the site of the Heroes' temples, is A.D. 1386. An inscription on a mandapam in the

principal temple says that that portion of the building was erected in A.D. 1333.1 On another small mandapam is an inscription of A.D. 1318-28 (one figure is illegible); while a slab bearing date A.D. 1396 records the result of a religious dispute, which was decided by some chiefs styled "Palnāţivāru"which term may mean the Heroes themselves, their descendants or successors, or even simply the "people

of the Palnad."

Shortly the story runs that one Dodda Nayudu, chief minister to the sovereign of the country, Alugu Bhūpati, had a son named Brahma Nāyudu, who became minister to Alugu's successor Narasimha. But, being badly treated by the sovereign owing to the intrigues of a wicked and unscrupulous woman named Nāyakurāla, Brahma Nāyudu revolted, seized the king's two sons, and left the country. Returning after seven years, he demanded half the kingdom for the two princes, and, being refused, a war was declared, in which, after hard fighting, Brahma Nāyudu was successful, and the royal family were extirpated. Brahma Nayudu's son Baludu is the popular pet. He is represented as a brave and dashing youth, inured to every deed of daring, and beloved by all around him.

ANALYSIS OF THE TELUGU MS., "PALNĀTI VĪRULA BHĀGAVATAM," OR "BALLAD OF THE PALNAD HEROES."

[The poem was written by Mudigonda Virabhadra in 1862. It is founded on the local traditions of the Palnad country, and on previous poems on the same subject. Mr. C. P. Brown in his Telugu-English Dictionary often refers to these poems, one of which was examined by H. H. Wilson amongst the Mackenzie MSS. (Vol. I, p. 305). Wilson places the date of these wars at A.D. 1080-1087, "which," Brown remarks (p. xi), "is too early." An old Karanam at Karempudi in the Palnad quoted to me a verse, which he said he remembered by rote from the traditional romance of the country. It runs thus: "Gaja nabhaguna chandruni Saka varashambuna Palnāti Vīra samaram adangen" (for-genu). This gives the date of the end of the war as S.S. 1308 or A.D. 1386. On the other hand, an inscription on a pillar of one of the temple mandapams, which in that inscription is called the "Mandapam of the Karempudi Heroes," is dated S.S. 1255 (A.D. 1333); while a detached piece of a pillar bears an inscription which seems to show that the temple was in existence in the decade A.D. 1318-1328; the last figure is obliterated. Local chieftains in the Palnad would probably be more powerful under the sway of the Ganapatis of Orangal than under that of the Reddi sovereigns of Kondavidu in their immediate neighbourhood, whose kingdom lasted from A.D. 1328 to 1427.

The poem is dedicated to one Sankara Ullayya, who seems to be a descendant of the Palnad heroes,

and at whose request it was written.]

THE STORY.

There is a city called Pala Machapuram.2 Vishnu is worshipped there as "Chennarayadu" and Siva as "Mallikārjuna." It was ruled over by an emperor Kārtavīryārjuna,5 seven generations after

In this inscription the temple is called the "Temple of the Karempudi Heroes," but it is not stated that the temple was erected

in this macripation the complete that the donor may have meant to imply simply that the Heroes worshipped there.

2" Machapuram," now known as Macharla, in the centre of the Palnad country. "Pâla" (or "milk") on account of the prevailing stone there being a creamy colored marble? The Amaravati sculptures are executed out of this marble, which was transported for the purpose from the Palnad. Brown gives Pallinadu as the correct spelling for the name of the whole tract. The official spelling is (Tel.) Palnādu, (Eng.) Palnād.

3 ·· Chennarāyadu,'' a Telugu title of Vishņu, under which name many temples are dedicated to him.

^{**} Chemarayada, a Telign title of vising, under which name many temples are dedicated to him.

**This is the name under which Siva is worshipped in many temples about this country. The great temple at Srisailam is dedicated to the same deity. Srisailam is only 26 miles from the western border of the Palnad.

****Sixtaviry@rjuna," king of the Haihayas. The Vishnu Purana (Wilson's edition, IV, 21) states that he had 1,000 arms and a golden chariot that went of itself wherever he willed. He ruled for \$5,000 years. Many wondrous deeds are related of him. The Haihayas are said to have been a Scythian race. "The Vishnu Purana represents them as descendants of Haihaya of the Yadu race (Lunar), but they are generally associated with borderers and outlying tribes." They took Benares, but were afterwards driven back. Kartavirya is said to have been defeated and had his arms cut off by Parasu Rama. (Dowson.)

whom came Sundara Chakravarti,1 whose eldest son was named Alugu Bhūpati. The ministers of these sovereigns belonged to the Vellama caste. The chief of these was Dodda Nayudu.

Dodda Nāyudu married Šīlamma, and had five sons, Peddanna, Brahma Nāyudu, Perinīdu, Sūrinīdu,

and Mallinidu.

Alugu Bhūpati married (1) Vīra Vidyā Devī (also known as Mailamma) and (2) Bhūrama Devī. As neither of these had a son, Alugu adopted Peddanna, eldest son of Dodda Nāyudu and Sīlamma,

although he was of a different caste, Alugu being a Kshatriya and Peddanna a Sudra Vellama.

When Peddanna came of age, Alugu Bhūpati determined to marry him to a Kshatriya girl, and sent heralds to the kings of many countries (such as Mālava, Konkana, Drāvida, Matsya, Kalinga, Videha, Sindhu, Bangāla, Kārūśa, Kosala, Trikarta, Vidarbha, Pulinda, Lāta, Pānchāla, Varāha, Madraka, Daśārna),2 all of whom however refused to give their daughters in marriage to a man of the Sudra caste. At last the heralds came to Chandavolu3 "in the Andhra4 country," and there a Brahman recommended them to go to the king Kancharla Krishna Gandharva, a Kshatriya, and obtain his youngest daughter on the pretence that the prince Peddanna was a man of his own caste.

The heralds went to Kaneharlas (described as a magnificent city), and passed through the various gates till they came to the hall of audience and saw the king. The heralds, who were Brahmans, ignoring the adoption, told the king that their lord, a Kshatriya, wanted to marry his eldest son to this king's

daughter Mukta Lavamba. The king gladly consented.

The heralds returned to Machapuram and told the king, who, after getting ready a procession with great pomp, set out with Vīra Vidyā Devī and Peddanna, and travelled to Kancharla. The marriage duly

took place, and Vīra Vidyā Devī returned to Māchapuram, leaving Peddanna at Kañcharla.

It happened in course of time, that the sons of king Krishna Gandharva, a hundred in number, thought badly of Peddanna, saying that he was weak and cowardly, and the latter, hearing of this undeserved scorn, determined to undeceive them. One day therefore, at a hunting party, Peddanna gave them such tokens of his prowess that they all admitted his superiority, and, terrified by his threats, consented to allow him to brand each and all of them on the thigh.6

Shortly after this, at a durbar held in the palace, a bard attached to the Palnad family, while extolling the valour of Peddanna in the presence of all the princes, foolishly let it be known that he belonged to the Sudra caste. The princes, filled with rage, having told this news to their father, they one and all counselled to slay Peddanna for his deceit; but the princes were afraid to attack him, knowing his strength and valour. King Krishna then hit on a stratagem. He reminded them that he possessed a colt of furious and ungovernable temper, which was born of a Gandharva horse at the black tank of Kancharla, and said

¹ The reader must not be led away by these high-sounding names. "Chakravarti" means a sovereign having universal dominion; wheree this Sundara, father of Alugu ("Bhūpati," "Lord of the Earth"), was a local chieftain of no great power and possessing little territory. But the poetical imagination may be allowed a little scope. All through the work the chief, his family, his country, chief town, soldiers, &c., are glorified into—an universal sovereign, lands on which the sun never sets, cities built of gems, whose streets were paved with gold, and every inhabitant dressed in silks and satins, armies in number as the sand of the sea, and so on. It is pretty but untrue.

I Chandavolu is a considerable village in the Krishna Western Delta. It was possibly of greater importance in former years. Close by it were found buried a number of Buddhist or Jaina copper images now in the library at Bezvada; and a few years ago were discovered near the village several large masses of pure gold, probably the remains of jewels, &c., melted down and buried during a period of disturbance in the country. Fourteen miles north-east is the ruined Buddhist Stapa of Bhattiprolu. Chandavolu is nine miles from the present seacoast.

4 This term is generally used as synonymous with the Telugu country. The Andhra sovereigns were a very powerful race in the earlier part of the Christian era.

b Kancharla. I cannot identify this place, but it may be a village called Kanchala on the Muniveru river, a tributary of the

Krishpa almost opposite Amaravati.

The poem states that the princes accounted to their wives for the branding by saying that it was a custom of their ("the southern") country, and that Peddanna being a north-country-man had naturally no such mark. This would seem to imply that Kancharla was south of the Palnad. If so, the Kancharla suggested above, on the Municaru, would not apply to the place in question.

The Gandharas are heavenly musicians, spirits. They are the husbands of the Amaras are heavenly musicians, spirits. They are the husbands of the Amaras are described as being very splendid. The intention here is to imply that the colt was a supernatural animal.

The poet has here inserted a number of names of countries of ancient India. They occur in the Mahabharata. Malava "The poet has here inserted a number of names of countries of ancient India. They occur in the Mahābhārata. Mālava is Malwa, Konkana, Dravida, Kalinga, Sinde, Bengal, Kośala, are all well-known names and need no explanation. Matsya is mentioned in the Mahābhārata and its people called the Matsyas, but their locality is doubtful. Videha is Tirhut. Kārūša was somewhere near Malwa. Trikarta, called Trigarta in the Vishnu Purāna, was a hill State not far from Kashmir, and its people were mountaineers. Vidarbha is Berar. Pulinda appears never to have been the name of any particular fixed territory. The expression "The Pulinda" was apparently one of several similar terms given to any barbarous tribe or abject race. Lâta (Larice-Ptolemy) is Khandeish and part of Gujarat. Pāūchāla was the country north and west of Delhi, between the foot of the Himalaya and the Chumbul. Varāha is a tract near the source of the Krishnā. Madraka is mentioned in the "Mahābhārata," but its locality seems doubtful. Dašārna, "a tract about the river of that name in Bandelkhand. Further information will be found in H. H. Wilson's "Vishnu Purāna" edited by Hall.

3 Chandearshi a a considerable village in the Krishnā Western Delta. It was possibly of greater importance in former years.

that he would give this horse as a present to Peddanna. It would certainly kill him, as it had killed 3,000 men before; and the princess, his wife, would burn herself on his pyre. Thus, in the death of both, would the disgrace be wiped out.

The king accordingly gave Peddanna the wild horse; and Peddanna, mounting it, was carried up to the sky and visited the court of Indra, who received him kindly and directed him to slay the treacherous

princes.

Meanwhile the people vainly searched for him, and, concluding that he was dead, prepared the funeral pyre for his wife Lavamba's sati. When all was ready the princess, loudly lamenting her lord's decease, bravely ascended the pyre; when Peddanna, descending rapidly from the sky, leant over his horse's neck and hung down his turban-cloth. The princess seized it, and, mounting, sat beside him. Then the demon-horse proceeded to destroy Kancharla. He razed all the palaces, houses, and temples to the ground, and slew thousands of the people; while the king and all his armies, vainly attempting to stay his vengeance, were defeated and killed.

When the destruction was complete the horse, still carrying Peddanna and Lavamba, proceeded

towards the Palnad country.

When they arrived at Pāmugallu, a place full of worshippers of Siva, the prince and princess lay down to sleep on a black smooth rock near the town. The faithful horse kept watch, and a lengthy conversation is recorded which he had with a miraculous cock during the long hours of the night. The cock, it appears, was an enchanted robber and of very great strength, so that it had no equal in the fight.

Next morning the horse conveyed the couple to the mountain Nagarjuna, where they worshipped "the saints in its caverns," and thence travelled home to Machapuram. They were received with great rejoicings by the king and his wife, Peddanna's own mother Sīlāmbikā (Sīlamma), and all the courtiers

and people of the city.

H.

[The Second Part commences with a narrative of the birth of Sīlāmbā's second son Brahma Nāyudu, making him out to be a miraculous child, in fact Vishnu himself. The story is all told in a most exaggerated style. It ends by repeating the names of Dodda Nayudu's sons, i.e., Peddanna, Brahma Nayudu, Perinidu, Sürinidu, and Mallinidu.]

Peddanna, as narrated, married king Krishna Gandharva's daughter Mukta Lavāmbā. Nayudu married Vaithāmbā, sister of one Perinīdu. She is also known as Idamma. Perinīdu married

Gauramma. Sūrinīdu married Sīramma. Mallinīdu married Māchamma.

On a certain day king Alugu Bhūpati was advised by his wise Brahmans in durbar to go on a pilgrimage to the sacred places; and he did so, taking with him his minister, Dodda Nayudu, the latter's sons, and a crowd of attendants. They visited all the sacred places of the north, and bathed in the holy rivers, returning at last to the Krishna, where they halted at Amaravata. While there one morning Brahma Nāyudu and Perinīdu were bathing near the Amaresvarasvāmi temple, when a Brahman came and asked for alms. Observing that he had no mark on his forehead, contrary to the usual custom, they asked him the reason for this. The Brahman replied that he lived at Chandavolu, where there reigned a king who possessed some sparrows of such strength and boldness that they used to attack the Brahmans in order to eat the pounded rice with which the black marks were made; and as in doing so they made terrible wounds on the Brahmans' heads, the latter had given up wearing their customary marks.

The princes, becoming jealous of the power of this king, disguised themselves as Brahmans and proceeded to Chandavolu to the royal palace. The king was named Dhavala Sankhya. The sparrows at once attacked them, but the princes beat them off. Then the guards of the palace challenged them to fight for killing the sparrows, and both parties went together to the hall of audience. A combat was arranged and the king decided that if the princes won he would give his daughter to their sovereign, but if the guards won, the Palnad chief's daughter should be given to him. This was agreed on by all parties. The combat then took place in the presence of the king, Perinidu fighting the two guards alone and

killing them.

The king, however, became enraged at the death of his followers and gave the signal for his soldiers

to attack Perinidu. They did so; but Perinidu's strength was such that he slaughtered them all singlehanded. The king fled to his palace and made terms, and Brahma Nayudu consented to a peace, being concluded on condition of receiving the Chandavolu king's daughter for his sovereign. This was agreed to, and the princes returned to Alugu Bhūpati and informed him of what had taken place.

Alugu Bhūpati set out with great pomp for Chandavolu for the marriage ceremonies, and was met by king Dhavala Sankhya with due honor. The marriage took place at Chandavolu, the king's daughter

Mailamba receiving five villages in dowry, besides cloths, ornaments, and cattle.

Alugu Bhupati remained some time at Chandavolu which is near the sea, and after building three villages in honor of Dodda Nāyudu, Sīlāmbā and Perinīdu, went to Kotāppa Konda,1 otherwise called Yellamanda hill, to worship Siva. On his return to the Palnad with his new bride he halted at the Nāgilēru2 river and built two temples, one to Siva and one to Vishnu, and a city which he called Gurzāla,3 from the Guruganga creepers there; and so pleased was he with Gurzala that he made it his chief town.

[One Teppala Navudu is here introduced into the story; but it is not clear who he is.]

Brahma Nayudu's wife had a brother named Kanamanidu, who became closely attached to Brahma

At this time Vīra Vidyā Devī, the king's first wife, gave birth to two sons, Narasimha Bhūpati and Kanna Mahesvara; and Bhuramma Devi, the second wife, also gave birth to two sons, Gatha Perumalu and Jetti Perumalu.

It happened one day that Dodda Nāyudu and Teppala Nāyudu, being on a hunting excursion, camped near Narlakonda, where a farmer presented them with some seeds which they took home and sent into the harem. The women desiring more, Teppala Nayudu took a number of his followers and plundered the farmer's fields, taking a rich booty of the same grain to Gurzāla. The unfortunate farmer complained to his sovereign, who thereupon sent a hostile message to king Alugu Bhūpati. Dodda Nāyudu was accordingly sent with an expedition to Narlakonda together with Teppala Nayudu; and the march of the army is described in highly vivid colors. In the battle which ensued the army of Narlakonda was utterly defeated, their king slain, and the town and palace plundered. The conquerors then returned in triumph to Gurzala and there was peace for a time.

Afterwards Vîra Vidya Devî, or Mailamma again gave birth to two sons, who were called Balama

and Dēvulu.

III.

The heroine of the story is now introduced.

In the village of Kamalapadu, one day, a poor farmer while engaged at work in his field found a female child lying deserted in a hedge. He rescued her, took her home, and brought her up as his own daughter. On the very same day he happened to discover a great store of buried treasure in his field, and making good use of this, he by-and-bye became very rich. The child was named Nayakurāla.

When she came to years of maturity, her adoptive father gave her in marriage; and soon after, all her relatives dying, she was left sole mistress of the immense wealth of her father and husband. She used her property to good advantage, lent money in usury, and acquired such great possessions that at last she became a person of great influence and power in the country, and was introduced to the court of king Alugu Bhupati, where she became a constant friend and adviser of the king. She was however at heart a very bad woman, and owing to her machinations the palace, formerly so peaceful, became a scene of constant strife. She caused the king to quarrel with Dodda Nayudu, and the latter resigned the seals of his office as prime minister to his second son Brahma Nayudu, who abused his power by murdering first the king, and afterwards his own father Dodda Nayudu.4

Brahma Navudu then crowned the king's eldest son (by Mailamma) Narasimha Bhupati, and became

the chief man in the kingdom, the new king being entirely dependent on him.

Nayakurala's ambition and malice knew no bounds; and on one occasion, when king Narasimha was

¹ Kotappa Konda, a precipitous hill with a large Siva temple on the summit, much resorted to by the pious, situated 29 miles west-south-west of Guntar, and 5 miles south of the taluk head-quarters Narasaravupēta.

² The Nāgilēru is a tributary of the Krishna, and the principal river in the Palnad country.

³ Gunzāla is one of the chief towns of the Palnad, lying about 6 miles west of the Nagilēru stream and 8 miles south-west of Dachépalle, the present taluk head-quarters. Its name signifies "Diamond city."

⁴ Thus at least I infer from the context, which says that Brahma Nayudu "caused his father Dodda Nayudu to accompany the king

to heaven."

on a hunting expedition and became much distressed and parched with thirst owing to the great heat of the sun, she arranged that he should unexpectedly arrive at a shady bower made on purpose for him by herself, where he found all that the heart of man could desire—cool shade, a bath prepared for him, excellent food, and the rest he so much required. So pleased was the king with his entertainment that he consented to the request of Nāyakurāla that she should rule the kingdom for a few hours without interference.

This agreed on, they returned together to Gurzāla.

Shortly afterwards Nāyakurāla claimed her reward, and the king handed over the government to her. She secretly issued her orders, plundered the whole country side, and pouring immense stores of wealth at the feet of the king, told him that that was the sum which, if the country were properly governed, he ought to receive daily. She persuaded him that Brahma Nāyudu was faithless and deceiving, and that he himself seized all the nation's wealth. In this way she induced the king to confide entirely to her, and to turn aside from his trust in Brahma Nāyuda. The latter however turned the tables on Nāyakurāla by himself supporting and feeding all the people she had despoiled, and thus gaining their love and devotion.

Nāyakurāla now plotted to destroy the young princes Bālama and Dēvulu, and partially succeeded by her arts. Daily inciting them to evil deeds, she persistently poisoned the king's mind against them; and at last brought matters to a crisis by inducing them to kill a bird that always overshadowed and protected the king. In affected indignation and sorrow she declared to the king that the boys were not fit to live. Narasimha Bhūpati accordingly decreed their death. He entrusted their murder to Nāyakurāla, who shut the boys up in a large wooden chest and ordered her servants to burn it in a field.

But Silamma, their grandmother, discovered the plot, and before the box left the palace her servants drew it up to the upper windows, rescued the princes, and filled it with stones. They then let it down again, and it was taken to a forest hard by and burnt; while Silamma summoned Brahma Nayudu, who took the two princes and went to his own village. He then openly threw off all allegiance to the king, rallied the inhabitants of ninety villages, and with a vast company left the city of Gurzala for ever. They journeyed a short distance and built a splendid new city, which they called Mācharla, on the banks of the Chandravanka, with magnificent temples dedicated to Vishnu and Siva. Kanamanīdu, too, built himself a handsome palace on the summit of a hill close by called Kottalamitta.

Brahma Nayudu then made a division of the kingdom between the two young princes Balama and

Devulu, and became their joint minister, with complete power.

Now it so happened that the wives of the five Nayudu brothers, sons of Dodda Nayudu, had no children; and being distressed at their condition, they assembled six other women of different castes, and together made a solemn propitiatory ceremony to Vishnu. The priests directed each of the women to eat a certain fruit, and Idamma, the wife of Brahma Nayudu, obeyed. The four other princesses, however, refused to eat the fruit; but the other six women followed Idamma's example. It thus happened that in course of time Idamma and the six women were blessed each with a son, while the four princesses remained childless.

Idamma's child was born under a very unlucky star, and when the astrologers told Brahma Nayudu of this, he condemned the child to be carried away to the forest and left in a cave to die. He entrusted Kanamanidu, his faithful vassal, with this work. Kanamanidu took the boy to the jungles, but his heart failed him at the last; and as he sat wailing and lamenting and uncertain how he should act, it happened that Perinidu, travelling home on his way from Chandavõlu, passed close by the place. Perinidu heard a sound of crying and calling, and, thinking that it proceeded from devils, he attacked Kanamanidu, whom he had not before seen. A great fight ensued, which, however, ceased on mutual explanations being offered, and Perinidu carried off the boy alive to his own house.

IV.

The Canto commences by enumerating the sons of the seven women lately alluded to. Idanma's son was named Bāla Nāyudu. The others were respectively named Manubötu 2 Rāja, Doranna, Vīradu, Terkudu, Chendanna, and Mañchanna. These seven children were brought up together at Perinīdu's house.

Macharla is 14 miles south-west of Gurzala. It contains some fine temples, and is a well-built, prosperous town. I regret that, while there, I was too ill to make any careful notes of the objects of interest there. But it is well worth a visit to any one travelling in the neighbourhood.
Manubota = "bison."

A few years later, Kanamanidu (who is henceforth generally called Kanama Dāsu¹) being one day seated before the throne of Brahma Nāyudu at Mācharla, in the presence of all the princes, called to him his daughter Manchela, a little girl, and proclaimed aloud that he wished to marry her to a youth of some high family. Perinidu, hearing this, sent for his nephew, Brahma Nayudu's son, who had been so opportunely rescued, and who had ever since been living concealed in Perinidu's house; and on his arrival, caused him to sit by his uncle. Brahma Nayudu recognised his son and was struck with amazement, as he had thought him dead; but Kanama Dasu then disclosed the whole story and narrated how Perinidu had rescued the lad and brought him up in his own house. The Chief, however, yielded to his superstitious fear, and again commanded him to be taken away and slain. With much lamentation the courtiers and followers led the boy to a broad stone outside the town, and there, for the second time, his life was wonderfully spared; for when Kanama Dasu, true to his orders and despite the remonstrances of the by-standers, struck a violent blow at Bāla Nāyudu's head, the sword was shattered in his hand and fell to the ground in powder. Joyfully Bala Nayudu was led back to the court, and there, at the request of the courtiers, Brahma Nayudu received back the boy into his own family.

Brahma Nayudu then demanded Manchelamma for his daughter-in-law, but her father Kanama Dasu refused to give her in marriage unless he received as much gold as a cart could carry in seven "gadyas"2 from Brahma Nayudu's house to his own. Brahma Nayudu at once consented and sent to him great masses of gold according to promise. (Kanamanidu is represented as being very avaricious over the

matter.)

The marriage of Bala Nayudu and Manchelamma was then performed with great pomp.

It so happened that, just at this time Nayakurala of Gurzala, wishing to know how affairs were proceeding in Brahma Nayudu's city and court at Macharla, sent one Yelladu thither to spy out the land. But Yelladu was recognized, and being brought before Brahma Nāyudu, was questioned about the affairs of the king, his suzerain. The spy was sent back to Gurzāla unmolested, and gave very grand accounts of Brahma Nayudu's greatness, of the wealth of his city and people, and of the beauty of Kanama Dāsu's palace on the hill.

Nayakurala was enraged at this vision of prosperity, and sent a large force of robbers and hill tribes to plunder Macharla. But Kanama Dasu defeated them, placed bags of sand on their backs, and drove them before him to Gurzala. When he came near the city, Nayakurala came out in person and insulted Kanama Dasu with opprobrious epithets, on which the latter pursued her with intent to kill her. But

she fled before him and reached the palace in safety.

Meanwhile Brahma Nayudu, finding Kanama Dasu absent and being anxious, set out for Gurzala on a pretext that he was about to visit the king, his sovereign. On arrival at Gurzala he was graciously received by Narasimha Bhūpati, though Nayakurāla tried vainly to destroy him in various ways. She dug a pitfall in the road, which he evaded, and she tried to poison him at a feast; but Brahma Nāyudu,

though he swallowed the poison, suffered no harm owing to his miraculous birth.

After this feast the king and his guest repaired to the outer courtyard for sport, and found Nayakurala engaged in reviling Brahma Nayudu openly before the people and holding him up to contempt. She was witnessing fights between several pairs of animals, and in each case dubbed the conqueror "Nayakurala" and the defeated one "Brahma Nayudu." When Brahma Nayudu heard this, he loudly blamed her conduct; and presently the tables were turned, and he had his revenge; for a cock that had been defeated and had accordingly been named contemptuously "Brahma Nayudu," such all revived, and defeated in turn not only its late conqueror, but all opponents one after another.

Filed with anger at this event, Nayakurala boldly challenged Brahma Nayudu to a grand battle between their champion cocks; and, after due preliminaries, the match was arranged. The terms were as follows; whichever of the two owned the defeated cock was to be deprived of all possessions, family, palaces, kingdom, and wealth, to journey forth into exile, cross the Krishna at Yelesvaram, and live in the jungle for seven years, only at the expiration of that period returning to family and kingdom.

Nāyakurāla at once bought up all the cocks in the Palnād, so that Brahma Nāyudu could not even

Dāsu (? Dāsyu) = a servant or dependent.
 Two hours and twenty minutes.

Ock-fighting is a recreation of which the inhabitants of the peninsula are passionately fond, and large sums of money change hands amongst the spectators—large by comparison in many cases, for those most interested are often miserably poor. Still they do not hazard to stake on the result what to them must seem a fortune; as Brahma Nayudu and Nayakurah are here represented as doing, only with higher interests depending on the is no.

4 Vellegoram is a ford over the Krishna at the west of the Palmad country, south of the river known as the " Pedda Vagu," which runs south of Davarakonda of the Nizam's dominious into the Krishna in Lat. 16" 32", Long. 79" 17".

procure a bird to fight for him. But luckily his brother Peddanna remembered the miraculous cock he had met with at Pāmugalļu, and Brahma Nāyudu set out on a journey to get it. The Fates befriended him, and he met with a man of such prowess and strength that, though obstructed at every step, he fought his way through a succession of foes, reached Pāmugallu in safety, and carried the cock back in triumph to Brahma Nāyudu.

All being now ready for the match, Bala Gopanna, a friend of Brahma Nayudu's, was appointed judge; and with great ceremony the cocks were loosed in the presence of the king and all the courtiers

and people of Gurzāla.

To the amazement of all, Brahma Nāyudu's cock no sooner crowed than all the birds of Nāyakurāla fell down dead. Brahma Nāyudu was about to be proclaimed the victor, when Nāyakurāla bribed some sorcerers to help her, who threw such a spell over Brahma Nāyudu's cock that it died on the spot.

Then a great wrath filled the breast of Bala Gopanna, and he fell upon all Navakurala's armies and destroyed them single-handed. But meeting with her general Muvvala Bhīma, he declared that he

could no longer live since the cock was dead, and at his urgent request Bhima beheaded him.

Then Kanama Dasu, who had started from Macharla, thinking some evil had befallen Bala Gopanna, came to the spot, and finding the corpses of both him and the cock, carried them to Brahma Nāyudu; and the chief, exercising his miraculous powers, restored Bala Gopanna to life, and left him to govern

the city of Mācharla, while he, Brahma Nāyudu, fulfilled his penance.

With an immense retinue Brahma Nāyudu set out from his home, and on his way met with several adventures. Amongst others he killed a tiger 2 which was really an enchanted Brahman, who resumed his human shape and promised him powerful aid. While they were crossing the river at Yēlēśvaram, Brahma Nāyudu was attacked by an immense alligator.3 He jumped down the animal's throat, remaining there for three days and nights, and at last emerged and rejoined the armies and his relatives on the river bank, the alligator, a bewitched female, resuming at the same time its human shape.

After marching for 20 miles, Brahma Nayudu halted his forces and built a city, Mandadi,4 in the forest, where they lived for three years, one Lankanna being made the military commander of the place.

When Nayakurala at Gurzala heard of their prosperity, she sent a number of foresters and robbers to drive off the cattle of the new settlers. This was done and Lankanna was killed; but Kanama Dasu defeated the enemy and drove them off.

Brahma Nayudu after this was not satisfied of his own safety, and decided to cross the river southwards. He quitted Mandadi, forded the river at Dommarla Rēvus with all his retinue, and arrived at

Śriśailam,6 where they worshipped Siva, the deity of the place.

There was at that time living at Śrīśailam a king named Makka Rāja, who asked Brahma Nāyudu to tell him his history. Brahma Nayudu courteously consented, and after the narration begged the Raja to lend him a crore of gold coins on the security of his all-conquering sword. But Makka Raja declined this modest request, and in lieu of gold presented Brahma Nayudu with 23 villages.7

Brahma Nayudu then went to Tripurantakam 8 and resided there, building a temple to Vishnu under the name of "Chennaraya" at Markapuram. Afterwards he removed to, and lived at,

Mēdapi.

The seven years' banishment having expired, Brahma Nayudu sent Rāchamalla (also called Ala Raja or Ala Rachamalla), the son-in-law of king Narasimha Bhupati, to Macharla, on a mission to the king. The reason for this selection was as follows:-There had been a great combat fought between Ala Rachamalla and Peddanna owing to a quarrel arising out of a dispute between their respective grooms, and the fight was only put an end to by the peremptory interference of Brahma Nayudu. But

3 Alligators abound in this part of the river.

district of Kurnool (see note, p. ii).

¹ See p. iv. ² The route from Macharla to Yelesvarum lay across country, hilly, filled with rocks, and covered with scrub jungle, where to this day tigers are found.

⁴ This is strictly in accordance with the story as I have it, but Mandadi is not across the river at all, if the city here referred

^{*} This is strictly in accordance with the story as I have it, but Mandadi is not across the river at an, if the city net to is the place of that name in the Palnad. It is only 4½ miles south of Macharla and 18 miles south-west of Gurzala.

* Revu = "ford." Dominarla Revu is the ford at Dominarla Gundi, a village at the junction of the Dindi river with the Krishna. This confirms the idea expressed above (note 4) that Mandadi was in the Palnad, for this particular ford is the exact one by which travellers from Mandadi to Srisailam would cross the Krishna.

* Srisailam is the site of a very celebrated temple to Siva under the name of "Mallikarjuna," on the Krishna river in the

Their names are given. They are all situated in the eastern half of the present Markapuram Taluk of the Kurnool District. The principal villages mentioned as included in this gift are Markapuram, Dhopadu, Chapalamadugu, Kolakula, and the group of Annasamudram, Ganapavaram, Tripurantakam, and Medapi.

8 See note 7.

although for the time they patched up a friendship, there was always really a feeling of hostility between Ala Rachamalla and Peddanna; and Brahma Nayudu, siding with his brother, selected Rachamalla for a mission which he considered fraught with danger.

V

After obtaining with some difficulty the consent of his father and mother, Ala Raja set out on his mission, receiving from Brahma Nayudu a necklace of "Tulasi," which he declared would render him

invulnerable.

This present of Brahma Nāyudu's, however, was not intended to have its proper effect, for no sooner had Ala Rāja started than Brahma Nāyudu despatched his young son Bāludu after him, with instructions to get back the necklace by some stratagem. The boy set out, mounted on a fine ram, and overtaking Ala Rāja he challenged him to a jumping match. A river was selected, and Ala Rāja tried to leap it, but his horse's hind legs dropped into the water, while Bāludu's ram cleared it easily. Ala Rāja, therefore, according to agreement, stripped himself of all his jewels and ornaments; but Bāludu kept only the tulasi-necklace, and after assisting Āla Rāja to continue his journey, himself returned triumphantly to his father.

Meanwhile Ala Rāchamalla proceeded on his journey, reached Gurzāla in safety, and presented himself before his father-in-law. After the usual preliminaries, he stated the object of his mission, which was that half the kingdom should be peaceably given up to the princes Bālama and Dēvulu, and that the banished heroes should be allowed to return to their own country. The king, however, peremptorily refused, and threatened to make war on the exiles if they dared to press their request. In reply Ala Rāja recounted the bravery and power of Brahma Nāyudu, Peddanna, Perinīdu, Mallinīdu,

Surinidu, Kanama Dasu, Baludu, and the rest; but Narasimha Bhapati persisted in his refusal.

So Ala Raja departed and went angrily to Charla Gudipadu,2 where he met Kanama Dasu and

declared to him that he would never return unsuccessful to the presence of Brahma Nayudu.

Nāyakurāla now appears on the scene again; as usual, in the character of a murderess. She induced a Brahman to poison Āla Rāja, so that he died; and his wife, the king's daughter, being summoned from Gurzāla just in time to see him alive, called Kanama Dāsu to her aid, and carried his body to the king, whom she publicly reviled for his treachery. Then the pair returned mourning, with the body of the dead prince, to the court of the exiled heroes at Mēdapi, and there the body was burnt and the widowed princess Vīrāmbikā destroyed herself on the funeral pyre.

Then Brahma Nāyudu summoned all the chiefs, princes, and heroes, and in open conclave vowed vengeance against king Narasimha, Nāyakurāla, and their dependants; and all present swore to support

him to the death.

Preparations were at once hurried on, and the army marched towards Gurzala and camped on the left bank of the Nagileru. The armies of the heroes extended from Garlapaqu on the east, by Mēlavagu on the south, to Mācharla on the west, and on the north to Pondugal. Gurzala was thus almost surrounded.

[After a description of the army, the march, and the camp, the story reverts to young prince Baludu, son of Brahma Nayudu; and the whole of the rest of the cauto is devoted to a description of his endeavours, successful at last, to induce his mother to allow him to join the army in the train of Brahma Nayudu. Domestic scenes with his wife. and their conversations, arguments, entreaties, &c., are fully described.]

VI.

After taking leave of his wite and mother, young Baludu proceeded on his journey to join the army of the Heroes, and came at last to the mountain Nalla Konda. Riding the wonderful ram mentioned above, he spring to the summit of the mountain, whence he espied below him the splendid camp of the army of his father with the tents of the chiefs, &c. With one bound he leaped from the mountain on to the tent of Kanama Dāsu, which broke with his weight.³

Kanama Dasu, burning with fury at this indignity, rushed from his tent; but when he saw Baludu, he

shed tears of joy and embraced him.

^{1 &}quot; Tulasi" the sacred Basil (Ocymum sauctum), a plant sacred to Vishnu.

² Four miles south of Gurzala.

³ The tent, it would appear, was at Karempadi. for to this day the people of that place point out a curious hole in the ground there which they say was made by Baludu's ram's foot when he made this wonderful leap.

Baludu then went forward and visited the princes Balama and Devulu and all the leaders and chiefs. Finally he went to his father, who received him with great joy and told him the latest news of the campaign. It appears that a treaty had been concluded. After some conversation, Baludu, being dusty and travel-stained, repaired to the banks of the river, intending to bathe. He did so, but as he bathed he saw that the water was tinged red as with blood. When he returned to the camp, he found that the conclusion of the treaty was being signalized by the preparation by king Narasimha of a great banquet, at which all the chiefs of Brahma Nāyudu's forces were assembled. Bāludu, however, loudly declared that the food was poisoned, and that it would be much better to die in battle than to perish so ignominiously at the hands of the enemy. All present warmly supported him, and the greatest excitement spread through the camp. Preparations were made for a great and decisive battle, and amongst other dispositions, Brahma Nāyudu authorized Bāludu and his companions at once to attack the enemy with all their strength. He sent away the princes Balama and Devulu in charge of Kanama Dasu to a safe retreat at Rājapuram.

Battle was joined, and Baludu utterly defeated the army of the king and returned victoriously and

full of joy to his father.

But the war was not at an end, for Baludu had in mercy spared those of the enemy who fled from the field, and amongst others King Narasimha escaped in safety. He speedily called up reinforcements and returned to the attack, when there ensued another terrible battle. Fortune this time favored the sovereign's army, and, after performing prodigies of valour, Baludu, his companions, and a vast number of Brahma Nayudu's fighting men were slain, and the day irretrievably lost. The king himself however lost his life in this battle, and when the news reached the young princes Balama and Devulu, they were so overcome with sorrow that they both died; 1 and Kanama Dasu, their guardian, returned to

The news of this victory quickly reached Gurzala, and Nayakurala, thinking that a favorable opportunity had arrived for completing the destruction of the whole of Brahma Nayudu's force, sent up further reinforcements to the seat of war. A third battle took place, in which Peddanna, single-handed, put to flight all the troops of the enemy. Shortly after this, another of the king's armies was signally defeated

by Komma Raja, who, however, was mortally wounded in the action and died soon afterwards.

Then followed a great and decisive battle, in which the whole of the forces on each side were arrayed against one another. The armies covered large tracts of country, and the poet describes Nayakurala as arraying her forces in four grand divisions to oppose the enemy.

Brahma Nayudu's four generals were Perinidu, Gandu Kanamanidu, and Sunkara Dama Nayudu, whose forces withstood Nayakurala's four armies. Perinidu opposed the royal army of the east, Sunkara Dama Nayudu that of the south, Gandu Kanamanidu fought against the army of the west, and

Kanama Dasu against that of the north. A vivid description of the fight is given.

Perinidu defeated the army opposed to him, but was killed at Sannagandla.2 Kanama Dasu's four brothers were killed at Chintapalle,3 but Kanama Dasu himself defeated his opponents and returned to Brahma Nayudu. The battle over, the chiefs deeply lamented the terrible loss of life, and Brahma Nayudu, bent on raising to life again all his dead companions, directed Kanama Dasu to collect all the bodies of the heroes together into one place and then go to Mcdapi and bring up all the women, the wives of the slain. He then sent two women to procure all kinds of herbs and drugs. When they arrived, the chief performed the necessary solemn incantations and the dead rose up again and lived. They assumed the forms of devotees of Vishnu and remained at Karempudi. Then arrived all their wives at Karempadi from Medapi, and each recognized her husband standing before her alive, though changed. They all bathed in the Nagileru, and then stood humbly before their lord.

Brahma Nayudu then set himself to erect many temples and shrines on the east of the Nagileru, where they are to be seen to this day; and appointed Brahman priests to carry out the necessary

Nayakurala now determined on one last attempt at conquest. She advanced against Brahma Nayudu in person with all her remaining forces. But the latter sent out Kanama Dasu to meet her; and in the battle which ensued Nayakurala's force was defeated and herself chased and at last captured. Bound

¹ If this story is founded on fact, the probability is that the princes were murdered.

² Two miles east of Karempūdi (see pp. xvi, xvii).

³ Two miles north-east of Karempūdi.

⁴ At Karempūdi. This is a very interesting place and well worth a visit. The temples and detached buildings are numerous Those on the east of the Nagileru stream are devoted to the honor of the heroes; they are now greatly ruined. (See p. xiii).

hand and foot she was taken to Brahma Nayudu, whose magnanimity was so great that, in spite of all her misdeeds, he spared her life and forgave her.

And now the history comes to a close in a sort of grand transformation scene.

Brahma Nayudu assembled the revivified chiefs, Nayakurala's followers, and those of his own family and friends who remained alive; and they all made a solemn procession and journeyed to Guttikonda, where they entered the great cave which contains at the end a stream of pure water from the Ganges.

Here he gave up his human shape and assumed his true divine attributes as Vishnu himself, while the heroes, each plunging into the Ganges water, assumed the forms of the gods and went to heaven.

Alugu Rāja	took upon h	imself the character of	Indra.
Dodda Nayudu	do.	do.	Brihaspati.
Peddanna	do.	do.	Vishnu's Chakra.
Perinīdu	do.	do	Vishnu's Chank.
Mallinīdu	do.	do.	Sesha.
Bāludu	do.	do.	Brahma.
Kanama Dāsu	do.	do.	Nandaka.
Gandu Kanama Nāyud	u do.	do.	The Moon.
Sunkara Dama Nāyudu	do.	do.	Varuna.
Komma Rāja	do.	do.	Bhringi.
Āla Rāja Rāchamalla	do.	do.	Nandikeśvara.
Bālama	do.	do.	Vīrabhadra.
Dēvulu	do.	do.	Ganeśa.
Rāja Narasimha	do.	do.	Kubera.
Nāyakurāla	do.	do.	Yōgamāya.

NOTES ON SOME ANTIQUITIES IN THE PALNAD.

The first halt after leaving Guntūr is generally made at Faringipurani (13 miles to the west). A fine view of the Kondavīdu hills and the fortifications on them is obtained from the road. The Kondavīdu Hill Range is the site of a strong fort, said to have been built by the Reddi chiefs, who succeeded Pratāpa Rudra II of Orangal in his sovereignty of the country south of the Krishnā, and ruled from A.D. 1328 to 1427. Krishnadeva Rāya of Vijayanagar got possession of it by stratagem from the Mussulmans who succeeded, and is said to have murdered 72 chiefs in the temple under the hill. The level country between the hill fort and the road to Faringipuran abounds in remains of archæological interest, which will repay careful examination. There are many ruins of fine temples and buildings, both Hindu and Mussulman, betokening former prosperity. One temple in particular, with a façade of columns, is very strikingly situated on the summit of a low hill, and stands out so boldly from the scenery that surrounds it that the spectator is irresistibly reminded of pictures, dear to the artist, of ruins of temples in Greece. At Faringipuran is a Roman Catholic establishment founded some 200 years ago; but there is nothing to be seen there in the way of remarkable sculpture, or any building of architectural interest. Some slabs of very roughly sculptured granite which lie near the church are said to have been brought from Kondavīdu.

Fourteen miles west-south-west of Faringipuram is the town of Narasaravureta, the head-quarters of the taluk. There is little to be seen here except the palace of the former Zemindar, which is a lofty building in the Mussulman style, of considerable pretensions, having a large durbar hall and a number of rooms decorated with elaborate carvings and paintings. In one room the whole of the walls are covered with paintings glorifying the Zemindar. It is said to have been built in the last century. There are some gardens, once carefully watered by means of brick-and-chunam troughs and casenels, and a tank with a building in four storeys used for raising water to a height. The whole is surrounded by a fort

wall. (See Boswell's Report.)

My next camp was at Rompicharla, 10 miles further on in the same direction, where there is a Travellers' Bungalow. It is a village on the main trunk road from Madras through Adaiki to Secunderabad. It was formerly on the east side of the road, inside a walled enclosure. Now the village is

outside this, on the west of the road. The old fort walls are to be seen, and inside them two temples, one dedicated to Vishnu under the name of Gopālasvāmi, the other dedicated to Siva.1 At the Siva temple are several Naga stones, some intertwined, some single, some with many hoods, some with one. One has a body of a woman with a seven-headed snake as a canopy over her. They are worshipped once a year. Beyond the fort are two small shrines, outside one of which are two snake stones, one a double

Naga intertwined, the other a single one.

Ten miles north-west of Rompicharla was my next halting-place, Bommarazupalle, amongst the hills. Here there is nothing of interest; but 3 and 5 miles from it respectively in a north-easterly direction lie the villages of Inimella and Chezarla, where there are some ancient and important inscriptions. I was not able to visit these places myself, but the clerk whom I sent there states that the inscription at Chezarla is of great antiquity, and that he was quite unable to read the character. Unfortunately he brought me no copy of any of the letters. He took copies however of the Inimella inscriptions, which date from the days of the Cholas and Ganapatis.

From Bommarazupalle our march lay through the fortified gap in the hills known as the Nalla Gundla Kanama or Black Rock Pass, and we camped next at Melvagu in a valley between the hills. A mountain stream, which gives its name to the village, runs down this prettily wooded little valley, and is surrounded, especially towards its eastern end, with very close forest said to be infested with tigers. I

saw no trace of them however.

Mēlvāgu.—The village lies 6 miles south of Kārempūdi in the Palnād, and boasts of a handsome Vishnu temple now deserted. It consists of three parts; the garbhalayam with a gopuram, a mandapam adjoining this and contained within the same walls, called the "Madhyarangam" or "Kalyana mandapam," where celebrations take place, and an open hall with six rows of pillars, of six each, called the "Mukha mandapam." One feature of this temple is deserving of notice. Although a Vishnu temple, the sculptures on the pillars consist largely of emblems of Siva. Figures of the lingam are common. This is unusual in the case of Vishnu temples erected subsequent to the period of Ramanujachari, the great Reformer, and it would seem that, if this was always a Vishnu temple, the pillars must have been brought from elsewhere and put up with reckless indifference to the symbolism of the sculptures thereon.2 A curious feature of the bracket capitals supported by the pillars is that each has, on the rounded front of the bracket, a serpent's head, hood, and neck, depicted as if the animal was rising from the inside of the pillar where the shaft joins the bracket. Outside on the walls of the main temple are found, as usual, here and there, sculptures of fish, &c.

At the other extremity of the village is a small insignificant-looking Siva temple. Over the small door-way the square stone front is decorated with a group similar in design to the Gaja Lakshmi of Vaishnava artists. But here the sitting figure is Ganesa, and the elephants merely form an arch over

him by interlacing their trunks.

Near this temple stands erect a sculptured stone, evidently of great age, but now neglected and the object of no veneration. I was told, however, that, as a sort of compliment, when the villagers come once a year to worship the goddess of a tree hard by, and to propitiate the serpents by offerings to the Naga stones near it, they generally pour a little ghee and paint over this monument. The figure, like most of the village gods and goddesses, has four arms, carrying the sword, double-drum, trident, and chakra, but the head-dress is peculiar, as well as the shape of the head. The latter is very broad and thick at the chin. The head-dress is either a metal helmet surrounded with a turban and decorated with plumes, or a cloth turban with heavy folds falling on the shoulders, with plumes of feathers all round it.

I have mentioned the Naga stones near. These are just outside the Siva temple. Several carved stones have been placed round one of the rude rough-stone slab-chapels so common all over the south of India. Two of these are serpent stones. One is half-human, half-snake, a "Nagendra." Another is a single erect Naga. Besides these there are figures of Vinayaka or Ganesa, of a four-armed village goddess that ought to have a name but has none; and of a man with a spear, also unknown by name or tradition to the people of the village. Close by is a tree with a number of stones placed round it, where Poleramma, the village deity, is worshipped once a year; but curiously enough there is no figure of this

goddess under the tree.

There is an inscription on a stone south of the dheafa stambha at this temple, dated S.S. 1479, Pingala (A.D. 1557), recording a grant made by a chief calling himself "Sriman mahamandalesvara Komara Komara Kondrajayyavaru." On a stone cast of the dheafa stambha is an inscription recording a private grant,—no date visible.
 Like the great temple at Upper Tirupati, this was possibly a Siva fane converted into a temple of Vishnu.

KAREMPUDI.

In the centre of the village is a mud-and-branch hut of some size and pretensions, built over another figure of a village goddess. This is "Paṭapāṭamma," sister to the aforementioned Poleramma.

A six-mile ride northwards through the Nayakurala Pass (see above, p. v) brought us to Karempūdi,

the place so celebrated in the history of the Palnad Heroes. It is full of interest.

KĀREMPŪDI.—The town stands on the left bank of the stream known as the Nāgilēru, the principal river of the Palnad, which flows deep in a rocky bed for most part of its course, but is here wider and more sandy. It is about 4 miles from the range of hills which bounds the Palnad country on the south, and divides it from the Melvagu valley and the level taluks on the Guntur side.

The points of interest at Karempudi are numerous, and I shall consider them in the following order:-

(1.) Temples and mandapams of the Heroes.

(2.) The temple of Vishnu.

(3.) The temple of Siva and Afikalamma.

(4.) Other remains.

(1.) Temples and Mandapams of the Heroes. - On the right bank of the Nagileru stands the temple

dedicated to the "Palnad Heroes."

Local tradition states that there was formerly only a small temple in their honor, but that a Mussulman of rank, who took up his abode at Karempūdi, being struck with admiration at the prowess of Brahma Nāyudu and his friends, and being warned in a dream to do so by Ganesa, laid out large sums of money on the place and built the fine temple of which we now see the ruins. Afterwards he was buried, with his brother, inside the walls, and the two graves are to be seen side by side in close proximity to the principal hall of the temple.

It is a curious fact that, while the Palnad Heroes themselves worshipped indiscriminately Vishnu and Siva, and while this mixture of worship is still largely observed in this out-of-the-way part of the country, we have in this Heroes' temple a sort of Mussulman coalition into the bargain. The Mussulmans take part in the annual festival and pay their devotions to the souls of the Heroes; and the walls of the temple are discolored with the splashes of chunam water and red paint thrown on them by

Muhammadan admirers.2

The temple is enclosed in a strong stone wall, with two gateways having mandapams over them. Outside on the north are seen several detached mandapams and erect stones. A number of Mussulman

graves lie further on with stones erected over them.

The mandapam furthest to the north is a great deal destroyed, and only four pillars and the roof supported by them remain. The pillars are simply squared monoliths. In front of this are two large and lofty stones placed on end; one bears a colossal figure of Hanuman, the other is fashioned something like a pillar and has a small Hanuman, with an inscription almost entirely destroyed.

Nearer the temple is a handsome mandapam of 12 pillars, more or less ornamented. The roof in all the divisions between the pillars has well-designed flower sculptures. Here and there are very poorlycut figures, mere scratches on the surface, as if added by inferior artists, perhaps at a later period.

South of this is a lofty stone slab bearing figures and inscriptions. At the top is a sun and moon, with a Nandi, and a Siva-lingam in the compartment below it. Underneath this is a panel entirely filled with a number of lingams. Below this again is a design of two figures. The one on the left is Hanuman. He stands in front of a figure riding on a horse and has his hands clasped. I do not know who the rider is intended to represent. It may be Rāma, but I am not aware of his having ever been depicted as riding on horseback. The panel beneath this contains the figures of two women sitting with a chatty between them. By the side of these two groups is a two-line Telugu inscription, which begins with the word "Iśvarudu" (Siva). The rest I cannot make out. Part is broken away, and in part, though the letters seem clear, we could attach no meaning to them.

Underneath these two groups is a panel having a curious and noteworthy inscription. Commencing by stating that one Lepalli Modara Mallayya erected the stone in honor of his parents, his priest, his family, and his gotram, in the year A.D. 1614 (Saka 1536), it proceeds to vilify, in the broadest terms, one Chiva Mahitu Raja, stating that he was a great sooundrel and was excommunicated from his caste,

and concludes with the moral reflection that a man's sins always find him out.

¹ Karempūdi is 11 miles south of Dachepalle, the taluk head-quarters, and 48 miles west-north-west from Guntur.
² A curious instance of this mixture of faiths is to be found at Naguru, close to Negapatam. Here is a famous Muhammadar mosque to which pilgrims resort from all parts of India. A faquir of great sanctity lies buried there, and Hindus join with the Mussulmans in worshipping at his tomb. Brahmans even take part in this worship.

Near this is a little temple to a village deity,—one of the small dolmen-like erections so frequently seen in the villages and fields of this neighbourhood. It is built over a carved stone bearing a figure of

Bhairava, four-armed, with an erect serpent on each side of his feet.

Close to the north gate of the temple is another tall slab roughly carved. At the top is a poorly carved figure having a chank, chakra, and club in three of its four hands, over an inscription commemorating a procession in honor of Vishnu held by "Allu Rāzu" and "Viñjam Potinīd." The date is not given. "Allu Rāzu" may possibly be intended to signify the Rāja Āla Rāchamala, or Āla Rāja of the story (see p. viii). Beneath this is a figure of a rāja.

Two similar stones stand near this, one of them bearing an inscription, quite defaced, below a chank

and chakra.

The north gateway of the temple consists of a mandapam of 12 pillars, six on each side of the entrance, standing on high raised platforms formed of large slabs. On each side of the entrance the wall below the platform is sculptured with reslessing sof elephants and horses and a series of large star-

shaped ornaments.

On one of the pillars are two female figures, one standing, one sitting. These have no names, but may very possibly be the Näyakurāla or Śilāmbikā of the story. Another has a figure of Ganesa. On a third is a rāja on a horse with the letters "Alu Rāzu." This probably represents the same rāja mentioned above, who was sent by the hero Brahma Nāyudu to make a treaty and was poisoned by the wicked Nāyakurāla. On one pillar is a figure of a man on horseback with the words "Peddala Bāda rāvutu" below. Several of these inscriptions are written in such execrable Telugu that they are very difficult to interpret. Perhaps this may be accounted for by the fact that this part of the temple was built by Mussulmans. In the present case the words may be read "Peddala pāṭa ravutu," i.e., "one of the riders (or suvārs) of old time." Above this is a badly-cut inscription.

There are a few more sculptures on these pillars, but they are poor and unimportant. The eastern gateway of the temple is similar in design to the one just described, but the sculptures are not so numerous. On the southern and western walls there are no gateways. On the south side of the eastern doorway, inside, against the eastern wall, is a single stone slab bearing an inscription dated S.S. 1318 (A.D. 1396). It states that certain persons having laid a claim before the "Palnāti vāru" that they were entitled to take part in a certain ceremony, the chiefs refused permission, and the applicants went for redress to the chief priest. The chief priest gave the required permission; but the chieftains persisted in their refusal to allow it. An enquiry was then set on foot, which resulted in clear proof that the princes were right and the priest wrong, and thereupon the priest made amends by presenting large and valuable gifts to the princes, and by recording on this slab the particulars of the case.

The main and central portion of the temple consists of a hall supported on 16 pillars and called the "Mukha mandapam." The pillars are unornamented. One of them bears a roughly-cut inscription stating that the mandapam and a fine tope of tamarind trees near the temple were made in the year S.S. 1255 (A.D. 1333). The Telugu is very bad and was evidently the work of uneducated countryfolk." "Muka" is written for "Mukha," "Savāchara" for "Samvatsara," "Maga" for "Māgha," "bacula" for

" bahula," " padita" for " padamata," etc.

On the east side of this hall is a small shrine with a little stone gopuram erected in honor of Kanamas Dāsu, the Heroes' famous servant and warrior. On the west is the garbhālayam of the Heroes, similar but larger. It has 73 stones ranged round the walls, each supposed to represent one of the chiefs. Mr.

Boswell gave the number as 100, but he was mistaken.

Beyond the shrine of Kanama Dāsu is a small mandapam, having in front of it a piece of a pillar with an inscription dated in the Saka year 1246 or A.D. 1324, cyclic year Krodhana. The last figure and the cyclic year cannot be deciphered. It is much damaged, but appears to record that a certain merchant who was in the service of the king of Oudh, erected something in or near this temple in that year. This date is sixty-eight years anterior to the year of the war as given to me at Kārempūdi (see p. ii). The country was then under the Muhammadans, who had finally defeated Pratāpa Rudra II of Orangal in A.D. 1323.

South of the main hall is the cooking-mandaparn of the temple, called the Pāka Sālā, plain and

There are some iron weapons in the temple which the people say belonged to the Heroes. These

¹ See my remarks on the date of the Palnad Heroes, p. ii. Palnadi.vāru may mean the heroes themselves or their descendants or possibly by Mussulmans. Some of these errors seem due to mispronunciation, just such as would obtain among the model of the secondary of the secondary

are six in number, of the most extraordinary shapes; spears with ends 2 and 3 feet long, armed with dozens of blades sticking out at various angles and adorned with jingling bells. The biggest of these is called "Nāyudu's spear" or the spear of Brahma Nāyudu, the chief of the Heroes. The smallest is called "Bāludu's." Bāludu was son of Nāyudu, and is evidently the people's pet. They speak of him with pride and affection. A halo of romance surrounds his sad fate, as he was but a boy when he fought and died for his father's rights.

In other parts of the town are mandapams called by the names of others of the Heroes, or dedicated

to their memory. Some have rough sculptures illustrating the popular legends.

Before quitting the subject of the Heroes, I cannot refrain from mentioning a curious custom which still clings to Kārempūdi. The Heroes were fond of the "sport" of cock-fighting, and in fact the whole story of their adventures hinges on the result of one of these matches. It seems therefore to be a sort of point of honor amongst the people to keep up this good old custom. Accordingly, once a year Kārempūdi becomes the scene of a great cock-fighting festival, to which people throng from far and near, and large sums of money change hands. The ground about my camp near the Heroes' temple was covered with the remains of last year's meeting, and the feathers of birds killed or maimed in this most cruel pastime.

(2.) The Temple of Vishnu.—Not far from the river bank on the west is a temple sacred to Vishnu. The people about here are wonderfully free from bigotry, and I was allowed to wander about to my

heart's content within the walls, being requested only not to enter the garbhālayam.

It is a fine temple, solid and good, originally older, and rebuilt of cut stone by one Adusumilli Rāma Nāyudu in the year A.D. 1547 (Raktākshi), as an inscription within the walls tells. It is said to have been built on the ruins of an old Vishnu temple which had been erected by the Heroes themselves. The appearances of the place to a certain extent confirm the story, for the present garbhālayam has its

walls resting on carved stones considerably older than those of which it is itself built.

(3.) The Siva Temple and Temple of Ankālamma.—West of the Vishnu temple stands another temple of about the same size, containing shrines, dedicated one to Siva and one to Ankālamma. Inside the gateway, ranged against the wall surrounding the Ankālamma temple, are seen several sculptured stones. There are seven Nāga images, some erect and single, some three-headed, and one having two snakes intertwined. One of the slabs is similar to that described by Mr. Roswell as existing in some villages nearer the sea. The design consists of four feet-impressions, surrounded by a snake holding its tail in its mouth. Another is part of a frieze having a row of stiff, awkward figures like soldiers, each holding a trident in one hand and an umbrella in the other, with cornice-work underneath representing a series of conventional bulls. The umbrellas are like those carried by the inhabitants of districts on the Western Coast.

Against the eastern wall is a female figure, probably Sarasvati, in a sitting posture, with four arms. Three are so much destroyed that it is impossible to say what emblems they upheld. The fourth has

apparently a club, but it is not very distinct. Beneath the figure is a hamsa.

Next to this is a Naga Kanya or snake damsel, a four-armed female figure, of which the upper

half is that of a woman with four arms, the lower that of a serpent.1

Next to this again is a Bhairava, in a standing position, with four arms. The two right arms are destroyed; the left upper arm holds a trident, the lower one a human head which a dog jumps up to bite at.

By the side of this is an inscription in Telugu dated Saka 1076 (A.D. 1154), which records an offering of fifty goats for the purpose of making ghee for the temple lights, presented by a minister of the sovereign "Śrīman Mahamandaleśvara Kulöttunga Chōda Gonka Rāzu." This inscription should be noted. The name is that of the Chola sovereign Kulöttunga Chola II, who commenced to reign in A.D. 1128, and, as Dr. Burnell notes (South Indian Palwography, page 40), ruled for at least thirty years. The Eastern Chalukyan territories were added to those of Chola in A.D. 1023, by an intermarriage of the reigning Houses.

Near a small temple in honor of Ganesa, which consists simply of a small vimana, lies a portion of a frieze, while inside the temple dedicated to Siva under the name of Sūreśrarasvāmi, are other portions of the same. The sculpture consists simply of a series of female figures, and is very stiff and conventional

in character.

¹ This being a good specimen of these snake figures, and the villagers raising no objection whatever to its removal, I carried it to the Library at Bezvada, where it now lies.

There is an old temple close by, completely fallen down, and here and there lie portions of sculptured

stones belonging to it, amongst others a group of Gaja Lakshmi.

Near the western wall of the temple is a stone bearing the figure of a female deity, four-handed, holding the trisulam, the damarukam, and a sword. The fourth is destroyed. The figure and the emblems are exactly like those of all the Sakti goddesses found outside every village, except that, in this instance, a horse is represented as standing facing the deity. The people call it "Durgā."

The principal temples are two in number, one dedicated to Siva under the name of Sūreśvarasvāmi,

the other to the local goddess Ankalamma. Each is divided into Vimana and Mukhamandapam, or

Sannidhimandapam.

In the Siva temple stands against the wall a sculptured stone representing Siva with Parvati

sitting on his thigh. In one of his hands he holds a serpent.

On one of the pillars is an inscription recording that in Saka 1186, Raktākshi (A.D. 1264), during the government of Jannigadeva Mahārāja, who was "the right hand of Ganapatideva," a grant was made to the temple. This date falls in the reign of Rudrammadevi. Another records that in Saka 1239 (A.D. 1317), while "Śrīman Mahāmandaleśvara Kākatīya Pratāpa Rudradeva Mahārāja" was ruling the world, a certain private individual granted some land for temple service. This was the great Pratapa Rudra II of Orangal (1295 to 1323 A.D.) Up to the present we have no exact information as to when this dynasty became possessed of the country south of the Krishna. A third pillar bears an inscription of S.S. 1225 (A.D. 1303), also mentioning Pratapa Rudra II.

In the Ankālamma temple there are no carved stones or inscriptions of any kind.

(4.) Other Remains .- Near the temple of Siva in the street, the villagers show a curious water-worn hole in the rock forming the roadway, which they say is the hole made by Baludu's horse's hoof (see the story, p. ix). Further north, just on the outskirts of the town, is a mandapam of two storeys raised in honor of the Heroes and called after them the Nāyudu mandapam. On the architrave are some thinlycut figures representing scenes from the legend, and having an inscription dated Saka 1367 (A.D. 1445).

A mile and a half north-east of Karempudi is the village of Chintapalle. In the Anjaneyasram temple is a private inscription of S.S. 1674. In the *Dodda Malleśvarasvāmi* temple is a private inscription of S.S. 1224 (A.D. 1302), and another of S.S. 1226 (A.D. 1304), mentioning Pratāpa Rudra II.

About 21 miles south-east of Karempudi, in the limits of the old village of Sannigandla, is the site of an Agraharam village called Singarutla, now entirely deserted. It is situated on the south side of a small valley filled with jungle. I passed it on my way to visit the natural spring mentioned by Mr. Boswell in his first Report (printed with Madras G.O., Revenue Department, dated 7th November 1870), and found one or two carved stones lying neglected in the jungle, a figure of Durga sitting on the conquered Mahishasura in the figure of a bull, and a stone bearing an inscription. This is dated in Saka 1240 (A.D. 1318), in the reign of "Sriman Mahamandalesvara Kakatiya Pratapa Rudradeva Maharaja," i.e., Pratapa Rudra II. I had no time to examine the remainder very carefully, but the date and the sovereign's name are clear.

Close to this, under a small atural cliff, is a perennial apring with a reservoir, and near this are a number of remains of old sacred images and carvings as well as a recently-erected Vaishnava shrine with large and well-grown trees planted about ffording pleasant shade. It is an exceedingly picturesque

spot and well worthy of a visit.

There are several small broken figures, without exception headless. The people call them "Alvars;" i.e., figures of the twelve great Vaishnava Apostles. In the case of one larger than the others, the head has been found and replaced. It has a broad face, rather thick lips, and very elongated ear-lobes. In all cases the hands are raised, the left hand supporting the right arm and the right hand raised as if teaching. Many other figures of the "Alvars," which I have seen have the hands

clasped on the breast as if in prayer.1

Near the little temple which stands on an artificial platform above the spring are two tall upright stones, one having a figure of Hanuman, and the other that of the garuda. There are some fallen pillars and slabs. In the wall of the temple is an interesting and gracefully-designed carving on a slab, evidently taken from elsewhere and let in. It consists of ten circular rings separated by bare, with small circles in the angles, lying between a flower-pattern band above and a series of supports like the ends of wooden beams below. The designs in the circles are as follows:—1, a conventional flower-vase: 2, some emblem at present unknown to me; 3, a chank; 4, an elephant-goad; 5, the Buddhist shield.

My Pandit, Natesa Sastri, thinks it certain, from the description, that the figures are Saiva figures representing Dakshinsmuris

so-called; 6, the svastika, turned the wrong way, i.e., to the left; 7, an elephant-goad; 8, the Buddhist

shield; 9, a duplicate of No. 2; 10, a flower-vase.

Now, with the exception of the *chank* and the emblems in Nos. 2 and 9, which I am unable to put a name to, all these emblems might have been found on a Buddhist temple. Nos. 1 and 10 are seen on many Buddhist shrines. The emblem in Nos. 5 and 8 may be seen in the Khandgiri inscription, published in the Journal of the Asiatic Society of Bengal (Vol. VI, part 2, page 1091), and over the doorway of the Khandgiri cave (see Fergusson's Tree and Serpent Worship, Plate C. 3). The svastika, No. 6, is a common Buddhist emblem. The chank No. 3 seems purely Vaishnava. The elephant-goad, Nos. 4 and 7, was one of the Chalukyan royal emblems, but many dynasties used it. On the whole it would seem natural to suppose that this slab was taken from an earlier Buddhist temple and inserted into the more modern shrine of Vishnu.

Near the temple lies a carved slab having an image of Nagendra or Sesha, the serpent-god. It represents an erect human male figure standing with hands in the attitude of worship or adoration, with

a five-headed cobra hood over the head and on each side the chank and chakra.

Passing down the stone steps from this temple-platform, the visitor finds himself at the spring and reservoir. Beyond this is a small place for Siva worship. There is a nandi, a lingam, and five broken female figures which the natives call "Strī Vigrahamulu," or representations of the Sakti, under one of which are some letters of about the thirteenth or fourteenth century. There is also a Ganesa and an Alvār.

Not far from this place and within the limits of the same Agrahāram is the natural cave described by Mr. Boswell, and erroneously stated to be in Sannigandla village. The natives call it "Gilakala Bhāvi." It is a very curious place. Mr. Boswell describes it thus:—

"The cave at Sanagallu I have not visited, but it is said to be entered by descending a sort of well. The galleries are said to run an immense length into the rock, but the passage is overgrown and has not been entered for many years."

We thoroughly explored this cave with lights to aid us. The descent is not difficult, but it requires some care in climbing down the rock face. Once at the bottom, several galleries are seen extending into the rock on all sides. I went to the furthest limit of each of these, but found nothing but the plain rock. There can, therefore, be no doubt that the caves are perfectly natural. Not a trace of man's hand appears in any portion of it. I may mention that the galleries are not extensive, nor is the descent deep.

At Guttikonpa, 7½ miles west of Karempūdi, is a great cave in a hill, of which Mr. Boswell gives the following account:—

 Aboriginal Caves.—These remains are to be chiefly found in the Palnad, a wild, rocky country, but sparsely inhabited. The chief caves are those of Guttikonda and Sanagallu, both within a few miles of Karempudi. The one at Guttikonda I visited. It is about two miles from the village of that name. At the bottom of the hill a large artificial pond has been made. The ascent of the hill is now made by a flight of loose stone steps, and at the top, facing the approach, a small Sivalaya stands. On the top is the grave of the late karnam of the village, who was a Lingayat, and, at his particular request, was buried here with an altar-sort of structure over his remains, and close by a tombstone with a linga carved on it and an inscription in Telugu. I mention these particulars to show how religious associations gradually accumulate and invest with new ideas an old cave like this. Immediately facing the grave is the entrance to the cave, which is high and wide. On entering one finds oneself in a spacious natural chamber with an artificial dais or altar. Out of this hall a gallery proceeds in a downward direction. The passage is in some places very low, so that one is compelled to stoop or crawl. The air is very oppressive and respiration difficult. Lighted by torches the visitor proceeds a considerable way down, and then the passage gradually ascends. At the end of about 160 yards there is a perennial spring filling a large basin in the rock about 14 yards across. The place is now resorted to for sacred ablutions. The water is clear and limpid, but there floats on the surface a white powder or formation of lime, which, when collected in a cloth and dried, resembles white sand. Beyond this point the cave has not been penetrated in the memory of man, but there are galleries running further on into the rock, and local traditions tell of underground passages to Benares and Rameshwaram. The rock through which the cave extends is disintegrated and readily crumbles away, which will probably account for the natural formation of the cave by the action of water. It may be surmised that it was used as a place of habitation by the aboriginal races, whose descendants we probably see in the Yanadis and Yerakalas. There is also a tradition that it was at one time inhabited by a band of recluses, probably during the Buddhist era. About twenty years ago a Senyasi, by name Lakshmi Narayanappa, took up his abode here, and improved the passage leading to the spring and revived its celebrity. Brahmanism found it desirable to give it a sacred tradition, which runs to the following effect: Machukandudu was a royal saint who belonged to the Solar race in the age before Rama. Wesried out with his exertions in carrying on a war with the Rakshasas-a term always used here as designating the Buddhists-he retired to this cave, and, like Rip Van Winkle, indulged himself in a sleep for some centuries.

Meantime the war between the Devatas and Rākshasas continued, and, in course of time, the Rākshasas beset Krishna, who took refuge in the depths of this cave and disappeared. The Rākshasas entering the cave in pursuit of Krishna, disturbed the rest of Machukandudu, who arose like a giant refreshed and extirpated the descendants of his old foes.

The above description of this interesting cavern is very accurate, and I have little to add to it but

the following notes:

The little temple outside is a Sivalayam, and was built over a stone lingam of much greater age. Near it is a carved stone placed here about seventy years ago by some pilgrims, and bearing the figure of a many-headed cobra, with a Siva-lingam and pānavaṭṭam (or p̄ṭḥam) resting on its folds and protected by its hood.

About half way down the cave is a large flat rock, underneath which is a deep hole going into the hill. This, say the natives, is the rock where the Rishis used to contemplate the deity, and the hole is the entrance to a passage that leads underground to Benares. The aperture is too small for a man to get

into, so that it was impossible for me to ascertain how far the passage runs into the rock.

The spring at the end of the cave is not so high by many feet as it was, and the priests say that once in every twenty years or so it recedes in this way. While declaring that the water of the spring

inside is truly Ganges water, they admit that it rises after rains and falls in the dry season.

Mr. Boswell's account seems to show that the grandfather of the present karanam, who lies buried just outside the cave, and the Sanyasi were two different people. But it is not so. They are one and the same. His name was Lakshmi Nārāyaṇappa, and he is said to have done a great deal for the improvement of this sacred spot. He built the platform in what may be called the entrance-hall of the cave, and placed on it the lingam, nandi and Ganesa which are seen there; and he also enlarged a very narrow

part of the passage, which formerly was difficult for a man to penetrate.

I heard another version of the legend of Muchukunda. They say that when Krishna fled into the cave it was not at all because he was hard-pressed by the Rakshasas, but for quite a different reason. Having had a violent altercation with a Mlechha, Krishna conceived the desire of killing his opponent; but he remembered in time that all persons whom he slew invariably went at once to "Vaikuntham" (the paradise of Vishnu). Now it was not at all to his interest to send a Mlechha to so happy an abode, and therefore he cast about for a stratagem whereby his revenge should be fully satisfied. He pretended to flee, and being pursued entered this Guttikonda cave, and as he passed hastily along the passage he roused Muchukunda, who was drowsily resting on his accustomed rock. To him Krishna applied for assistance, and the saint strode to the entrance of the cave and killed the pursuer. Thus the god was avenged, and the soul of the outcaste was accursed.

When the priests first told me this story, they said that Krishna's pursuer was a Mussulman, and on my pointing out that the legend was probably much older than Mussulman days, they said that the word in the original was Miechha, and they had always been accustomed to interpret this to mean

" Mussulman."

I visited all the above places from my camp at Kārempūdi. Our next halting-place was in a fine tope, 11½ miles westwards, at Obaleśvarapalle, on the road to which lie the two villages next noticed.

OPPICHARLA.—Just outside a small temple here lies a stone bearing four feet-impressions surrounded

by a serpent with its tail in its mouth.

A little temple here is erected over a figure which the people call "Venkateśvara." It is an erect figure, four-handed, with chank, chakra, and club. Near this is a rough figure of Durgā standing on the bull Mahishāsura, and a female Nāgendra, or serpent with a woman's body and cobra's hood over the head. There is also an erect figure having a snake on each side of his feet. This the natives declare to be Bhairava, but I observe that in this part of the country the natives apply that name to almost every statue they do not recognise. There are two other carved stones: one represents a person on a horse, but no one could tell me what it is intended for; the other is Durgā slaying the bull Mahishāsura with a spear.

Near a temple dedicated to Hanuman is an inscribed stone stating that a certain private person

erected it in honor of his relatives. The date is not clear, but it is evidently of no great antiquity.

¹ Professor Monier Williams, in his Sańskrit Dictionary, gives the legend thus: (s. v. Muchakunda). "Name of a son of Mandhatri, who asked the gods to grant him the enjoyment of long and unbroken sleep as a reward for the assistance he had rendered them in subduing the demons; the gods complied with his request, and decreed that whosoever disturbed him should be burnt to ashes by fire emanating from his body. Krishna, in order to destroy Kala-yavana, entited him into the cave where Muchakunda was asleep, and the latter being thus roused cast upon Kala-yavana an angry glance which reduced him to ashes."

On the east of the village near a well are two inscribed stones both of the time of Pratapa Rudra II, dated S.S. 1233 (A.D. 1311) and S.S. 1221 (A.D. 1299); these are very much neglected. One is almost falling into the well, the other has had a wall built up against it so as to conceal most of the inscription.

Near this are six carved stones, -an erect Naga, a Ganesa, an old stone with a figure that, as usual. the natives call Bhairava (I am not prepared to contradict them), another Bhairava, a Naga Raja or Nagendra, and a third Bhairava. Nearer still to the well is a figure of a man in the attitude of walking, and at the same time shooting an arrow from a bow. This I take to be a Virakal or stone erected in honor of some local hero.

About a mile and a half south-west of this village is a temple erected close to a spring on the hill

side under a cliff, but I had no time to visit it.

NARAMALAPĀDU.—In this village are several inscriptions, but none of any importance.

Near a Vīrabhadra temple is a Nāgendra stone, and inside the temple is a figure of the deity, erect, with a sword and a bow in two of his hands, a moon-shaped weapon in a third, and the fourth hand open. Next to this is a Śivālayam with a Ganeśa. But over the door is the design of Lakshmī and the elephants, called "Gaja Lakshmī." The people however declare it in this case to be Pārvatī Devī.

The village of Obalesvarapalle is said to derive its name from a deity named Obalesvarasvāmi, worshipped by the Chentsus. At the Chentsus' hamlet there is an old ruined temple of small size. Near this lies a stone carved with two figures, male and female; but it is much broken and I cannot say, nor could any one tell me, what it was intended to represent. Probably it is a Virakal. In the village, at a temple of Vishnu, having a sculpture of Lakshmi and the elephants over the door, are five stones—two are of Alvārs, two are dvārapālas, and one contains three figures—Rāma, Sītā, and Lakshmana.

At the village of Bugga, 3 miles north of Obalesvarapalle, is a natural spring which never runs dry, and is held sacred by the people of the country. The prevailing sentiment regarding it is that this unfailing supply of water in a thirsty land—a boon so inestimable to its inhabitants—is due to a daily, supernatural, and special action of divine Providence, and in no way to be explained by natural causes. The neighbourhood of this spring is a picturesque spot, sheltered by noble trees, and producing a refreshing feeling of coolness and shade in this rocky, and often barren and burning tract.

North of this, on a lonely slope of rocky hill-side, stands an interesting ruined temple. Lying near the aperture in the broken-down outer wall by which we gain admission to the sacred precincts is a curiously shaped female Nagendra, with only one coil of snake-tail instead of several. It is more interesting than graceful. There is a mandapam of four pillars square, and underneath is an erect male figure, with a female figure in very graceful attitude on each side of his feet, either worshippers or consorts. The male figure has only two hands, and round his head is a glory. The outside of the stone is carved into a sort of canopy design overshadowing the group. None of those who accompanied me could explain this group, and the effect that it produced upon me at first sight was that it was strongly Jaina in character. Another stone shows the lower half of a figure leaning on a spear and having a female of small size at his feet. To the north, near the outer wall, is an inscription on a stone dated Šaka 1240 (A.D. 1318). It commences "Svasti Śrīman Mahāmandalesvara Kākatīyya Pratāpa Rudradeva Mahārāzulu Orungallu rāzadānigā—etc., " This king was Pratāpa Rudra II of Orangal, who appears to have been prolific of his charities in this conquered country.

The temple has a garbhālayam with a sikharam over it, on either side of the doorway of which are some handsomely carved, rather new-looking bases of pillars. The roof above these, prettily carved with a lotus-leaf boss, has fallen in. This temple has been built on or around a shrine of greater antiquity, as appears from the fact that almost all the mandapam pillars are of considerable age, and are evidently far older than many others used in other parts of the structure. The lintels and architrave of the doorway of the vimana are carefully executed in well-designed scroll work, with a Gaja Lakshini

above.

Around the natural spring in the hollow below this temple stands a tope of trees planted recently by the care and exertions of the priest, who lives all by himself in a little homestead just above the spring. Close by is a small Siva temple of no great age. Inside its wails I found some sculptured stones—a nandi, a lingam, a Ganesa, and some indefinable "Svāmi" much destroyed.

Near the spring stands a lingam with its pitham, or panarattam.

Durgi or Duggi, a village close to the west of the tope at Obalesvarapalle, contains a consider-

able number of temples, carved stones, and inscriptions.

On the west of the town is a Siva temple. Outside this lie several slabs neglected and uncared for a sculptured Ganesa, a virakal, and a group similar in design to the one at Bugga, representing ar erect male figure with females at his feet. Inside the walls are several sculptures. Occupying the place

of honor in a little house of slabs is a Bhairava. His hair is elevated high above his head, and falls in ungraceful folds about his neck. In three of his hands he holds a double drum, a snake, and a triśūlam. In the fourth he holds a cup to receive the blood of his victims. Near this are three serpent-stones.

Passing from this eastwards along the street, we come to a figure of Hanuman: near this is a stone bearing figures of Gopālasvāmi (Krishņa), holding in two of his hands a flute (Venu) and in the other two the chank and chakra. Beside him are two female figures, his wives, Rukmanī and Satyabhāmā.

Near him is a figure in adoration.

In the middle of the town is a handsome block of ruined and deserted temples. It is melancholy to see the utter desolation of the temples in this country, and the carelessness with which the inhabitants leave their most sacred images to lie about the streets, covered with dust and dirt, broken and trodden on. One of these temples was dedicated to Vishnu. It has two vimānas with mandapams, porches, steps, and walls, that once were extremely handsome. Over the doorways of the shrines are projecting eaves formed of cut-stone. The more southerly of the two shrines has good scroll-work carving on the lintels; and inside is a tall figure of Bhairava, and a broken dvārapāla. Outside is Ganeśa. Round the entire sides of the two mandapams runs a low stone wall ornamented with star-shaped ornaments in a sort of diaper-pattern band. The arrangement reminded me of those seen in temples built in the northern style. Inside the second vimāna are a figure of Bhairava, and a three-headed image which has in its right upper-hand a twisted thong like a noose. It seems to be made in imitation of rope, and is certainly not intended to represent twisted snakes. On each side of the doorway are niches with decorated panels, and below these are two dvārapālas.

There are several inscribed stones of considerable value standing in the enclosure, which must be carefully examined. One is dated S.S. 1219 (A.D. 1297), year Hevilambi, and records a grant by a general of Pratāpa Rudra II of Orangal. Another testifies to a donation by a Kāraņam in S.S. 1191 (A.D. 1269), year Sukla, during the reign of Rudramma Devī of Orangal. This was in the twelfth year of her reign. A third is dated S.S. 1180, year Kālayukti (A.D. 1258), during the reign of Kākatīya Gaṇapatideva of Orangal. He is believed to have died in 1257, but it is quite possible that his death was concealed by the widow, or that it was not known the following year to the people of this tract. A fourth is dated S.S. 1177 (A.D. 1255), year Pingala (Pingala was S.S. 1179), during the reign of the same king. Two others record grants in S.S. 1440 (A.D. 1518), in the reign of Krishnadeva Rāya. This was his tenth year. Another is dated S.S. 1219 (A.D. 1297), Hevilambi, in the reign of Pratāpa Rudra. Another records the erection of the Venkaṭeśvara temple in the reign of Gaṇapatideva or Pratāpa Rudra I, no date being given. Another long one in Sanskrit has the date doubtful. It belongs to

As a proof of the utter state of neglect in which I found these fine old temples, I may mention that in one of the shrines was the skeleton of a dog which had crept into the quiet dark corner to die. What the state of the vimāna must have been before nature purified the air by leaving nothing but dry bones is better imagined than described. But it is probable that no one ever thought of visiting the temple, and so the poor beast's carcase was never removed. Yet this is right in the centre of the village, and

surrounded by houses,

the Ganapati series.

In front of, and detached from, the main temple stands a four-pillared mandapam, erected over a handsome nandi of highly polished black granite; and close by lies the lower half of a sitting female figure of the same stone, recognized as Sarasvatī, the wife of Brahma, by the representation of the hamsa-vāhand below. Near this stands a stone bearing an inscription of S.S. 1440 (A.D. 1518), which states that while Krishnadeva Rāya was governing the world, one Pedda Singama Nāyudu gave a grant to the temple. This is Krishnadeva Rāya of Vijayanagar, who seems to have conquered the country about here in that year. (Of. the inscription at Mangalagiri, p. 75.)

In the same enclosure is a shrine sacred to Vīrabhadra. The figure of the deity is a fine one, tall and well executed. It has in its four hands a sword, a trisūlam, a bow, and a shield. In the same little

temple is a small nandi with a Sakti sculpture.

Not far from this temple is a small Siva shrine with the *lingai* inside, and over the doorway a Gaja Lakshmī (or Pārvatī?). At a little distance is a similar shrine over a Ganesa, but having another Gaja Lakshmī (or Pārvatī?) over the doorway. Near this is a large stone with a colossal Hanumān.

More to the east, near a curious and interesting circular mound, is a stone supported by two uprights and having, hanging to it from staples firmly fixed therein, four long-linked chains with a swing. These are common in the Southern Districts, but I have met with none besides this in the Kistna or Godavari Districts. In Coimbatore they are erected for the nocturnal delectation of the Bhūtas, or evil spirits.

Close by is a figure of a man with a sword, an inscription on the stone stating that it represents

"Uppala Narayanappa," but the villagers, with the exasperating callousness which seems characteristic of the inhabitants of this tract, could give me no explanation of who this man was, nor did they ever seem

to have troubled their heads even to weave the smallest tissue of romance round the sculpture.

The mound I have mentioned is a circular, artificial (?) erection, built up, so say the people, in the middle of what was a tank, but is now cultivated land. Masses of broken bricks of large size and fallen stones and remains of temples testify to the care which was bestowed upon it, while the multiplicity of images of gods of all kinds and degrees show that at one time it must have been a most holy place. At present all is a mass of ruins; and as the surrounding ground is left in a condition indescribably filthy, a visit to the place constitutes by no means a source of unmixed pleasure. There is a neglected shrine to Durga, the especial goddess of this village of Durgi, with a sculptured slab inside executed with elaborate care, showing Durga sitting on the bull with weapons in her numerous hands. Outside are seen two portions of a frieze carved with a number of deities, each with his appropriate Vāhana. On one are the goddesses, on the other the gods. Only three of the latter are now to be seen, one of which is Ganesa and another Indra. The third is seated on a boar, but I do not know what deity it represents. Of the goddesses, Ratī, the wife of Kāma Deva, is recognized by her parrot, Pārvatī by the bull, Sarasvatī by the hamsa, Indra's wife Sachi by the elephant, Lakshmi by the Garuda. Underneath another is a horse. Near the Durga vimana is a figure described by the Brahmans as representing Vishau in the character of Chennakeśavasvāms. It is similar to the sculpture at Bugga and to the stone in this village mentioned above. The god stands erect and holds in his four hands the chank, chakra, club, and something not now discernible. On each side of his feet stands the small figure of a woman.

Several stones lie about on all sides. Noting them in order, I find (1) a Bhairara, with sword, damarukam, trisūlam, and a human head with a dog jumping up at it. Near his feet are a thin and miserable-looking man and boy. All about them are several snakes. On the base is a cleverly-designed pair of twisted snakes, so made that each seems to be rushing on his prey. (2) A female Nāgendra of ordinary type. (3 & 4) Two Saktı figures, one of whom holds an axe. (5) A large stone with a border of flowers. In the centre is a well-executed Narasinha Aratāra. This stone does not look as if it were very old, and the parts remaining are in excellent preservation. (6) A nandi. (7 & 8) Two sculptures of Bhairara. Again I go entirely by the Brahmans, who, as far as I can judge, give this appellation to every carved figure that they cannot recognize. (9) A stone representing Brahma and Sarasvatī, recognized by their hansa-cahana. The main buildings apparently consisted of three shrines, each with a small porch of four pillars in front of it. The remains of these still stand, and the

sculpture appears to have been excellent. Over each doorway is a "Gaja Lakshmi."

In the hamlet close to this mound lie several fragments of broken pillars and a large, but clumsily-designed, nandi.

Leaving this village I travelled 14 miles to Veludurti in a south-westerly direction, visiting the

villages on the way.

At Kolaguria is a small and unimportant temple built eighty years ago and dedicated to Ganesa. There are some old carved stones let into the wails, and the Drārapālus are of a decidedly ancient type. The villagers say that these were brought from the village of Dodda Dēvarapāda. There is a very poor

nandi outside. In the village is a figure of Hanuman.

Outside the village of Kancharakuntla, on the east, is seen in a field a little shrine to a village deity. It is dedicated to "Poleramma," whose image is inside. The place is ruined. Next to it lies a little broken figure, but I do not know who it is intended to represent. Outside is a Virakal, but the villagers have no tradition connected with it. There is also a four-armed standing figure. In the village are two temples, of Vishnu and Siya. The latter has a "Gaja Lakshmi" over the doorway and two nandifigures in front. Near this is an old, sculptured figure which may do duty either for Bhairaca or Virabhadra. The old Vishnu temple is almost completely destroyed. Outside is a fragment of a village deity with an immensely tall cap; and a small figure of Ganesa.

About 1½ miles south-west of this lies the village of Mutukuru. On the eastern outskirts of this is a collection of erect stones, some of which have been soulptured. On one is a row of three figures, all broken. The central figure is a female deity, seated on some Vāhama entirely obliterated, with an owl beneath her. The figures on each side also appear to be female. The villagers call them Akka dēcatāin or sister-goddesses. Underneath the right lower hand of the four-armed figure on the left is a large

human head.

Proceeding into the village, we pass two slabs—a Ganesa and a nandi—close together. Still further en is an old temple almost entirely destroyed. Outside this are five naga stones, two of them of a rather peculiar shape, viz., a very thin cobra with seven heads, and an enormously fat and unwieldylooking snake with a small head. Further on is a small temple with a figure of Hanuman. Close by this is a large new Vishnu temple, which I was not allowed to enter. The priest gave me a list of the sculptures and images it contains. But I have no reason to think that these are very ancient.

Further on still, and near the western boundary, a ryot some forty years ago encroached on and occupied part of an old temple-site, and there is still to be seen in his yard an inscribed stone with three separate inscriptions. One is dated S.S. 1190 (A.D. 1268), Vibhava, in the reign of "Rudradeva Mahārāja." That year, however, fell in the reign of Rudramma. Of the other two inscriptions, one is very much older and more illegible, and for that reason requires to be carefully examined; the other is, like the first, dated S.S. 1190. In the temple of Sītā Rāmasvāmi is an inscribed stone in the wall of the kitchen recording a grant in S.S. 1576, Jaya (A.D. 1654), by a private person.

Five miles south-west of the last village lies the village of Upalapadu. In a tope to the north of it is an old ruined temple, which has almost all fallen in. On the ground are seen two figures of village goddesses ("Poleramma"), and an erect male figure having chank, chakra, sword and club in the four hands (Vishnu?). West of this, on a barren hill-side, is a ruined temple, and just beneath it a perennial spring. The villagers say that the temple was sacred to Durgā Malleśrarasvāmi, but a standing figure there, erect, male, holding chank, chakra, sword, and club, appears to me to represent Vishnu. Large bricks are to be seen in one place which look like the remains of some older foundation or basement, and appear to be independent of the present stone erection.

VELUDURTI.-Two miles further on to the south-west we come to the village of Veludurti, a parti-

cularly dirty village with, I should say, a particularly ignorant set of inhabitants.

Neglected and lying about in various places, mostly on the east and north of the village, are several carved stones. I was introduced, among others, to a Sakti figure in very good preservation, which the villagers told me used to be regularly worshipped on the same day as the serpent stones, till one day when half of her face was found broken off. Worship was at once suspended, and has never been resumed. Near this are the graves of some goldsmiths, and inside one of these is a Virakal representing an armed warrior advancing to the attack with sword and shield in defence of a woman, whose figure is seen behind him. As usual, all tradition regarding this is lost; and the villagers could only tell me that it represented "a man and a woman."

On a raised mound close by is a small temple of Siva with a prostrate figure of Bhairara lying near it. There are also three snake stones and two nandis. Near this is a well-preserved Virakal, far better sculptured than most stones of that class, and apparently not very old; but nevertheless I could learn nothing about it beyond that it was "a stone" and "a man." The borders of his dress and sash are

elaborately ornamented.

Outside the village is a temple of the village goddess, the mother Ammararu; and one of Poleramma with figures of the Sakti and Durga. Just outside this last is the rough Virakal figure of a huntsman on horseback, with a stag, a boar, and a dog under his horse. But the villagers have no name

to give it or story to tell of it.

Near a well is a slab with an elaborate battle-scene carved on it. Six horsemen are seen rushing forward to the attack, three foot-soldiers accompanying. No story attached to it, and the only reply that I could get to my queries was that the sculpture "looks like a man on a horse"! Other stones lie near it—a Ganesa and a Vīrukal slab containing two figures, male and female.

In a little temple in the village is a broken Gopālasvāmi, recognized by his flute; and in the Sivalayam lie a nandi and a figure of Hanuman. There is a large stone Hanuman in the village, evidently the principal object of worship, being thickly smeared with oil and daubed with paint, while

around him has been placed a brass scroll border or Makara toranam.

Close by is a stone with a ridiculous mantram on it, erected lately to keep cholera out of the village. This village is typical of the state of religion in this part of the country. The people have neglected all their old gods, leaving their images to rot in the streets and on the village dung-heaps. worship is set on petty Devatas and on the monkey-god, the servant of the deified man Rama; while their superstition leads them to the use of these charms to avoid possible evils from bad spirits. This mantram consists of a square divided like a chess-board, but with nine squares on each side. In each of them is a letter, and in the centre the word "Sri." The charm consists in the sentence "Ham-kshamlam-vam," repeated over and over again.

There is an inscription on a stone lying in some low cultivated ground on the west of the village

It is broken and damaged. A broken inscription lies in the temple of Durgā dated in Ś.Ś. 1087 (A.D. 1165), but no king's name is left. Above this on the hill-side is an old temple in complete ruin, dedicated to Durgā. There is an inscription dated Ś.Ś. 1052 (A.D. 1130). Three broken nāga stones lie near and a figure of Hanumān. There is also a fine sculpture of Bhairava in good preservation. He holds the damarukam, sword, and trident in three of his hands, and in the fourth a human head, which a dog jumps up to. On the other side is a group of players, two performing on the tom-tom, one on the lute, and one, a monkey, on the bag-pipe.

GOTTIPODLA, 41 miles further to the west, was our next camp.

Here are the remains of what is stated to have once been a fort, and the appearances of a series of long low mounds here and there confirms the tradition. On a low ridge above the town is a circular heap of stones, which the natives say was once a tower on which a gun had been mounted. The village is not far from one of the Krishna ferries at Krishnapuran. The mound is called "Divalu Dibba."

In the village is a new temple with a wooden idol, all the old shrines having been deserted and

destroyed.

Of these latter there are several. They lie outside the village, abandoned and in every stage of ruin. There is a Śivalayam with a 16-pillared mandapam, having in the Vimāna a lingam, and over the Vimāna doorway a Gaṇapati. Lying in the mandapam, covered with dirt, is a figure of Durgā, eightarmed. Near this are two small shrines, erected respectively over figures of Gaṇeśa, and Poleramma the village deity.

Next to this is a temple of Vishnu with a Gaja Lakshmi over the door. Inside is an ancient

sculptured figure.

Not far off this is a colossal but coarse figure of Hanumān, blackened and daubed with oil and paint, having a dhvaja stambha, or pillar, in front of it. Close by is a beautiful little sculptured figure of a Sakti, formerly worshipped by the shepherds under the name of "Puramdevatā." Three snake stones lie beside it.

South of this, near an old well, are three serpent stones, apparently of great antiquity.

Near a "vagu," or watercourse, west of the town are two temples, one apparently of considerable age. This is a Sivalayam, and near it is a large Naga slab. The other is dedicated to Hanuman. It

is said that the water of this channel never runs dry.

About two miles from this town, on the west, towards the river, there is said to be a peculiar deep cutting or formation in the rock, sacred to Lakshmi. It forms a sort of gully down which the visitor walks till he comes to the precipitous rock at the end. It is, of course, surrounded on three sides by rockwalls, on which swarms of bees gather in strong force. The legend runs that on one occasion Vishnu having fallen in love with a Chentsu woman, descended to the earth near this spot, and his jealous spouse Lakshmi, following him, settled herself in this hollow. She still skulks there in perpetual fury at her faithless lord's behaviour, and having made the bees her protectors, she causes them to attack and destroy every worshipper of Vishnu who approaches the spot. The curious result is that, though the place is sacred to Lakshmi, only worshippers of Siva dare to venture into it, and then only when thoroughly pure and spotless in person, dress, and mind.

Leaving this place I proceeded north-east to Macharla, visiting on the way the group of abandoned

temples known as "Siddappa Güllu" near Terāla.

About a mile north of the village of Terala, in a hollow of the low hills that abound there, is a little cluster of temples and buildings known by the above name. It is a fane sacred to Siva under the name of "Sidheśvarasvāmi," but beyond that I could gather no information. And yet the place is one

which, at one time, was evidently held in great repute for sanctity.

There is a little bathing pool with a shrine in the middle, and a small nandi sitting in the water and facing it. The name given to this is "Vibhūti gundam." Close to this stand four inscribed stones, of which I have copies; and two dvārapālas, one on each side of the steps. One of the inscriptions is dated in the year S.S. 1165, year Sobhakrit (A.D. 1243), and records a private grant. Another is undated (so far as my copy goes), but seems to have been executed in the reign of one of the two Pratapa Rudras. Another states that in S.S. 1366, Rudhirodgāri (A.D. 1444), a private person made a grant in honor of the "king of the land," Jagannathadeva. This was a chief who ruled in the disturbed period between the defeat of the Kondavīdu chiefs by the Mussulmans in A.D. 1427, and the conquest by the Vijayanagar Krishnadeva Bāya in or about A.D. 1509. We have yet to learn who he was. The fourth inscription is much older and is illegible.

The main temple consists of a square-pillared mandapam and a Vimana. On one of the pillars of the perch is a small and unimportant inscription. There are also two other shrines standing on the east of

the hall. One of these, called the Gogarbha, is filled with water and has a narrow aperture in the wall through which the worshipper has to squeeze himself, and afterwards bathe in the water. He is thus "born again "

There are several carved stones in and near the mandapam. One is a very roughly-carved and badly-designed male figure, probably representing some prince or celebrated person; another is a poorly-

executed Durgā in the standing position with six arms.

Against the south wall are the following stones:—(1) A pair of figures, male and female, husband and wife apparently, with arms around each other's necks. (2) Siva and Parvati on the bull: Parvati sits on Siva's knee. (3) Figure of a male in a sort of squatting position, not properly sitting, twoarmed, human not divine; I do not know who this is intended for. (4) Durga, four-armed, slaying the bull-shaped demon Mahishāsura with a spear. (5) Ganeśa. (6) A badly executed four-armed goddess; the emblems in two of her hands are broken; one is new to me; the fourth has an elephant goad. (7) A Sakti female figure, holding the chank, chakra, sword and shield, and standing on a lion. Inside the principal Siva vimina are two bulls and a sculpture of Durga. Leaning against the outside wall of one of the outer shrines are three snake stones, one of them being a Nagakanya, and a slab having the figure of a man, a virakal.

A curious slab is seen standing by itself, with stones surrounding it. It represents a man cutting off his own head and offering it to the sacred lingam, while above sits Siva, with two attendants having their hands clasped over his head. I could learn nothing by tradition about this stone. Against the

Gogarbha leans a very old Sakti stone.

I tried to gather the legend about this place, but was disappointed.

About a quarter of a mile from this is a very interesting temple standing in a tank-bed much silted up, but which at one time must have held a fine sheet of water. It is called by the people RUPALAMMA Gupi, and is said to have been erected by Brahma Nayudu, the great Palnad Hero. This temple is remarkable as being of a decidedly Northern or Orissan type. Its character is totally different from that of the numerous shrines scattered over this country. The gopuram bulges out at the sides, has a large number of narrow courses, each variously sculptured, and is crowned by the characteristic amla silū, or fruit-shaped knob seen in Orissa and Bengal. (Compare Fergusson and Meadows Taylor's Architecture of Southern India, p. 43.) Inside the shrine is a Durga with 18 hands.

I was laid up with a feverish attack while at Machara, and was unable to pay any attention to the antiquities of the place. But it is interesting and should be examined. It will be remembered that this was the town erected by the hero of the poem, Brahma Nayudu, after his quarrel with his sovereign. It boasts of a fine temple with a handsome monolithic pillar or dhvajastambha in front of it. On a pillar in the mukhamandapam are two private inscriptions, one of S.S. 1319, Iśrara (A.D. 1397), another of S.S. 1541, Saddharti (A.D. 1619). The dhraja stambha was erected, as an inscription on it states, in S.S. 1566, Tarana (A.D. 1644). There is a long inscription on a stone standing inside the temple, but my copyist failed to make much of it. At the temple of Vīrabhadrasvāmi is an inscription of some date, illegible, by private persons in the reign of the Ganapati kings. Near the Chandravanka channel is a stone having an inscription dated S.S. 1710, Kilaka (A.D. 1788), recording the erection of

Near a temple of the village goddess Poleramma is an inscription of the year S.S. 1215, Pramudhi (so my copyist, but it would seem to be a mistake), A.D. 1293, in the reign of Pratapa Rudra. (He did not begin to reign till A.D. 1295.) In a palmyra tope on the road between Macharla and Mutukuru, is an inscription of S.S. 1171 (A.D. 1249), but it is damaged, and no king's name appears. There is a temple to the Heroes in this village, and near it is a slab bearing an inscription of the time of

Pratapa Rudra, but having no date.

On my way to Guzzila, 14 miles in an east-north-easterly direction, and when about four miles from that village, I was shown, in a barren piece of rocky land, two large cairns formed of an immense quantity of loose stones piled up. These, according to the tradition of the country, mark the place where the great cock-fighting match between Brahma Nayudu and Nayakurala took place, which the former lost, and thereupon, by the terms of the stakes, was forced to abandon his country for seven years (see the

There are plenty of points of interest about Gurzāla which ought to be examined. But I could only stay there one day, and being very unwell with fever, I saw nothing. It seems to have been a handsome town at one time, and was the capital of the "king" in the poem above narrated. On a stone to the east of the dheaja stambha at the Virabhadrasrāmi temple is an inscription dated S.S. 1430, Vibhara (A.D. 1508), stating that a chief called Ramayadeva Maharaja granted some lands to the temple (I do

DACHEPALLE. XXV

not know who this chief was). There is an important inscription requiring examination on a stone near the north wall of the same temple, which mentions Satyāśraya of the Western Chalukyas.

A march of eight miles eastwards brought us to Dachepalle, the head-quarters of the taluk, where

I was led to expect a great deal more of antiquarian interest than I actually found.

There is a temple to Ranganāyakasvāmi with nothing of interest; and another one dedicated to Vīrabhadra, where there is nothing remarkable but a very old figure of Ganesa. In the temple dedicated to Nāgeśvarasvāmi there is an inscription, dated Ś.Ś. 1135 (A.D. 1213), Śrīmukha, recording a grant by the three sons of the prime minister of "Śrī Tripurāntakadeva." Inside the enclosure are several carved stones, including a Śakti figure and 15 Nāga stones, of which two are Nāgakanyās. There is also a figure, erect, male, of which I could not make out the design, nor could any one tell me. It is four-armed, having a spear in one hand, a fighting cock in another, and the other two broken.

The temple itself bears no appearance of any great age.

About a mile and a half to the north of Dachepalle is a cluster of old small stone forts in complete ruin, with remains of temples and wells. They are said by the natives to have been raised by Pratapa Rudra, and they declare that there were seven forts and seven villages. There is now no trace of any

village, but the place is known as Ubbepalle.

In the fort nearest Dachepalle is a small stone temple with some graceful and well-executed sculptures on the walls. There is a good deal of scroll-work, remarkable for its beauty and grace of design. Above the scroll ornament and niche on the south side is a seated goddess with two attendants. On the left side of the niche on the north, at the foot of the scroll work which is fashioned like a tree, is, as usual, a female figure with uplifted hand holding the branches, but in this instance the grace and symmetry of the figure are very striking. Between the small conical roofs on the top are groups of conventional parrots. On the west side above the panel are two figures, looking like Hanuman and the Garuda, holding something that looks like a pot (of water?) between them.

Not far from this is an old ruined mandapam. A broken stone stands near it with an inscription in letters of about the thirteenth century. There is also an old stone figure of Ganesa. On the ground lies a figure of Bhairara with sword, trident, damarukam, and cup in his hands, and serpents by the side of

his legs

A little to the north of this fort is a stone enclosure with what must once have been a very elaborately decorated temple inside. It is known as Sammun cupi, and, as the name imports, was dedicated to Siva.

The temple consists of a garbhālayam with a passage surrounding it for the pradakshina or circumambulation, several mandapams, and porches. On the east is the entrance gateway with a mandapam of

four pillars.

The mukha—or sannithi—mandapam consists of a raised platform with a hall in the middle, its roof resting on sixteen pillars. The sides of the platform are composed of stone slabs bearing sculptures in a superficial linear style representing scenes from the "Rāmāyaṇa." On a slab outside is a design of figures fighting, and another has a scene from the "Rāmāyaṇa." representing Rāma's army of monkeys. Another has the monkeys building the bridge to Lanka, and the fighting between Sugrīva's monkey army and the Rākshasas. Another shows Lakshmaṇa sitting on the monkey Angada's shoulders, fighting with Indrajit on his flying chariot; while Hanumān seizes a Rākshasa by the hair. On another portion of the same we have Rāvaṇa conversing with Hanumān. Below this is the monkey army following Rāma, who is represented in his chariot fighting with Rāvaṇa. The latter is also in a chariot and is followed by his army of Rākshasas, who are depicted in all sorts of wild and grotesque shapes

Inside on the mandapam platform walls are several more such designs. There is a Ravana, ten-headed, aided by a Rakshasa, fighting against Hanuman. There is a similar battle scene on another slab. On another is a curious design showing a man killing a monster who is transfixed with an arrow from the former's bow. The monster has the body of a deer (?), and the head, body, and arms of a man. On another are seen a quantity of musicians playing musical instruments. In one of the mandapams lies a broken nandi, and not far off is a broken figure of Bhairaca. Another nandi lies outside. At the base of the outer wall of the group of garbhālayam buildings is a frieze of elephants varied by starshaped ornaments in a sort of diaper pattern. The doorway of the antechamber of the garbhālayam is handsomely decorated with carved lintels, having designs of scroll work and flowers, with lions at intervals, and sculptured pilasters. On each side is a deārapāla. The inside of the garbhālayam is undecorated, and has no image. The pradakshina-mandapam has a raised platform round it, similar to that in the mukha- (or sannidhi-) mandapam, and on the inner wall of this platform are carved starornaments and elephants. In one place is a design showing a group of men and women fighting with bows

and arrows. This raised wall is a characteristic of northern rather than of southern temples, being found almost invariably in Orissa and Bengal, but seldom in purely Dravidian temples.

Outside the main temple is a small shrine, roughly cut, and apparently of greater age than the

principal buildings.

Fallen on the ground between the two buildings is a large sculptured slab, showing a procession of the gods in the upper entablature, and a group, with Siva dancing, in the middle of the lower. The god, with matted locks, dances to the sound of musical instruments played by ganas, or attendants; at the head of whom are Brahma and the three-legged Bhringi. The upper portion of the slab shows the procession headed by a band of music, behind which is a camel and its rider. Behind him comes Bhringi dancing. Then come Siva with Parvati, riding their bull; Vishnu on the garuda; Brahma, with three heads, on his hamsa; Kumārasvāmi on his peacock, with six heads. After these come five gods, of which four are seated respectively on an elephant, a buffalo, an antelope, and a horse. The valuana of the other is broken.

There are three inscriptions on a slab at this temple. One is dated S.S. 1144 (?), (A.D. 1222), Chitrabhanu, during the sovereignty of the Ganapatis of Orangal, mentioned as reigning at Hanumakonda. Another is a private grant of S.S. 1212 or 1272, Vikriti (A.D. 1290 or 1350). The third seems unimportant, and my copy is faulty. It mentions no king and bears no date. On the southern wall of the garbhālayam is an inscription recording a private grant in S.S. 1371 (A.D. 1459), Vibhava.

About half a mile to the westward of the last-mentioned temple, on the opposite bank of the Nagileru stream, stands a fine temple known as the Nayakurala Gudi, dedicated to, or erected by, the

heroine of the story of the Heroes (see above).

Between it and the river, in a field, are seen four Naga stones, two being Nagakanyas, all apparently of great age; as well as a rough stone bearing an inscription, stating that a grant had been made of the field, but giving no year. Outside the enclosure wall are a number of fallen pillars and an old and

completely choked up vimana.

The temple itself apparently consisted of garbhālayam, āntarālika, and mukhamandapam. The first two are surmounted by a rather low but very well-proportioned and remarkably well-carved Gopuran. The stone of which it is composed is exceedingly hard, and the sharpness of the cutting, and the depth and boldness of the design are very noticeable. Indeed, though the temple is entirely deserted and is probably about 500 years old, the sculpture on it looks as fresh as when first executed. There are one or two unimportant sculptures here and there on the walls, amongst others (1) a queen (?) with attendants worshipping the lingum; (this may be intended for Nayakurala). (2) A king and queen (Narasinha Bhūpati and Nāyakurāla?) embracing. (3) The churning of the ocean of milk.

Of the mukha-mandapam nothing is now left but the platform or base. The fallen pillars and roof seem to have been removed. On the ground in front lies a very handsome black granite sculpture of Durga. It is broken in many places, but the design is in high atto-relievo and very well executed. Inside the antarālika is some finely-worked sculpture, much broken. Above the doorway is the usual

group of Lakshmi and the elephants.

Near the main temple are the remains of some old shrines, much older than the principal temple and made of black stone. Above the doorway of the antaralika is a stone stating that the mandapam had been erected by a private person.

In the neighbouring village of Gamalapadu is an inscription which states that in S.S. 1599, (A.D.

1677), Nala, a private person erected the temple there.

Returning towards Guntur, a ride of 8 miles brings the traveller to the village of Brahmanapalle. North-west of this village, near a tank, is an old ruined Siva temple with some figures of Ganesa. the east of the village is an old Siva temple now disused. Near it is a mandapam and an inscribed stone, the letters almost illegible, but apparently belonging to the thirteenth century A.D. Not far from this is a very poorly cut stone with a Virakal.

Five miles further on is the town of Pipugurāla, where there is a good Travellers' Bungalow. Pidugurala is a village alluded to by Mr. Boswell as possessing a circular mound very similar to that under which the Amaravati sculptures were found. I have previously stated that I thought this idea somewhat fanciful, and further personal inspection confirms this view. The area of ground enclosed

[&]quot;Near the latter village (Pidugurala) are a number of mounds forming a sort of large tirels, which the people believe to be the remains of an old fort. The appearance of these mounds bears, however, a very strong resemblance to the Deparati dinne at Amaraquantities of broken pottery, but no coins are known to have been found here." (Report published with Madras G.O. of 7th November 1870.)

by the mound is many times larger than that at Amaravati, and is of a totally different type. To begin with, it is square. There is no hollow in the middle, which would account for the mounds as being the debris caused by an excavation. The mound is composed, not of excavated earth, but of stones and earth mixed together, the stone predominating. It appears in fact to be exactly what the villagers describe it to be—the remains of a fortification round the old village site, before it was moved to its present locality. They say it was built by the Reddis. The villagers pointed out a place where the ground sounded hollow to the tread, and stated that it was reported to contain hidden treasure. I excavated and found simply that the noise was caused by some of the stones near the surface being larger

than others, and having hollows under them not choked up with earth. Near the bungalow on the main Haidarabad road is an old Sakti figure, and a tall slab of stone like a dhraja stambha. Between this and the old fort are some small stone-built shrines. In one is a very poorly-sculptured design of a female on a horse. They call her Madhava Ramamma, and relate that she was a woman of the Reddi caste, who lived a very bad life and after her death became a sort of inferior evil spirit or goblin. She is said to be incessantly going about the village bringing evil on the people, the crops, and the cattle; and the villagers therefore try to propitiate her by worship. In another is a Virakal which seems old. No tradition regarding this figure remains. In another of these shrines is a roughly-executed design, consisting of three female figures, a woman and two children. They call this Mangamma Pērantālu, and relate that Mangamma was the wife of a Reddi chief, who, when her husband died, became a satī after telling all the people that she was pregnant of twins, and begging that she might be worshipped after her death. This was done for some time, but of late years her fame has diminished, and no worship is now performed. Close to the southern wall of the fort is a little shrine covering another of the evil female spirits. They say she was a woman of this village called Pidugurāla Višam Pilliamma (an uncomplimentary name, meaning the "poisonous cat of Pidugurāla"). She turned into an evil spirit after her death and did a great deal of harm, and therefore the village people worshipped her. But lately the worship has ceased, and the villagers say that, oddly enough, she also has ceased to do harm.

Near the south-west angle of the fort wall is the principal temple of the old village, dedicated to "Gopālasvāmi" or Krishna. It is now in ruins, the figure of the god having been removed to a newly-built temple in the present village. The old temple consisted of garbhālayam, two sannidhi-mandapams and two porches. The principal mandapam consists of 16 pillars, the porches of 4 each. The carving is poor. At the doorway to the inner mandapam are two dvārapālas, and a little pilaster ornamentation with a projecting roof above. On one of the pillars of the eastern porch is a small inscription dated Saka 1472 (A.D. 1550), cyclic year Saumya. It merely states that the temple was built in that year by a

private individual. On another is recorded a private grant in the same year.

Near this is a shrine of Ganesa, of whom two efficies lie on the ground, one inside and one without. This temple is still used for worship, the deity not having been removed to the new village; and yet this curious people permit the sacred image of the god to lie ignominiously on its back in its own Holy of Holies.

North of this is a small ruined shrine dedicated to Rāmalingasvāmi, whose figure is now worshipped in the new village, this one being deserted. There are two rough dvārapālas on the lintels of the

doorway.

Close to this lie a number of sculptured stones. They are as follows. Two nandis. The pānavattam or pītham of a lingam. A rīrakal, which seems very old. A Bhairava. The latter holds in his four hands the damarukam, a crooked sword, a trisūlam, and a human head, which a dog jumps up to and licks. Over his shoulder hangs a serpent, whose neck is twisted round his legs, the hood expanded and head erect in front. Over his head is a cobra-hood of many heads. Next to this is a figure of Ganesa; then a Durgā with Mahishāsura. She is eight-armed and holds the chank, a sceptre, a sword, a spear, a chakra, a bow, a shield, and the tail of the buffalo monster, whose body hangs loosely, the forepart resting on the ground. She has killed him with her trident shaped spear. There are also an old ungraceful Nāga-kanyā; two Nāga stones; a four-armed erect figure, too demolished to be identified; a Ganesa; a vīrakal showing two figures, male and female; two figures of ascetics with their hands clasped before them; a stone slab having the figure of a Ganesa at the end of a row of six females, who are seated facing the spectator, cross-legged, and holding lotus buds in their right hands; and lastly a large Nāga stone with the serpent elegantly twisted.

The principal temple in the new village consists of four shrines enclosed by one wall. I could not get into the enclosure as the door was locked, and the keeper of the key absent; but I was told that there

were no carved stones to be seen outside the innermost shrines, and no inscriptions at all.

The temples are dedicated respectively to Rāmalingasvāmi, with a sculpture inside of Śiva and Pārvatī; to Ānjaneyasvāmi, with a figure of the monkey-god; to Vīrabhadra, with a figure of that deity; and to Gopālasvāmi, with a sculpture inside of Krishna with his two wives, Rukmanī and Satyabhāmā. Near this is a shrine over a Śakti figure called Pāṭapāṭamma, having inside it one or two Nāga stones.

In the village are also two other shrines to Gangamma and Poleramma respectively, both having Sakti figures. Near the latter are three roughly-cut Nāga figures and a broken four-armed erect female figure. There is also a small shrine in the village to "Sītā Rāmasvāmi," but I did not see the figure

inside as the door was locked.

Not far from the village, between it and the fort, stands an inscribed stone, but it is much injured. From Pidugurāla, owing to a pressure of business requiring my presence elsewhere, I was compelled reluctantly to leave the Palnad country, and my tour terminated prematurely. There are many other places which would well repay a visit, and I trust that before long some one interested in these matters will be more fortunate than myself.

R. S.



APPENDIX B.

DATES ASSIGNED TO THE SOUTH INDIAN TEMPLES, &c.

THE following table shows the dates assigned by Mr. Fergusson and Dr. Burgess, in the former's "History of Indian and Eastern Architecture," and their jointly-produced "Cave Temples of India," to the principal Temples, &c., of Southern India. I give the List as far as possible in chronological order.

Abbreviations.—F. = Mr. Fergusson; C.T. = "Cave Temples of India;" H.A. = "History of India and Eastern Architecture."

Place.	District.	Building, &c.	Note.	Reference.
Amaravati	Kistna	The Tope	"The fourth century"	C.T., 64.
Mamallaipuram, Maha- vallipur.	Chingleput	The Caves and Rathas	A.D. 650 to 700	C.T., 110.
Uņḍavalle	Kistna	The Cave-Temple	"The seventh or eighth century of our era."	C.T., 97.
Karugumalai, Kulumulu (C.T.), Komululu (H.A.)	Tinnevelly	The Ganesa rock-cut Temple.	A.D. 725 to 755, i.e., the same period as the sikhara of the Kailasa at Elura.	C.T., 159, 450.
Chillambaram, or Chidambaram.	South Arcot	The two inner enclosures of the great Temple. Indira Gandhi National Centre for the Arts	Erected, according to the "Kongudesa Rajakkal," by Vira Chola (A.D. 927 to 977. F.) and his grandson Arivarmadeva (A.D. 1004. F.)	Н.А., 350.
Somnathpur, or Somana- thapuram.	Mysore	The Temple	By Vinayaditya Ballala of the Hoyisala Ballalas, who ascended the throne A.D. 1043.2	H.A., 392.
Baillúr	Do	Do,	By Vishnuvardhana, of the same dynasty, in or about A.D. 1114.2	H.A., 392.
Hullabid, Hallabidu, Dvārasamudra, Dorasamudra, or Dvārāvatīpura.	Do	Do	Commenced probably by Vijaya Narasiriha of the Hoyisala Ballalas about, or subsequent to, A.D. 1145. Stopped by Mussulman invasion 1310. ²	H.A., 392.
Hanumakonda, or Ham- mancondah.	Near Orangal, Nizam's Dominions.	Temple, and Kirti Stambhas.	Erected, according to an inscription, by Pratapa Rudra in A.D. 1163.3 (It is in the Chalukyan style. The oldest temple in that style is probably the temple at "Buchro- pully" near Haidarabad.)4	H.A., 388, 289.
Rameśvaram	Madura	The small Vimana	The eleventh or twelfth century	H.A., 357.
Mudbidri	South Canara	The Jain Temples	They may have been commenced as early as A.D. 1300; but more likely about A.D. 1498, the date of the first Portuguese visit under Vasco da Gama, or earlier.	H.A., 271.

These dates must be considered as still somewhat uncertain.

Mr. Fergusson takes his dates from Prinsep's Tables.

If this date is correct, and if the king in question be the sovereign usually styled Pratapa Rudra I, the received date of his demise in A.D. 1267 must be altered, and an antirely new history worked out.

I am informed that, subsequent to the publication of the work referred to, Mr. Fergusson has declared the temples at Pattadkal and Aihole to be the oldest Chalukyan structural temples yet known.

Place.	District.	Building, &c.	Note.	Reference.
Tanjore	Tanjore	The Temple	Said to have been erected by Kadu Vettiya Chola in the beginning of the fourteenth century, but probably some centuries earlier. "The Soubramanya Temple is certainly one century, probably two centuries more modern." (F.)	H.A., 345.
Chidambaram	Do:	The Temple of Parvati, the great gopuras, and the second enclosure.	In the fourteenth or fifteenth century.	H.A., 351.
Vellore	North Arcot	The Temple	Tradition says A.D. 1350, and this is "not far from the truth." (F.)1	H.A., 370.
Yannūru	South Canara	Colossal Jaina Statue	It is older than those at Karakala and Śravana Belgola.	H.A., 268.
Karakala	Do	Do. do	The date, A.D. 1432, is fixed by an inscription on the statue.	H.A., 268.
Śravana Belgola	Mysore	Do. do	About the same age as Karakala	H.A., 268.
Kaŭchivaram, or Conjevaram.	Chingleput	The Temple	The date is uncertain, but it lies probably about half way between the vimana of Parvati at Chidambaram, and the "great building epoch of the Nayak Dynasty." (F.) Probably, therefore, about A.D. 1500.	H.A., 369.
Vijayanagara, Hampi, or Hampe.	Bellary	Most of the principal Buildings. Indira Gandhi National Centre for the Arts	During the reigns of Krishnadeva Raya and his successor Achyuta- deva, A.D. 1508 to 1542.	Н.А., 375.
Madura	Madura	The vimana of the great Temple.	Built, according to tradition, by Visvanatha Nayakka in A.D. 1520, "which may possibly be the case." (F.)	H.A., 364.
Tadpatri, Tadiparti, or Tarputry.	Bellary	The two great gopurams.	A century earlier than the great unfinished gopura at Madura, whose date is the time of Tirumala Nayak- ka. This therefore would date in or about the period A.D. 1523-1559.	н.а., 378.
Vijayanagar, Hampi, or Hampe.	Do	The Vittalasvami, — or Vitoba—mandapam.	By Achyutadeva, A.D. 1529-1542.2	H.A., 374.
Chillambaram, or Chidam- baram.	South Arcot	The 1000-pillared manda- pam.	"Almost certainly erected between 1595 and 1685." (F.)	H.A., 351.
Rameśwaram	Madura	The Temple	"From first to last its style, excepting the old vimana, is so uniform and unaltered that its erection could hardly have lasted during a hundred years; and if this is so, it must have been during the seventeenth century. It may have been commenced fifty years earlier (1550), and the erection of its gopuras may have extended into the eighteenth century, but these seem the possible limits of deviation." (F.)	

¹ The tradition as I have it is that the Temple and Fort were built "about 450 years ago," say, about A.D. 1350; but it adds that, 25 years later, the place came into the possession of Krishnadeva Raya of Vijayanagar, which, if true, would make its earliest date A.D. 1483.

² Chronologically should be inserted, about here, a mandapam at the Madura Temple, erected, according to an inscription on one of its pillars, by Periya Virappa Nayakka in S.S. 1500, A.D. 1578.

Place.	District.	Building, &c.	Note.	Reference.
The Temple of Jambu- kesvara at Śrirangam (Seringham).	Trichinopoly	Śiva Temple	"If we assume A.D. 1600 with a margin of ten or fifteen years either way, we shall probably not err much in its date." (F.)	H.A., 365.
Kumbhakonam, or Combaconum.	Tanjore	The Temple	About the same period as the last. "There are fragments of older temples to be found everywhere, but none in situ." (F.)	H.A., 367.
Madura	Madura	Tirumala Nāyakka's man- dapam, the palace, the unfinished gopura, and much of the temple.	The mandapam took twenty-two years to erect, A.D. 1623 to 1645. The others were all built in the reign of Tirumala Nayakka, 1623 to 1659; or his elder brother Muttu Virappa.	H.A., 364.
Rāmeśvaram, or Ramis- saram.	Do	The sculptured corridors.	Contemporary with Tirumala Nayak- ka's mandapam at Madura.	H.A., 362.
Ahobila, Diguva Ahobila, or "Diggu Hublum."	Cuddapah ,.	Sculptured mandapam	From its style, a century more modern than the Vittalasvami mandapam at Vijayanagar, i.e., about A.D. 1625 to 1650.	H.A., 378.
Chidambaram	South Arcot	Ruined mandapam with sculptured Pillars.	"End of the seventeenth and first half of the eighteenth century." (F.)	H.A., 355.
Madura	Madura	The kalyana-mandapam in the great Temple.	"Said to have been built A.D. 1707." (F.)	H.A., 364.
Perur, or Pēruru	Coimbatore	The sculptured mandapam.	About A.D. 1750	H.A., 371.
Śrīrangam, or Seringham.	Trichinopoly	The Temple Gandhi National	All the main part belongs to the first half of the eighteenth century.	H.A., 348.
Madura	Madura	The "Tatta Suddhi"	A.D. 1770	H.A., 361.
Tanjore	Tanjore	The Palace	Commenced after 1675 and continued into the present century.	H.A., 384.

Mr. Fergusson assigns no date for the Tinnevelly or Tirupati Temples, nor for that at Tiruvallur in the Chingleput District, though he declares the first to be "not ancient."

¹ I think the Virappa referred to was Periya Virappa, Tirumala Nayakka's ancestor. An inscription on one of the pillars of the mandapam alluded to states that it was built by "Periya Virappa Nayakka" in S.S. 1500, A.D. 1578. This was not Tirumala s brother Muttu Virappa, but an ancestor.

APPENDIX C.

Amongst the antiquities of the Salem District, Hosur Taluk, I have noticed a number of rude stone sepulchral monuments, and I now give in original a note by F. G. Shaw, Esq., Member of the Anthropological Institute, relating to some important "finds" in several of these, near Hosūr itself, in the year 1864. No note of them has as yet been published, and the discovery of articles of apparently defensive body-armour is highly interesting. Mr. Shaw writes as follows:-

"In the year 1864, while at the Remount Depôt at Oossoor, my attention was directed to some cromlechs distant from my house (to its immediate rear) about two miles, bearing nearly south along a pathway over broken and undulating ground. The pathway is a short cut from Mudagherry (Remount Depôt) to Killamun-

galam, and its locality can be pointed out by any resident at the depôt.

"Some Belooche horse-dealers were the first to open the graves, their attention having been directed to them by a Fakir, who persuaded them that they contained treasure. A few of the largest mounds were selected by these men, who worked at night for fear of detection. But finding nothing they came and told me, and I inspected the place in company with two or three of their number. Two tombs were found exposed. Entrance to the larger one was made by breaking one of the top slabs, and the contents of the tomb were strewed about. I found broken pieces of pottery, but nothing else. Entrance to the smaller tomb was made from the east and from a hole in the stone forming the box, but as the work progressed slowly the single slab covering the top was partly removed and propped up to admit of the contents being removed more easily. The large tomb was a perfect box about 10 feet square, formed of cut or lamellated stone, the bottom resting on one or more slabs forming a floor. I found on looking about that there were a score or more cromlechs, and I determined to open some on my own account. While so engaged Sir William Denison, who was then residing in the Collector's house at Oossoor, expressed a wish that I should continue the work and he would pay the expenses. This I did, superintending the excavations myself, and I must have opened a dozen or more. The size of the mound or actual tomb in no way indicated the richness of my finds," for I found one of the smaller or more insignificant looking to be the richest, and, unlike most of the others, it had no bottom slab, and the tomb or box was formed of irregular-shaped slabs, as was the top stone or covering. Each cromlech was well defined with a circle of boulders: in some places they occurred in parallel rows, at others in a continuous line. In some of the tombs I found as many as three layers separated one from the other by lamellated small slabs resting on stones between which I invariably found urns, sometimes whole, but mostly crushed by the superincumbent weight and probable shifting of the stones placed round them to take off the pressure.

"In every tomb I opened I found specimens of pottery and charred bones, proving cremation. The pottery was of two colors-red or black and always polished (not glazed); some were highly finished, and occasionally they were met with with ornamental scorings or borders. The contents when unbroken contained only ashes, earth, and pieces of charred bones of various sizes, and here and there small fragments of charcoal, probably part of the debris of cremation. I never found any coins or shells, and the only metal was iron, which, of course,

was completely oxidized. Among the iron weapons, utensils, &c., found were-

1. A battle-axe-shaped weapon roughly of this shape.... 1 the dotted lines indicating the hole for a handle. 2. A spear about $7\frac{1}{2}$ or 8 feet long, the haft, head, and butt all of metal.

3. Two large plates of iron slightly curved, roughly of this shape 2... pierced with holes or slots, probably for thongs to fasten as breast and back plates.

4. Knives and daggers of various shapes....3....

5. Arrow heads in great numbers. Many adhered or oxidized together as if they had been tied or placed in a quiver together.

6 Swords of sizes, with the characteristic small handle. One sword was very long and double-handled, straight and sharp on both surfaces, terminating in a fine point.

1 Mr. Shaw gives the rough outline of a hatchet head, not of unusual shape.

A rough sketch is appended of what certainly lowes like a piece of body armour with places for the arms and holes for though.

Mr. Shaw, in another letter, speaks of them as "froat and rear pieces."

Sketch given showing blades straight and wavy

7. Small pieces of iron—pins or skewer-shaped—representing probably needles or hair fasteners, i.e., hair pins, and some very like the instrument used to paint the eyelids with pigment. With these latter I traced the fine links of a chain and what appeared to have been a small iron box, probably containing the pigment for coloring the eyelids. The chain was so corroded that I could not save but the smallest particles. The simple alteration caused by folding the chain (which must have been made of thin wires) in paper destroyed all trace of its form; and I did not deposit it with the urns and weapons in the Museum. I also found a sharpening stone (which I have now).¹ The stone is about 5 or 6 inches long, half an inch thick, and presents the worn half-polished surface that a carpenter's "hone" would. This stone was found with some small knives and arrow heads. The stone is of a greenish grey color.

"It must be remembered that all these weapons were in fragments, and though I removed them myself with a clasp knife and ticketed them 1, 2, 3, &c., and placed the pieces in succession of removal in paper, here and there was a piece wanting to complete the continuity; but when in situ and the earth removed, the weapon could be easily distinguished.

"The quarry from whence the lamellated stones were brought was about half a mile distant, and showed

traces of the chisel here and there.

"Near these quarries and to the west at the bottom of the hollow is a huge boulder with an inscription. I send you a copy of the inscription, a full translation of which I think I have already given you. Please return

the copy of inscription at your leisure.

"I have met with these cromlechs all over Salem District, and I believe they abound in all the Southern Districts in the Presidency. There are a great many on the Mailgherry Hills in the Dunkenycotta Taluk, quite overgrown with forest of great age."

(Signed) F. G. SHAW, M.A.S.

NOTE.

The inscription runs thus, according to the copy sent me by Mr. Shaw :-

"I, Kesava Nayakkan, in fulfilment of an oath, have inscribed and dedicated this stone to Narayana, the protector of the five classes of people, on the 1st day of the month Arpisi of the year of the Kaliyuga 4266, Pramādhi, in order that Śrī Vira Vallan Devar may attain the throne. If any one annuls this virtuous action he will be guilty of the same sin as one who kills a black cow on the banks of the Ganges.

Thus writes Keśava Nāyakkan. Signed Śrī Vallānādhan."

Kaliyuga 4266 corresponds with A.D. 1165-66, but *Pramādhi* fell six years earlier. The year mentioned (K. 4266) occurred during the reign of Viyaya Narasimha of the dynasty of the Hoyisala Ballalas, who ruled over the country where this inscription is cut, having their capital at Hallabīdu (Dorasamudram, Dvārasamudram, Dvāravatīpura). He was succeeded in 1188 A.D. by Vīra Ballāla. If the Srī Vīra Vallān of the inscription is the same as Śrī Vīra Ballāla, it would seem that the hopes of the writer, Kešava Nāyakkan, were eventually realized, after 24 years of waiting.

The inscription has nothing to do with the cromlechs.

It is greatly to be regretted that the articles found in the tombs and deposited by Mr. Shaw appear to have been mislaid in the Museum, and they cannot now be traced. If the iron plates were really breast-plate and back-piece, their discovery was one of extreme value.

R. S.

¹ Since deposited in the Madras Museum.

INDEX OF VILLAGES.

A

Abhishekakattalai, Tanjore District, 279. Achalavadi, Salem District, 197. Achanta, Godavari District, 40. Achapuram, Tanjore District, 272.
Acharavakkam, Chingleput District, 191.
Achchankulam, Tinnevelly District, 306.
Achchepuram, Tanjore District, 279. Achenna, Nilgiri District, 227. Achinkovil, Travancore, 325. Achipatti, Coimbatore District, 221. Achipuram, Malabar District, 250. Adaguppa, Bellary District, 110. Adamalle, Godavari District, 34. Adamankottai, Salem District, 196. Adaŭjiyur. Tanjore District, 276. Adanur, Tinnevelly District, 306. Addanki, Nellore District, 138. Adenapalle, North Arcot District, 154. Adichchanallur, Tinnevelly District, 311. Adiharappatti, Salem District, 197. Adirampattanam, Tanjore District, 282. Adisetu Tirtha, Madura District, 298. Adivi Ravulapadu, Kistna District, 43. Adoni, Bellary District, 103, 320. Adur, South Canara District, 238. Adurpeta, Vizagapatam District, 12. Aduturai, Trichinopoly District, 263. Aduturai Perumalkovil, Tanjore District, Adyapadi, South Canara District, 232. Adyaru, South Canara District, 232. Agali, Anantapur District, 120. Agarakarakottai, North Arcot District, Agastyeśvaram, Travancore, 256. Agattaitara, Malabar District, 252. Agnigundula, Kistna District, 65. Agraharam, Salem District, 197. Aharam, Salem District, 195. Ahirjilam, Malabar District, 247. Ahobilam, Kurnool District, 101. Aivakkudi, Tanjore District, 280. Ajjampatti, Salem District, 197. Ajjamuru, Godavari District, 38. Akaram, Tanjore District, 276. Akara Velakkudi, Tanjore District, 279. Akavidu, Kurnool District, 96. Akiripalle, Kistna District, 51. Akkasalai, Tinnevelly District, 311. Akkasalai, Tinnevelly District, 311. Akkasalai, Tinnevelly District, 312. Akkavaram, Ganjam District, 6. Akkurti, North Arcot District, 149. Akurajampalle, Kistna District, 56. Akuvidu, Godavari District, 38. Aladangadi, South Canara District, 232. Aladiyur, Tinneveily District, 309. Alaganuru, Kurnool District, 87. Alagapuram, Salem, District, 201. Alambadi, Salem District, 197. Alambadi, Coimbatore District, 214.

Alambadi, Coimbatore District, 219. Alamelu Mangapuram, Nellore District, Alamelu Mangapuram, North Arcot District, 150. Alankar, South Canara District, 237. Alankod, Malabar District, 250. Alasandiguți, Bellary District, 320. Alattur, Coimbatore District, 218. Alladuppalle, Cuddapah District, 124. Allamparva, Chingleput District, 191. Allikur, Chingleput District, 173. Allinagaram, Kurnool District, 96. Alliparamba, Malabar District, 248. Alluru, Nellore District, 37. Alturti, Nellore District, 145, 324. Alugurajampalle, Kistna District, 56. Alur, Bellary District, 104, 322. Aluvakonda, Kurnool District, 99. Amarambadu, North Arcot District, 149. Amaragendi, Salem District, 200. Amarapuram, Anantapur District, 120. Amaravati, Kistna District, 63. App. iv -xxvi, xxvii, Amatādi, South Canara District, 232. Ambala, Bellary District, 110. Ambalakkaranpatti, Madura District, 289. Ambapuram, Trichinopoly District, 264. Ambasamudram, Tinnevelly District, 309. Ambilikkai, Madura District, 285. Amboor Droog, North Arcot District, 160. Āmbūr, North Arcot District, 163. Āmbūr, Tinnevelly District, 309. Ambūru Durgam, North Arcot District, Aminabad, Kistna District, 64. Ammangudi, Tanjore District, 273 Ammavaripalle, North Arcot District, 154. Amunaje, South Canara District, 232. Amur, North Arcot District, 163. Amur, South Arcot District, 210. Anaippatti, Madura District, 288. Anakarai, Trichinopoly District, 266. Anakarai, Malabar District, 250. Anakkudi, Tanjore District, 273. Anamadugu, Nellore District, 142. Anamalai, Coimbatore District, 221 Anamallur, North Arcot District, 165. Anamangad, Malabar District, 248. Anandur, Salem District, 197. Anangur, South Arcot District, 209 Anantapalle, Godavari District, 33. Anantapalli, Vizagapatam District, 318. Anantapur, Anantapur District, 117. Anantapur, South Canara District, 238. Anantapuram, Kurnool District, 87. Anantapuram, Travancore, 256. Anantasagaram, Nellore District, 139. Anantasagaram, Nellore District, 142. Ananta Sayanagudi, Bellary District, 10 .. Anantavaram, Vizagapatam District, 10 Anantavaram, Kistna District, 77.

Anantavar, Malabar District, 250. Andakottai, Tanjore District, 282. Andalapalle, Vizagapatam District, 16. Andalaru, Godavari District, 38. Andankövil, Tanjore District, 273. Andarkuppam, Chingleput District, 172. Andipalaiyam, Salem Dirtrict, 202. Andiyar, Coimbatore District, 215. Andulaikonda, Malabar District, 245. Andiyar, Salem District, 197. Anekorai, Nilgiri District, 225. Angadipuram, Malabar District, 249. Angeru, Bellary District, 107. Animelu, Cuddapah District, 127. Anjengo, Travancore, 256. Ankampalle, Bellary District, 110. Annakkara, Malabar District, 250. Annamalainathankovil, Tanjore District, Annasamudram, Nellore District, 142. Annaseri, Malabar District, 246. Annavaram, Kistna District, 68. Annavaram, Kistna District, 81. Anniyur, South Arcot District, 209. Annur, Coimbatore District, 217. Antaravedi, Godavari District, 40. Anugonda, Kurnool District, 91. Anumanchipalle, Kistna District, 43. Anumulapalle, Kurnool District, 96. Anuppanadi, Madura District, 290. Appakkudal, Coimbatore District, 215. Appapuram, Kistna District, 68. Appikatla, Kistna District, 81. Appikonda, Vizagapatam District, 16. Aragiyapandyapuram, Travancore, 256. Arakatavemula, Cuddapah District, 124. Arakkaparamba, Malabar District, 249. Arakkurisi, Malabar District, 249. Ārangulam, North Arcot District, 156. Arapakkam, North Arcot District, 165. Arapakkam, Chingleput District, 176. Arasanpalaiyam, Coimbatore District, 219 Arasarkulam, Tanjore District, 282. Arasavilli, Ganjam District, 6 Arasikeri, Bellary District, 108. Aratala, North Arcot District, 154. Aravakurichi, Coimbatore District, 220. Arconum, North Arcot District, 161. Arcot, North Arcot District, 165. Ardavidu, Kurnool District, 96. Ardhavarath, Godavari District, 38. Argalür, Salan, District, 201. Arindilam, Malabar District, 247. Arivedu, Anantapur District, 322. Ariyalur, Trichinopoly District, 264. Arjunagiri, Vizagapatam District, 15, Arkatavemula, Anantapur District, 322. Arlagudem, Godavari District, 20. Arni, North Arcot District, 168. Ārņi, Chingleput District, 172. Ārudesapattu, Travancore, 257. Ārugolu, Godavart District, 33. Arugonda, North Arcot District 151.

Arukandalur, South Arcot District, 210. Arulla, Godavari District, 33. Arumane, Travancore, 257. Arumbakkam, North Arcot District, 156. Arumbavur, Trichinopoly District, 263. Arumugam, Nellore District, 146. Arumukamkottai, Madura District, 298. Arundangi, Tanjore District, 282. Arundangi, Tanjore District, 282. Arundukamkottai, Madura District, 298. Arutoruvu, Coimbatore District, 219. Aruvatturai, Chingleput District, 172. Arvarkurichi, Tinnevelly District, 309. Ärvar Tirunagari, Tinnevelly District, 311.

Aska, Ganjam District, 3. Atavanad, Malabar District, 250. Atmakaru, Kistna District, 56. Atmakuru, Kurnool District, 87. Atmakuru, Nellore District, 142. Attili, Godavari District, 36. Attilturai, Coimbatore District, 215. Attippakkam, South Arcot District, 207. Attirala, Cuddapah District, 131. Attar, Tanjore District, 272 Attur, Tinnevelly District, 311. Attur, Madura District, 289. Atturu, North Arcot District, 150. Atukuru, Kistna District, 47. Atur, Salem District, 201. Auku, Kurnool District, 99: Avadaiyarkovil, Tanjore District, 282. Avalanchi, Nılgiri District, 229. Avalur, South Arcot District, 207. Avanasi, Coimbatore District, 218. Avanasippalaiyam, Coimbatore District,

Avanigadda, Kistna District, 53.
Avanipērūr, Salem District, 202.
Avanipāpuram, North Arcot District, 170.
Avapadu, Godavarī District, 33.
Avatapalle, Kistna District, 51.
Avuku or Auku, Kurnool District, 99.
Avuladotļa, Bellary District, 110.
Avulapalle, North Arcot District, 153.
Avūr, Tanjore District, 273.
Aval, North Arcot District, 261.
Ayan Virūpākshi, Madura District, 285.
Ayatanahalli, Bellary District, 110.
Ayekōd, Malabar District, 241.
Ayigārlahalli, Bellary District, 110.
Ayifuru, Kistna District, 51.
Ayifuru, Kurnool District, 93.
Ayyanki, Kistna District, 54.
Ayyavari Kodūru, Kurnool District, 94.
Ayyavari Kodūru, Kurnool District, 94.
Ayyavari Kodūru, Kurnool District, 280.

B.

Babbellapadu, Kistna District, 43.
Babbepalle, Kistna District, 68.
Badagara, Malabar District, 245.
Badikayalapalle, Cuddapah District, 131.
Badinenipalle, Kurnool District, 96.
Baduguleru, Nellore District, 137.
Badvel, Cuddapah District, 126.
Bagali, Bellary District, 108.
Bagalar, Salem District, 194.
Bagasuran Kota, Nilgiri District, 229.
Bagināyakanahaļli, Bellary District, 110.
Baichigiri, Bellary District, 320.
Baidur, South Canara District, 230.

Bail, South Canara District, 237.

Railūr, Salem District, 201.

Bairanattam, Salem District, 197.

Balaga, Ganjam District, 6.

Balagulam, North Arcot District, 161.

Balekuppam, North Arcot District, 154.

Balighattam, Vizagapatam District, 16.

Balanja, South Canara District, 233.

Balasamudram, Madura District, 285.

Ballasamudram, North Arcot District, 153.

Bandarulanka (or Bandamurlanka), Go-

davari District, 32.
Bandi Atmakuru, Kurnoon latnict, 94.
Bandaru, Bellary District,
Bangra Kuluru, South Canara District,

Bangra Mañjesvara, South Canara Dis-

trict, 238.

Bantra, South Canara District, 237.

Bapanad, South Canara District, 233.

Bapanattain, North Arcot District, 159.

Bapatla, Kistna District, 81, 319, 320.

Baruva, Ganjam District, 5.

Barrakayalaköta, Cuddapah District, 131.

Basaravalli, Bellary District, 320.

Basavapuram, Kurnool District, 94.

Bašinepalle, Kurnool District, 97.

Bašinkonda, Cuddapah District, 132.

Basaraködu, Bellary District, 320.

Bastpuram, Coimbatore District, 214.

Battulanūtigodda, Cuddapah District, 132.

Bayireddipalle, North Arcot District, 159. Belagam Parvatipuram, Vizagapatam District, 11. Belaguppa, Bellary District, 111. Bellamkonda, Kistna District, 64. Bellary, Bellary District, 104. Bellatangadi, South Canara District, 237. Belliki, Nilguri District, 227. Belma, South Canara District, 233. Belür, Salem District, 194. Beluru, South Canara District, 231. Beluvai, South Canara District, 233. Bendi, Ganjam District, 6. Bennihalli, Bellary District, 103. Bennikallu, Bellary District, 110. Berikai, Salem District, 194 Betam Cheruvu, Kurnool District, 94. Betavolu, Kistna District, 44. Bevuru, Bellary District, 110. Beypore, Malabar District, 246. Bezvada, Kistna District, 47, 319. Bhadrachalam, Godavari District, 20. Bhairasamudra, Bellary District, 111. Bhairavunitippa, Bellary District, 111. Bhairi, Ganjam District, 7. Bhakarapeta, Cuddapah District, 127. Bhanumukkula, Kurnool District, 87. Bhattiprolu, Kistna District, 77.

Bhavant, Coimbatore District, 215.
Bhimadavolu, Godavari District, 34.
Bhimaganipalle, North Arcot District, 153.
Bhimavaram, Godavari District, 38.
Bhimavaram, Godavari District, 24, 318.

Bhimavaram, Kistna District, 43.
Bhimavaram, Nellore District, 135.
Bhōgapuram, Vizagapatam District, 13.
Bhōgapuram, Vizagapatam District, 14.
Bhūpasamudra, Bellary District, 111.
Bhūtamangalam, South Arcot District,

Bichaganapalle, Anantapur District, 121. Bidarakonta, Bellary District, 111. Bijinavēmula, Kurnool District, 87.
Bekal, South Canara District, 238.
Bikkavõlu, Godāvarī District, 25.
Bilakalagūdūru, Kurnool District, 94.
Bilikal Hill, Nilgiri District, 225.
Bilikambe, Nilgiri District, 225.
Bimlipatam (Bhīmunipaṭṇam), Vizagapatam District, 14.

Birangi, Cuddapah District, 132.
Birjapalle, Salem District, 194.
Bittragunta, Nellore District, 142.
Biyalapeta, Vizagapatam District, 13.
Bobbili, Vizagapatam District, 11.
Bodanampadu, Nellore District, 135.
Bodanampadu, Kistna District, 56.
Bodasakurru, Godavari District, 32.
Boddi Kūrapadu, Nellore District, 135.
Bodilividu, Kistna District, 56.
Bodiparai Forest (The), Salem District.

197.

Bodumambatti, Coimbatore District, 217.

Boggaram, Kistna District, 66.

Boggolu, Godavari District, 34.

Bogolu, Kurnool District, 97.

Bolibetta, Nilgiri District, 224.

Bollayaram, Kurnool District, 66.

Bollavaram, Kurnool District, 87.

Bollavaram, Kurnool District, 92.

Bollavaram, Cuddapah District, 124.

Bommadi, Salem District, 197.

Bommanpatti, Salem District, 197.

Bommarayańkövil, Nilgiri District, 224.

Bommasamudram, North Arcot District.

Bonangi, Vizagapatam District, 13.

Bondalakunta, Cuddapah District, 123. Bondamtilla, South Canara District, 233. Boni, Vizagapatam District, 14. Boppūdi, Kistna District, 68. Borigumma, Vizagapatam District, 317. Boyarevula, Kurnool District, 87. Brahmadesam, Tinnevelly District, 309 Brahmanakotakuru, Kurnool District, 87. Brahmana Kraka, Nellore District, 142. Brahmanapalle, Kurnool District, 94. Brahmapuram, North Arcot District, 160. Brahmapurani, Travancore, 257. Brahmasamudra, Bellary District, 111. Bramhavara, South Canara District, 231. Buchireddipalem, Nellore District, 324. Budamakāyalapādu, Nellore District, 137. Budarisingikota, Ganjam District, 5. Budavada, Kistna District, 43. Būdavāda Kistna District, 56. Buddhani, Kistna District, 111. Buddhani, Kistna District, 78. Buddhavani or Buddhani, Kistna District. 78. Budikhölu, Ganjam District, 2.

Badur, Chingleput District, 173.
Bugga, Kistna District, 56. App., xix, xxi.
Buggulapalle, Cuddapah District, 127.
Bugguda, Ganjam District, 3.
Bujanuru, Kurnool District, 94.
Bukkapatnam, Anantapur District, 118.
Bukkapuram, Kistna District, 68.
Burayam, Ganjam District, 3.
Buravilli, Ganjam District, 7.
Burugam, Ganjam District, 5.

C.

Calicut, Malabar District, 246. Calingapatam, Ganjam District, 7. Cannanore, Malabar District, 241. Chadalla, North Arcot District, 153.
Chadum, Cuddapah District, 132.
Chagi, Bellary District, 320.
Chagalamarri, Kurnool District, 161.
Chagalamarri, Kurnool District, 145.
Chagalla, Kistna District, 145.
Chalavara, Malabar District, 249.
Chalasseri, Malabar District, 250.
Chalavemula, Anantapur District, 322.
Challagundla, Kistna District, 68.
Chamaravattam, Malabar District, 250.
Chandavolu or Tsandavolu, Kistna District, 78.

Chandragiri, North Arcot District, 150.
Chandragiri, South Canara District, 238.
Chanduru, Cuddapah District, 126.
Channampalle, Kurnool District, 93.
Charaye, Malabar District, 247.
Chavakad, Malabar District, 250.
Chavali, Kistna District, 78.
Chavularu, Anantapur District, 121.
Chebrolu, Godavari District, 36.
Chebrolu, Kistna District, 32.
Chekkodu, Malabar District, 245.
Chengalur, Malabar District, 245.
Chengalur, Malabar District, 252.
Chennakkapalle, Kurnool District, 94.
Chenna Kottapalle, Anantapur District, 117.

Chennamambāpuram, Cuddapah District, 126.

Chennayagunta, Anantapur District, 115. Chennayyagunta, North Arcot District,

Chennupalle, Kistna District, 68. Chennuru, Cuddapah District, 127. Chentsuganipalem, Nellore District, 142. Chentsuvaripalem or Chentsuganipalem,

Nellore District, 142.
Cherambadi, Nilgiri District, 225.
Cherukavu, Malabar District, 247.
Cherukuchada, Kurnool District, 87.
Cherukunna, Malabar District, 241.
Cherukuru, Kistna District, 82.
Cherutanum, Malabar District, 241.
Cheruvannur, Malabar District, 245.
Chetnahalli, Bellavy District, 109.
Chettalur, Malabar District, 249.
Chetvai, Malabar District, 250.
Chevarambakkam, North Arcot District, 156.

Chèvayar, Malabar District, 246.
Chèvar, North District, 168.
Chèvar, South Arcot District, 207.
Chèzarla, Kistma District, 68. App., xii.
Chèzarla, Nellore District, 143.
Chicacole, Ganjam District, 7.
Chidambaram, South Arcot District, 212.
Chigaterli, Bellary District, 109.
Chiggireddipadu, Kistna District, 49.
Chiguruvada, North Arcot District, 151.
Chikka Kalaganakatti, Bellary District, 109.

Chikka Nalu, Nılgiri District, 224.
Chikkatimmahalli, Salem District, 195.
Chilamakuru, Cuddapah District, 124.
Chilamakuru, Anantapur District, 121.
Chilavaripalle, Anantapur District, 121.
Chilavaru, Kistna District, 78.
Chimalamarri, Kistna District, 69.
Chindakuru, Kurnool District, 94.
Chingleput, Chingleput District, 188.
Chimus Bodanath, Kurnool District, 101.
Chimus Dharapuram, Coimbatore District, 220.

Chinnaganzam, Kistna District, 82. Chinna Garlapadu, Kistna District, 56. Chinna Kodamagundla, Kistna District, 56. Chinna Komerla, Cuddapah District, 123. Chinna Kraka, Nellore District, 142. Chinnakūdala, Cuddapah District, 127.

Chinnakudala, Cuddapah District, 127. Chinnammapeta, North Arcot District,

Chinna Parimi Agraharam, Kistna District, 78.

Chinna Polamada, Anantapur District, 322.

Chinna Tippasamudram, Cuddapah District, 132.

Chinna Tumbalam, Bellary District, 320. Chintalacheruvu, Kistna District, 66. Chintalacheruvu, Anantapur District, 115. Chintalapalem, Nellore District, 142. Chintalapalle, Kurnool District, 87. Chintalapalle, Kurnool District, 94. Chintalapattaru, Cuddapah District, 128. Chintalapatdi, Salem District, 197 Chintakonamadinne, Cuddapah District, 128. 128.

Chintakunta or Pedda Chintakunta, Kurnool District, 102.

Chintamakulapalle, North Arcot District, 153.

Chintapalle, Kistna District, 56. App.,

xxvi. Chintapalle, Kistna District, 64. Chintaparru, Godavari District, 38. Chintarlapalle, Anantapur District, 117. Chippagiri, Bellary District, 104, 322. Chippili, Cuddquih District, 132. Chipurupalle, Vizagapatam District, 12. Chiramana, Nellore District, 143. Chirattahalli, Bellary District, 109. Chirumamilla, Kistna District, 69. Chitrakota, Vizagapatam District, 12. Chitrapura, South Canara District, 233. Chittanur, South Arcot District, 207. Chittilanjeri, Malabar District, 252. Chittoor, North Arcot District, 154. Chittrachedu, Anantapur District, 115. Chittur, Tinnevelly District, 314. Chiyyapadu, Cuddapah District, 124. Chodavaram, Vizagapatam District, 15. Chokkalingapuram, Madura District, 298. Cholasamudram, Anantapur District, 121. Cholavaram, Chingleput District, 172. Chulanur, Malabar District, 252. Chulumuru, Kistna District, 78. Chunangad, Malabar District, 249. Chundi, Nellore District, 139. Churali, Malabar District, 241. Chuvai, Malabar District, 241. Chyagallu, Anantapur District, 323.

Cochin, 254.
Coimbatore, Coimbatore District, 217.
Conjeeveram, Chingleput District, 176.
Coondapoor, South Canara Dista et, 230.
Coonoor, Nilgiri District, 228
Covelong, Chingleput District, 158.
Cuddalore, South Arcot District, 211.
Cuddapah, Cuddapah District, 128.
Cumbum, Kurnool District, 97.

Dachepalle, Kistna District, 56. App., xxv. Dachuru, Nellore District, 145. Dadaluru, Anantapur District, 117.

D.

Daditata, Anantapur District, 323.
Dadivada, Kurnool District, 97.
Daggupadu, Kistna District, 82.
Dakamarri, Vizagapatam District, 14.
Dalapatisamudram, Tinnevelly District.
314.

314.
Damagatla, Kurnool District, 88.
Damalcheruvu, North Arcot District, 151.
Damaramadugu, Nellore District, 324.
Damarapakkam, North Arcot District, 156.
Daminedu, North Arcot District, 151.
Damodara Maharajapuram, North Arcot District, 156.

Dansyakkankottai, Coimbatore District,

Dandapalle, North Arcot District, 159.
Dandapalle, North Arcot District, 111.
Darivemula, Kistna District, 57. App., xix.
Darsi, Nellore District, 135.
Darukapuram, Tinnevelly District, 306.
Dasaripalle, Nellore District, 140.
Dasaripatti, Madura District, 285.
Datapuram, South Arcot District, 207.
Davalūru, Kistna District, 79.
Dayyamdinne, Bellary District, 320.
Degaramudi, Kistna District, 69.

Dendaluru, Godavari District. 34. Denkanikota, Salem District, 194. Desur, North Arcot District, 170. Devadanam, Tinnevelly District, 304. Devadanampatti, Madura District, 290 Devala, Nilgiri District, 224. Devalapalle, Cuddapah District, 134. Devalapuram, Bellary District, 110. Devammacheruvu, Nellore District, 140. Devanakonda, Kurnool District, 93. Devanângurchi, Salem District, 202. Devankurichi, Madura District, 295. Devanur, South Arcot District, 207. Devanur, South Arcot District, 210. Devarakundani, Salem District, 194. Devaramukkulam, Salem District, 196 Dévarapalle, Godávari District, 20. Dévarapalle, Kistna District, 82. Devarapalle, Anantapur District, 115. Devarayapettai, Tanjore District, 273. Devattur, Madura District, 285. Devikapuram, North Arcot District, 168 Devikottai, Tanjore District, 272. Dévipatnam, Madura District, 298. Devupalle, Vizagapatam District, 12. Dhali, Coimbatore District, 222. Dharanikota, Kistna District, 64. Dharapuram, Coimbatore District, 219 Dharmajigudem, Godavari District, 34 Dharmapattanam, Malabar District, 243. Dharmapuram, Godavari District, 38. Dharmapuri, Bellary District, 111. Dharmapuri, Salem District, 196.

Dharmarajapuram Khandrika, Nerti Arcot District, 151. Dharmavaram, Vizagapatam District, 18. Dharmavaram, Anantapur District, 117. Diguva Ahebilam, Kurnool District, 102. Diguva Kalavatala, Cuddapah District

Dimile, Vizagapatam District, 17.
Dindigul, Madura District, 289.
Dirghasi, Ganjam District, 8.
Dodanghatti, Bellary District, 111.
Dodda Belar, Salem District, 194.
Dodderi, Anantapur District, 120.
Dodduru, Nilgiri District, 228.
Dodra, Vizagapatam District, 317.
Dommarn Nandyala, Cuddapah District

123,

Donakonda, Nellore District, 136.
Dondaleru, Nellore District, 137.
Dondapadu, Godavari District, 34.
Dondapadu, Kistna District, 66.
Donnepadu, Kurnool District, 99.
Dontali, Nellore District, 324.
Doragallu, Cuddapah District, 130.
Dosaledu, Anantapur District, 116
Dowlaishweram (Dhavalesvaramu), Godavari District, 21.
Drakaharama, Godavari District, 25.

Draksharama, Godávari District, 25.
Dranadala, Kistna District, 69.
Duddanala, Kurnool District, 86.
Duddebanda, Anantspur District, 118.
Dugarsjapatoam, Nellore District, 146.
Dugavatti, Bellary District, 109.
Duggurla, Kistna District, 79.
Duggunta, Nellore District, 145.
Dumagudem, Godávari District, 20.
Dumpagadapa Agraharam, Godávari District

trict, 39.

Duppalavalasa, Vizagapatam District, 12.

Duppiturru, Vizagapatam District, 17.

Durgan, Kurnool District, 88.

Durgi, Kistna District, 57. App., xix, xxi.

Dasi, North Arcot District, 166.

Duvvaru, Godávari District, 36.

Duvvaru, Cuddapah District, 124.

Duvvaru, Nellore District, 324.

Dvarakacharla, Kurnool District, 97.

Dvaraka Tirumala or Tirupati, Godávari

District, 34.

E.

Edakad, Malabar District, 246.
Edakadu, Malabar District, 241.
Edahgalsalai, Salem District, 202.
Edappadi, Salem District, 202.
Edappadi, Salem District, 202.
Edasori, Malabar District, 245.
Edayar, South Arcot District, 210.
Edirkottai, Tinnevelly District, 304.
Edutara, Malabar District, 252.
Ehur, Salem District, 197.
Elatur, Salem District, 197.
Elatur, Malabar District, 197.
Elatur, Malabar District, 169.
Elatur, Malabar District, 169.
Elatur, Malabar District, 246.
Elayanarvanur, Chingleput District, 176.
Elayavar, Malabar District, 242.
Flichuru, Kistna District, 69.
Elchur, Kistna District, 73.
Eléšvarath, Kistna District, 57. App., vii,

Eletattumattamba, Malabar District, 249. Ellamār, Anantapur District, 223.
Ellamār, South Areot District, 210. Ellare, South Canara District, 231.
Ellare, South Canara District, 231.
Ellarti, Bellary District, 322.
Ellore, Godavari District, 34.
Ellpuru, Kistna District, 34.
Ellpuru, Kistna District, 74.
Enikal Mand, Milgiri District, 249.
Eramala, Malabar District, 242.
Eramla, Malabar District, 242.
Eramla, Travancore, 257.
Erode, Coimbatore District, 242.
Erpēdu, North Arcot District, 149.
Erukangudi, Tinnevelly District, 305.
Erumanur, Trichinopoly District, 266.
Erumaiveţtipalaiyam, Chingleput District, 172.

Erumāyār, Malabar District, 252.
Erumbai, South Arcot District, 209.
Erumbai, South Arcot District, 209.
Erumbai, Trichinopoly District, 267.
Eruvādi, Tinnevelly District, 314.
Esayanār, North Arcot District, 166.
Ettaiyāpuram, Tinnevelly District, 306.
Ettappār, Salem District, 201.
Ettippatti, Salem District, 197.
Ettukkudi, Tanjore District, 281.
Ettār, Madura District, 285.
Eydanār, South Arcot District, 211.
Evil. South Arcot District, 207.

F.

Faringidibba, Kistna District, 82. Faringipuram or Pharingipuram, Kistna District, 65. App., xi. Fort St. David, South Aroot District, 211.

G.

Gadabavalasa, Vizagapatam District, 12. Gadarada, Godavari District, 21. Gadekallu, Anantapur District, 115. Gadidemadugu, Kurnool District, 88. Gadigerevulu, Kurnool District, 94. Gadikota, Cuddapah District, 130. Gadivemula, Kurnool District, 215. Galavalli, Vizagapatam District, 215. Galavalli, Vizagapatam District, 12. Galichinnayyapalem, Kurnool District, 94. Ganapatipalaiyam, Coimbatore District, 219.

Ganapavaram, Godavari District, 33.
Ganapavaram, Godavari District, 39.
Ganapavaram, Kistna District, 49.
Ganapavaram, Kistna District, 69.
Ganapati Vattam, Malabar District, 245.
Ganapuram, Kurnool District, 88.
Gandavaram, Nellore District, 324.
Gandiganamala, Kistna District, 66.
Gandikota, Cuddapah District, 123.
Gandadu, Vizagapatam District, 13.
Gangaikondasorapuram, Tricninopoly
District, 264.

Gangaikondan, Tinnevelly District, 310. Gangampalem, Godavari District, 22. Ganganachikki Kota, Nilgiri District, 229. Gangapararu, Cuddapah District, 129. Gangayaran, Kistna District, 57. Gangayaran, Nellore District, 136. Gangavaram Hills (The), South Arcot

District, 205.
Gahgavaram, Bellary District, 320.
Gahgavaram, Bellary District, 25.
Gani, Kurnool District, 25.
Gahigera, Bellary District, 111.
Ganikepūdi, Kistna District, 82.
Gannavaram, Kistna District, 69.
Gannupūdi, Godavari District, 39.
Gara, Ganjam District, 8.
Garupadu, Kistna District, 74.
Garubadudi, Bellary District, 109.
Garbham, Visagapatam District, 12.
Garikepadu, Kistna District, 66.
Garisipulli, Vizagapatam District, 318.
Garadacheruvu, Bellary District, 111.
Garudacheruvu, Bellary District, 111.
Garudacheruvu, Bellary District, 111.

Garudanköttai, Coimbatore District, 221. Garudapuram, Anantapur District, 117. Garugubilli, Vizagapatam District, 12. Gaundlapalem or Gavundlapalem, Nellore

District, 144. Gavanagiri, Tinnevelly District, 307. Gavundlapalem, Nellore District, 144. Gazzaram, Godavari District, 33. Gerigelapalle, North Arcot District, 155. Ghantasala, Kistna District, 54. Ghattu, Cuddapah District, 132. Gilakapadu, Nellore District, 145. Gingee, South Arcot District, 207. Gobam, Vizagapatam District, 12. Goddumarri, Anantapur District, 116. Gogulapadu, Kistna District, 57. Gogulapadu, Kistna District, 69. Gokanakonda, Kistna District, 66. Goli, Kistna District, 57. Gollagudem, Godavari District, 35. Gollanapalle, Kistna District, 51. Gollapalle, Bellary District, 111. Gollapalle, Cuddapah District, 132. Gollapalle, Nellore District, 143. Gollapuram, Anantapur District, 121. Gonavaram, Kurnool District, 95. Gondinna or Govindinna, Kurnool District, 100.

Gonupalle, Nellore District, 145.
Goomsur, Ganjam District, 3.
Gooty (Gutti), Anantapur District, 145.
Gopalapatnam, Vizagapatam District, 17.
Gopalapuram, Godavari District, 23.
Gopavaram, Cuddapah District, 225.
Gopilapuram, South Arcot District, 212.
Gopinathapuram, Ganjam District, 3.
Gorantla, Kistna District, 74.
Gorantla, Kurnool District, 92.
Goravanahalli, Ananatapur District, 123.
Gorizavolu, Kistna District, 69.
Gorukallu, Kurnool District, 95.
Gottipodla, Kistna District, 58.
Gottipodla, Kistna District, 58.
App.
xxiii.

xxIII. Govindapuram, Kistna District, 69. Govindapuram, Salem District, 197. Govindareddipalle, North Arcot District, 155

Govindavada, Bellary District, 111.
Govindinna, Kurnool District, 100.
Gramam, South Arcot District, 210.
Griddaltru, Kurnool District, 210.
Griddaltru, Nellore District, 145.
Griddaltru, Nellore District, 145.
Griddaltr, Madura District, 220.
Gadavalle, Kistan District, 79.
Gudihalli, Bellary District, 109.
Gudikota, Bellary District, 110.
Gudilova Brihadachalam, Vizagapatam
District, 14.
Gudimallam, North Arcot District, 149.

Gudimangalam, Coimbatoro District, 222. Gudimeția, Kistna District, 43. Gudimeția, Kurnool District, 97. Gudipalle, Anantapur District, 121. Gudivăda, Vizagapatam District, 13. Gudivăda, Vizagapatam District, 14. Gudivăda, Kistna District, 52. Gudumallor, North Arcot District, 161. Gudur, Kistna District, 53. Guduvănjeri, Chingleput District, 188. Gujaratipeța, Ganjam District, 9. Gujaratipeța or Hayatunagaram, Vizagapatam District, 12.

Gulladurti, Kurnool District, 100. Gumalapuram, Salem District, 194. Gummaghatti, Bellary District, 111.
Gummanampadu, Kistna District, 66.
Gumulūru, Godavarī District, 39.
Gundagatti, Bellary District, 109.
Gundala, Kurnool District, 93.
Gundala, Kurnool District, 145.
Gundavolu, Nellore District, 145.
Gundipudi, Kistna District, 65.
Gundlapadu, Kistna District, 65.
Gundlamada, Cuddapah District, 124.
Gundlamada, Cuddapah District, 130.
Gundlapadu, Kistna District, 58.
Gundlapaden, Nellore District, 139.
Gundlapada, Kurnool District, 131.
Gundluru, Cuddapah District, 134.
Gundupapala, Kurnool District, 100.
Gunta Garlapadu, Kistna District, 69.
Guntanala, Kurnool District, 95.
Guntupalle, Godavari District, 35, 318.
Guntur, Kistna District, 74: App., xi, xiii, xxvi.
Gurjala, Bellary District, 320.

xiii, xxvi.
Gurjala, Bellary District, 320.
Gurjala, Bellary District, 230.
Gurpar, South Canara District, 233.
Gurralamadugu, Nellore District, 137.
Gurrankonda, Cuddapah District, 134.
Gurunanapalem, Vizagapatam District, 318.

Guruvāyankēri, South Canara District, 237.

Guruvāyūr, Malabar District, 250. Gurzala, Kistna District, 58. App., v, vi, vii, viii, ix, x, xxiv. Gutala, Godavant District, 33. Gutlapalle, Kistna District, 66. Gutlasthalam, Cuddapah District, 132. Guttapalle, North Arcot District, 153. Guttikonda, Kistna District, 58. App., xi, xvii.

xi, xvii. Guttiyalattûr, Coimbatore District, 215. Guttupalle, Nellore District, 142. Gutturu, Anantapur District, 119.

H.

Hacholli, Bellary District, 320. Hadagali, Bellary District, 111. Haidarabad, Vizagapatam District, 13. Halagilavada, Bellary District, 109. Halaharvi, Bellary District, 104. Halavagalu, Bellary District, 103. Halavagalu, Bellary District, 109. Halenilla, South Canara District, 233. Halharavi, Bellary District, 320. Halivi, Bellary District, 320. Hanakanahalli, Bellary District, 111. Hanehalli, South Canara District, 231. Hanimanagutti, Cuddapah District, 128. Hanumantagudi, Madura District, 298. Hanumantanpatti, Madura District, 290. Hanumapuram, Bellary District, 111. Hanumatirtham, Salem District, 197. Haresamudra, Bellary District, 111. Harpanahalli, Bellary District, 109. Harivi, Bellary District, 109. Hariyamanahalli, Bellary District, 109. Harur, Salem District, 197. Hasanpuram, Cuddapah District, 130. Hassara Muravani, Bellary District, 320. Hattiyangadi, South Canara District, 230. Hayatunagaram, Vizagapatam District, 12. Hemavati, Bellary District, 103. Hemavati, Anantapur District, 120. Hirahadagalli, Bellary District, 107. Hirehala, Bellary District, 104.

H'laiuru, Nilgiri District, 228.
Holalu, Bellary District, 107.
Hossadurgam, South Canara District, 238.
Hosor, Salem District, 194.
Hudi, Vizagapatam District, 317.
Hulakunla, Bellary District, 110.
Hulikal, Nilgiri District, 225.
Hulikal Durgam, Nilgiri District, 229.
Hultkera, Bellary District, 112.
Huvinahadgalli, Bellary District, 107.
Hyalya, Bellary District, 110.

I.

Ichambadi, North Arcot District, 157. Ichambadi, Salem District, 197. Ichhapuram, Ganjam District, 4. Idamakallu, Kurnool District, 97. Idara, Kistna District, 51. Idu, South Canara District, 233. Idumbavanam, Tanjore District, 282. Igalapadu, Nellore District, 137. Ikkurru, Kistna District, 69. Ilambunam, Tinnevelly District, 307. Ilanji, Tinnevelly District, 309. Ilayangudi, Madura District, 296. Ilindraparru, Godavari District, 36. Iluppappattu, Tanjore District, 272. Imaniévaram, Madura District, 296. Indiyannur, Malabar District, 247. Indresvaram, Kurnool District, 88. Indubețța, South Canara District, 237. Indukūru, Cuddapah District, 128. Indur, Salem District, 96. Ingavaripalem, North Arcot District, 149. Inimella, Kistna District, 66. App., xii. Inimetla, Kistna District, 319. Injaram or Injiram, Godavari District, 25. Iñjedu, Kurnool District, 100. Inna, South Canara District, 233. Inkolu, Kistna District, 82. Inninganur, Coimbatore District, 221. Inturu, Kistna District, 79. Inugallu, Kistna District, 83. Inukurti, Nellore District, 145. Inupurazpalle, Kistna District, 58. Inuvalli, South Canara District, 233. Ippapeta, Cuddapah District, 128. Ippili, Ganjam District, 9. Ipuru, Kistna District, 66. Iragavaram, Godavari District, 36. Iringalur, Malabar District, 246. Iringannur, Malabar District, 245. Irulabanda Bapanattam, North Arcot Dis-

trict, 159.
Irulapadu, Kistna District, 69, 319.
Irumattur, Salem District, 197.
Irumpuri, Malabar District, 247.
Iruvarain, North Arcot District, 155.
Iruvailu, South Canara District, 233.
Iruvetti, Malabar District, 247.
Isakala, Kurnool District, 88.
Išampattu, North Arcot District, 160.
Iskala or Isakala, Kurnool District, 88.
Ijalapatti, Salem District, 197.
Ivaraimalai, Madura District, 285.

J.

Jaddangi, Godavari District, 23.
Jaggayyapeta or Betavolu, Kistna District, 44.

Jajannathapuram, Godavari District. 24. Jagarlamudi, Kistna District, 83. Jainburnbetta, Nilgiri District, 225. Jaladanki, Nellore District, 142. Jaladi, Kistna District, 69. Jalantrakota, Ganjam District, 5. Jallivaripullalacheruvulu, Kurnool District, 97. Jalmuru, Ganjam District, 9. Jamallabad, South Canara District, 237. Jambai, Coimbatore District, 215. Jambodai, South Arcot District, 210. Jambukeśvara Temple, Trichinopoly District, 267. Jambuvanodai, Tanjore District, 282. Jammalamadugu, Cuddapah District, 124. Jampanni, Kistna District, 79. Jangalavadi, Salem District, 197. Jangamrajapalle, Cuddapah District, 126 Jatakkambe, Nilgiri District, 228. Jaugada, Ganjam District, 4. Javantinathapuram, Trichinopoly District, Jayamkondaśorapuram, Trichinopoly District, 264. Jayamkondasorapuram, Trichinopoly Dis-trict, 269. Jayanagaram, Vizagapatam District, 317. Jayanti Agraharam, Vizagapatam District, 12. Jayantipuram, Kistna District, 44. Jettipalayam, Kistna District, 58. Jhalakanuru, Kurnool District, 88. Jillella, Cuddapah District, 125. Jillellamudi, Nellore District, 139. Johapuram, Kurnool District, 92. Jonnapadu, Kistna District, 58. Juttiga, Godavari District, 37.

K.

Jutur, Anantapur District, 323.

Juvepalle, Kurnool District, 102.

Jūtūru, Kurnool District, 88.

Jyoti, Cuddapah District, 130.

Kachamangalam, Tanjore District, 276.
Kachanam, Tanjore District, 282.
Kachankursi, Malabar District, 252.
Kachikkattu, Tanjore District, 273.
Kadaba, South Canara District, 237.
Kadabūr, Bellary District, 220.
Kadaladi, North Arcot District, 169.
Kadaladi, Godavari District, 40.
Kadalayi, Malabar District, 242.
Kadalundi, Malabar District, 247.
Kadamalakalva, Kurnool District, 95.
Kadambarkovil, Trichinopoly District, 269.
Kadambarkovil, Chingleput District, 191.

Kadamberi, Malabar District, 242.
Kadamt, Godavari District, 40.
Kadarapēta, Anantapur District, 115
Kadattar, Salem District, 196.
Kadattar, Salem District, 197.
Kadattar, Coimbatore District, 292.
Kadapanattam, North Areot District, 139.
Kadayampēttai, Salem District, 202.
Kade Rāmapurath, Bellary District, 202.
Kade Rāmapurath, Bellary District, 203.
Kadinampādi, Tanjore District, 273.
Kadinampādi, Tanjore District, 273.
Kadimetla, Bellary District, 274.
Kadimetla, Bellary District, 321.
Kadinahumköta, Cuddapah District, 132.
Kadiri, Cuddapah District, 130.

Kadirur, Malabar District, 244.
Kadirur, Coimbatore District, 219.
Kadre, South Canara District, 233.
Kadukusandai, Madura District, 298.
Kadukusandai, Madura District, 298.
Kadukuru, Bellary District, 112.
Kadumūru, Kurnool District, 88.
Kaggallu, Anantapur District, 121.
Kaikaldru, Kistna District, 52, 319.
Kaikaram, Godavari District, 35.
Kailasaghar, North Aroot District, 164.
Kaittiyankottai, Madura District, 289.
Kajalūru, Godavari District, 31.
Kajekaru, South Canara District, 233.
Kakani or Kukka Kakani, Kistna District, 74.
Kakani, Kistna District, 69.

Kakani or Kukka Kakani, Kistna Dis-Kakaraparru, Godavari District, 37. Kakkat, Cochin, 254. Kakumanu, Kistna District, 83. Kakūsi, Nilgiri District, 228. Kalahasti, North Arcot District, 149. Kalaiyarkövil, Madura District, 296. Kalakad, Tinnevelly District, 314. Kalakada, Cuddapah District, 134. Kalakkulam, Travancore, 257. Kalartvadakkal, Malabar District, 242. Kaldindi, Kistna District, 52. Kalicharla, Cuddapah District, 132. Kalicharla, Nellore District, 145. Kaligotla, Kurnool District, 100. Kalipi, Anantapur District, 119. Kaliyampatti, Salem District, 201. Kaliyamputtur, Madura District, 286. Kallada, Travancore, 257. Kalladaikurichi, Tinnevelly District, 310. Kallai, Malabar District, 244. Kallanuttam, Salem District, 201. Kallepalle, Ganjam District, 9. Kallavi, Salem District, 198. Kallimandayam, Madura District, 286. Kallivalipatti, Madura District, 289. Kallivedu, North Arcot District, 149. Kalliyad, Malabar District, 242 Kallottu, South Arcot District, 205. Kallukkummi, Tinnevelly District, 307. Kallumadai, Coimbatore District, 217. Kallur, Anantapur District, 323. Kallaru, Kurnool District, 92. Kallaru, Nellore District, 136. Kalluttuppatti, Madura District, 296. Kalapanganur, Salem District, 201. Kalpundi, North Arcot District, 168. Kalugodu, Bellary District, 112. Kalugotla, Kurnool District, 92. Kalugotlapalle, Kurnool District, 102. Kalugumalai, Tinnevelly District, 307. Kalujuvvalapadu, Nellore District, 137. Kalukkanattam, Trichinopoly District,

263.

Kaluvagunta, North Arcot District, 155.

Kaluvattur, Tanjore District, 279.

Kaluvaya, Nellore District, 143.

Kalva, Kurnool District, 95.

Kalvarpatti, Madura District, 289.

Kalyana Durgam, Anantapur District, 118.

Kalyana Singapuram, Vizagaputam District, 11.

Kamakahipuram, Trichinopoly District,

Kamakur, North Arcot District, 168. Kamalapuram, Cuddapah District, 128. Kamanuru, Cuddapah District, 125. Kamapalle, Kistna District, 69. "amavarapukota, Godavari District, 35. amarakavalli, Trichinopoly District, 264 Kamavaram, Bellary District, 321. Kamayanayakkampatti, Tinnevelly District, 307. Kambadaru, Anantapur District, 117. Kambakkam Durgam, Chingleput District, 173

Kambatti, Nilgiri District, 225.
Kambam, Madura District, 290.
Kambam, Madura District, 198.
Kambenallur, Salem District, 198.
Kambhampadu, Kistna District, 58.
Kamepalle, Kistna District, 65.
Kamepalle, Kistna District, 65.
Kammalankulam, Tinnevelly District, 304.
Kammanam, Malabar District, 250.
Kammavaripalle, Anantapur District, 121.
Kamudi, Madura District, 298.
Kanaganapalle, Anantapur District, 118.
Kanakavidu, Bellary District, 321.
Kanala, Kurnool District, 35.
Kanam, Tinnevelly District, 311.
Kanaha, Kistna District, 44.

App., xxi.

Kañchi, South Arcot District, 205.

Kañchi, Chingleput District, 176.

Kanchikacharla, Kistna District, 44.

Kañchipura, Chingleput District, 176.

Kandamangalam, South Arcot District, 209.

Kancharakuntla, Kistna District, 58.

Kandanāti, Kurnool District, 93. Kandaradityam, Trichinopoly District, 265. Kandattar, Malabar District, 252. Kandiyankovil, Coimbatore District, 218. Kandiyur, Tanjore District, 276. Kandlaguduru, Anantapur District, 115. Kandlagunta, Kistna District, 58. Kandlapalle, Anantapur District, 115. Kandukuru, Cuddapah District, 132. Kandukuru, Nellore District, 139. Kanduru, North Arcot District, 153. Kandekallu, Bellary District, 112. Kangavaram, South Arcot District, 208. Kangayam, Coimbatore District, 219. Kangayampatti, Tanjore District, 276. Kangayanellur, North Arcot District, 160. Kangundi, North Arcot District, 163. Kanigiri, Nellore District, 138. Manipakkam, North Arcot District, 155. Kanitippankottai, Coimbatore District, 216 Kaniyampalaiyam, Coimbatore District,

Kaniyamundi, Coimbatore District, 218.
Kaniyanur, North Arcot District, 166.
Kaniyur, Coimbatore District, 222.
Kaniyarangad, Malabar District, 242.
Kanijapalli, Coimbatore District, 218.
Kankanadi, South Canara District, 233.
Kannadi, Malabar District, 252.
Kannadiputtur, Coimbatore District, 222.
Kannagudi, Madura District, 299.
Kannandi, North Arcot District, 149.
Kannamadakala, Kurnool District, 88.
Kannambakkam, North Arcot District,

Kannamangalam, Malabar District, 248.
Kannamurpattola, Malabar District, 252.
Kannapuram, Malabar District, 242.
Kannapuram, Malabar District, 244.
Kantanahalli, Bellary District, 112.
Kantanahalli, Bellary District, 112.
Kantavara, South Canara District, 233.
Kantavar, Godavari District, 37.
Kanumurlapudi, Kistna District, 66.
Kanumukkula, Anantapur District, 118.
Kanukollu, Kistna District, 52.
Kanuparru, Kistna District, 69.
Kanuparri, Nellore District, 138.
Kanuru, Godavari District, 37.

Kāpasomapuram, Vizagapatam District, 14. Kapati, Bellary District, 321. Kapilamalai, Salem District, 203. Kapiyara, Travancore, 257. Kappalibanda, Anantapur District, 119. Kappatralla, Kurnool District, 93. Kappur, Malabar District, 250. Karad, Malabar District, 243. Karadiputtur, Chingleput District, 173. Karahampatti, Salem District, 198. Karaipattanaru, Trichinopoly District, 266. Karaipottanar River, Salem District, 263. Karakambadi, North Arcot District, 151. Karakkat, Malabar District, 249. Karakunnu, Malabar District, 248. Karalapadu, Kistna District, 59. Karamadai, Coimbatore District, 217. Karandai, North Arcot District, 166. Karankulam, Tinnevelly District, 311. Karanutala, Kistna District, 75. Karanduru, South Canara District, 234. Karappal, Tanjore District, 279. Karapattu, North Arcot District, 160. Karappukkilar, Tanjore District, 279. Karayat, Malabar District, 245. Kare, North Arcot District, 162. Karempūdi, Kistna District, 59. App., xi, xii, xiii, xiv, xv, xvi, xvii, xviii. Karikala, North Arcot District, 162. Karimaddala, Kurnool District, 95. Karimangalam, Salem District, 196. Karimchedu, Kistna District, 83. Karimpura, Malabar District, 249. Karipur, Malabar District, 248. Karisankulam, Tinnevelly District, 307. Karivalamvandanallur, Tinnevelly District, 306: Karivellür, Malabar District, 242. Kariyapattam, Malabar District, 249. Kariyaramankovil, Salem District, 202. Karkala, South Canara District, 231.

Kapalur, North Arcot District, 169.

Kariyaramankovil, Salem District, 202. Karkala, South Canara District, 231. Karkudi, Salem District, 203. Karnatakagiri, North Arcot District, 169. Karnatghar, North Arcot District, 169. Karpakanatharkulam, Tanjore District, 282.

Karukaikavalapparkovil, Trichinopoly District, 265.

Karukkanpāļaiyam, Coimbatore District, 219.

Karumangalam, Tanjore District, 276. Karumbedu, North Arcot District, 157. Karunguli, Chingleput District, 191. Karuppur, Tanjore District, 273. Karuppur, Tanjore District, 276. Karur, Coimbatore District, 221. Karuru, Anantapur District, 115. Karuśaivayal, Tanjore District, 283. Karusakkulam, Madura District, 296. Karuvattar, Salem District, 203. Karuveppampatti, Salem District, 202 Karvetnagar, North Arcot District, 157. Kasaragod, South Canara District, 238. Kasipatpam, Vizagapatam District, 13. Kasipatpam, South Canara District, 234. Kasipuram, Vizagapatam District, 13. Kasuparru, Kistna District, 79. Kattaikaruppanpatti, Madura District, 296.

Kattakulam, Madurs District, 290. Kattamañchi, North Arcot District, 155. Kattamparipuram, Malabar District, 249. Kattangani, Coimbatore District, 219. Kattapparutti, Malabar District, 250. Kattarimangalam, Tinnevelly District, 311. Katteragandla, Cuddapah District, 126. Katteri, Nilgiri District, 229. Kattibinnuru, Bellary District, 107. Kaulūru or Kāvulūru, Kistna District, 49. Kaundapatti, Salem District, 198. Kautalam, Bellary District, 321. Kautaram, Kistna District, 52, 319. Kautavari Agraharam, Kistna District, 44. Kavai, Malabar District, 242. Kavala Muduru, South Canara District, Kavali, Nellore District, 142. Kavaluru, Kurnool District, 95. Kavanur, North Arcot District, 160. Kavaseri, Malabar District, 252. Kavelpad, Malabar District, 252 Kavelapalle, Kistna District, 59. Kaveripak, North Arcot District, 162. Kaveripattanam, Tanjore District, 272. Kaveripuram, North Arcot District, 157. Kaveripuram, Combatore District, 215. Kavu, South Canara District, 238. Kavukuntla, Bellary District, 112. Kavuluru, Kistna District, 49. Kavuñji, Madura District, 286. Kavunnara, Malabar District, 245. Kavuru, South Canara District, 234. Kāvūru, South Canara District, 234. Kayal, Tinnevelly District, 311. Kayarala, Malabar District, 242. Kayattar, Tinnevelly District, 307. Kayidevanahalli, Bellary District, 112. Raza, Kistna District, 54. Kaza, Kistna District, 75. Keladisvarapuram, Malabar District, 251. Kelamangalam, Salem District, 195. Kelavaram, Kurnool District, 88. Kellampalle, Nellore District, 138. Kellaputtigai, South Canara District, 234. Kemparajapuram, North Arcot District, 160. Kemparapalem, North Arcot District, 157. Kempunaja, South Canara District, 234. Kenchengodu, Bellary District, 104. Kenteri, Nilgiri District, 225. Kerakot, Malabar District, 247. Keravase, South Canara District, 232. Kerekodihalli, Salem District, 196. Keriyaganahalli, Bellary District, 112. Kesanupalle, Kistna District, 70. Keśavarapupadu, Kistna District, 83. Kesavaram, Godavari District, 39. Ketavaram, Kistna District, 65. Khairuvvala, Kurnool District, 93. Khandavilli, Godavarı District, 37. Kidangal, South Arcot District, 208. Kidaram, Madura District, 299. Kidarangandan, Tanjore District, 281. Kilakkarai, Madura District, 299. Kilamangalam, Salem District. 195. Killikurchi Mangalam, Malabar District, Kilpattu, North Arcot District, 160. Kinattukkadavu, Coimbatore District, Kinur, Chingleput District, 191. Ktraipatti, Salem District, 198. Kirakkambaram, Malabar District, 252. Ktrambil, Trichinopoly District, 267. Kirangattar, Madura District, 296. Kireriyur, Malabar District, 245. Kiranûr, Salem District, 198. Kiranûr, Coimbatore District, 219. Kiranûr, Madura District, 286. Kiranûrai, Salem District, 198.

Kirapparuvur, Trichinopoly District, 265. Kirara, Malabar District, 242. Kīraśarukkai, Tanjore District, 273. Kiravalaivu, Madura District, 289. Kiravarai, Madura District, 287. Kirayūr, Tanjore District, 281. Kirayūr, Trichinopoly District, 265. Kirikera, Anantapur District, 121. Kirminnal, North Arcot District, 166. Kirnangur, Tanjore District, 272. Kirpulam, North Arcot District, 162. Kir-Rajakula-Ramangramam, Tinnevelly District, 304. Kirśangam. South Arcot District, 205. Kīršengalpādi, Salem District, 198. Kīrār, Malabar District, 244. Kirvalur, Tanjore District, 281. Kirviti, North Arcot District, 162. Kir Vallanadu, Tinnevelly District, 312. Kishkindha, Bellary District, 322. Klari, Malabar District, 251. Kobali, Bellary District, 107. Kocharla, Kistna District, 66. Kocharlakota Nellore District, 136. Kochuru, North Arcot District, 157. Kodakal, Malabar District, 251. Kodakkal, North Arcot District, 162: Kodamañchili, Godavari District, 40. Kodanad, Nilgiri District, 228. Kodandarapalli, Malabar District, 252. Kodihalli, Bellary District, 112 Kodavalturu, Nellore District, 324. Kodigipalle, Anantapur District, 121. Kodigipalie, Anantapur District, 121.
Kodimangalam, Madura District, 291.
Kodimalir, Madura District, 121.
Kodumalir, Madura District, 299.
Kodumudi, Coimbatore District, 216.
Koduru, Cuddapah District, 128.
Koduru, Cuddapah District, 128.
Koduvalli, Malabar District, 247. Koduvayur, Malabar District, 248. Koduvěri, Coimbatore District, 216. Kogala, Bellary District, 107. Koilkuntla or Kovelakuntla, Kurnool District, 100. Kokanti, Cuddapah District, 133. Kokatam, Cuddapah District, 128. Kökireni, Kistna District, 46. Kolachel, Travancore, 257. Kolagotia, Nellore District, 143. Kolagutla, Kistna District, 59. App., xxi. Kolakaluru, Kistna District, 79. Kolalapudi, Kistna District, 319. Kolamnalla, Kurnool District, 88. Kolapalli, Malabar District, 249. Kolattur, North Arcot District, 157. Kolavarpatti, Tinnevelly District, 305. Kolimigundla, Kurnool District, 100. Koliyanur, South Arcot District, 209. Kollam, Malabar District, 245. Kollangulam, Tinnevelly District, 304. Kollamkondad, Tinnevelly District, 304. Kollappatti, Salem District, 196. Kollegal, Coimbatore District, 214. Kolleru Lake, The, Kistna District, 52. Kolletikota, Kistna District, 52. Kollimaria, Kistna District, 83. Kollipara, Kistna District, 79. Kollitippa, Kistna District, 83. Kollukkadu, Tanjore District, 283. Kolluru, Kistna District, 79. Kollar, South Arcot District, 210. Komannutala, Cuddapah District, 127 Komaralingam, Coimbatore District, 222, Komaramangalam, North Arcot District,

Komapuram, Tanjore District, 276. Komarapalaiyam, Coimbatore District, 219. Komaravölu, Kurnool District, 97. Kommaddi, Cuddapah District, 128. Kommalapadu, Kistna District, 70. Kommanuru, Kurnool District, 97. Kommipadu, Nellore District, 145. Kommubikkala, Godavari District, 39. Kommuru, Kistna District, 83 Konabetta Peak, Nilgiri District, 225. Konaja, South Canara District, 234. Konakañchi, Kistna District, 44. Konakondla, Anantapur District, 115. Konambatti, Salem District, 198. Konapuram, Anantapur District, 118. Kondagudi, Vizagapatam District, 14. Kondaguturu, Kurnool District, 95. Kondakamberu, Vizagapatam District, Kondakāvūru, Kistna District, 70. Kondakirla, Vizagapatam District, 17. Kondamudasupalem, Nellore District, 139. Konda Nayanivaram, Kistna District, 51. Kondapadu, Kistna District, 75. Kondapalle, Kistna District, 49. Kondapaturu, Kistna District, 83. Kondapuram, Kurnool District, 100. Kondarengikiranur, Madura District, 287. Kondasunkesula, Cuddapah District, 124. Kondattar, Tanjore District, 272. Kondavidu, Kistna District, 70. App., xi. Kondruprolu, Godavari District, 33. Konduru, Anantapur District, 122. Konduru, Kistna District, 50. Konduvapadu, Godavari District, 37. Konerirajapuram, Tanjore District, 276. Kongad, Malabar District, 252. Kongarayakurichi, Tinnevelly District, 312. Kongavēmbu, Salem District, 198. Konidena, Kistna District, 71. Konidyala, Kurnool District, 88. Konijarla, Godavari District, 35 Kontalapadu, Kurnool District, 95. Kopparam, Kistna District, 71. Koppaka, Godavari District, 35. Koppolu, Cuddapah District, 128. Koradala, Ganjam District, 5. Korapatti, Vizagapatam District, 318. Koraturu, Nellore District, 144. Korikkadavu, Madura District, 287. Koritepadu, Kistna District, 75. Korkai, Tinnevelly District, 312. Korlam, Ganjam District, 9 Korrapadu, Cuddapah District, 125. Korukkai, Tanjore District, 272. Korukonda, Godavari District, 21. Korukonda, Vizagapatam District, 318. Korumam, Coimbatore District, 222. Karumanchi, Kistna District, 66. Kosavappatti, Madura District, 291. Kosigi, Bellary District, 321. Kosji, Bellary District, 104, 321. Kösuväripalle, Cuddapah District, 133. Kota or Kallukota, Godavart District, 31. Kotagiri, Nılgiri District, 228. Kotakonda, Kurnool District, 93. Kotakurisi, Malabar District, 249. Kotapalayam, Vizagapatam District, 13. Kotappakonda, Kistna District, 71, 319. Koți, Godavari District, 21. Kotiphalam, Godavari District, 31. Kotitirtham, Nellore District, 143. Kotnuru, Anantapur District, 122. Kötpadu, Vizagapatam District, 317.

Kottaikarungulam, Tinnevelly District, Kottainuttuppatti, Madura District, 289. Kottakota, Kurnool District, 98. Kottakota, Cuddapah District, 133. Kottakota, North Arcot District, 153. Kottakuppam, Chingleput District, 173. Kottala, Cuddapah District, 133. Kottalachinta, Bellary District, 321. Kottalachnika. Beliary District, 66. Kottam, Vizagapatam District, 14. Kottampatti, Madura District, 289. Kottanakallu, Bellary District, 107. Kottanar, Coimbatore District, 219. Kottapalle, Ganjam District, 5. Kottapalle, Kistna District, 59. Kottapalle, Cuddapah District, 125. Kottapalle, Nellore District, 136. KKottapattam, Malabar District, 249. KKottar, Travancore, 258. KKottarampatti, Salem District, 198. Kottayam, Malabar District, 244. Kottayam, Travancore, 258. Kottayam, Madura District, 287. Kottaru, Bellary District, 110. Kottur, Coimbatore District, 222. Kottur, Malabar District, 249. Kottur, Tanjore District, 273. Kövelakuntla, Kurnool District, 100. Kovil Kurivitturai, Madura District, 291. Koviladi, Tanjore District, 276. Kovilangulam, Madura District, 299. Kovilpalaiyam, Coimbatore District, 217. Kövilpatti, Madura District, 289. Kovilpattu, Tanjore District, 276. Kovilpattu, Tanjore District, 276. Kövilür, Salem District, 196. Kövilür, Tanjore District, 276. Kovilvellar, Salem District, 200. Kovilvenni, Tanjore District, 280. Kovuru, Godavari District, 33. Kovuru, Nellore District, 324. Kovvur, Malabar District, 247. Koyilandi, Malabar District, 245. Krishnagiri, Salem District, 195. Krishnamsettipalle, Kurnool District, 98. Krishnanpödi, Salem District, 198. Krishnapuram, Tinnevelly District, 310. Krishnapuram, North Arcot District, 155. Krishna Ramapadu, Godavari District, 21. Krishna Raya Samudram, Kurnool District, 95 Krosuru, Kistna District, 65. Krovvidi, Godavari District, 39 Kuchallapadu, Kistna District, 79. Kuchuru, North Arcot District, 149. Kudalur, Malabar District, 252.

Krosuru, Kistna District, 65.
Krovvidi, Godavari District, 39.
Kuchaliapadu, Kistna District, 79.
Kucharu, North Areot District, 149.
Kudalur, Malabar District, 252.
Kudangalur, Cochin, 254.
Kudatani, Bellary District, 104.
Kodlaru, Bellary District, 112.
Kudumiyampatti, Salem District, 198.
Kudupu, South Canara District, 234.
Kudutani, Bellary District, 322.
Kuhaiyur, South Areot District, 212.
Kujadebba, Ganjam District, 4.
Kuka Kakani, Kistna District, 74.
Kulahalli, Bellary District, 109.
Kulašekharanallur, Madura District, 299.
Kulašekharanallur, Madura District, 299.
Kulašekharapatnam, Tinnevelly District, 312.

312.
Kulattur, Tinnevelly District, 307.
Kulatura, Travancore, 258.
Kullada, Ganjam District, 3.
Kullapuram, Madura District, 290.
Kullatikod Malabar District, 249.
Kullattor, Malabar District, 249.
Kullattor, Malabar District, 249.
Kullattor, Malabar District, 249.

Kullūru, Nellore District, 143. Kulukkulūr, Malabar District, 249. Kumadaville, Godāvarī District, 39. Kumaradevam, Godāvarī District, 33. Kumaramangalam Miṭṭā, Salem District, 202.

Kumaranallur, Malabar District, 251. Kumarapalaiyam, Salem District, 202. Kumarapalle, North Arcot District, 151. Kumarapatti, Salem District, 198. Kumaramputtur, Malabar District, 249. Kumarasvāmigūdem, Godavari District,

Kumārasvāmi, The temple of, Bellary District, 108.

Kumarettiyapuram, Tinnevelly District, 307.

Kumbakonam, Tanjore District, 274.
Kumile, Vizagapatam District, 13.
Kummanamalla, Anantapur District, 323.
Kummetta, Anantapur District, 323.
Kumpamalla, Kurnool District, 100.
Kunathara, Malabar District, 249.
Kunattür, Tinnevelly District, 310.
Kunchepalle, Nellore District, 138.
Kundalakuttu, Tinnevelly District, 305.
Kundarpi Durgam, Anantapur District, 118.

Kunisseri, Malabar District, 252.
Kunnagudi, Madura District, 296.
Kunnamalai, Salem District, 203.
Kunnattūr, Madura District, 291.
Kunnattūr, Chingleput District, 175.
Kunniparamba, Malabar District, 247.
Kunniyūr, Tanjore District, 280.
Kunjamangalam, Malabar District, 242, 243.
Kunjatta Bailu, South Canara District, 234.

Kunkulagunta, Kistna District, 71. Kunyimedu, South Arcot District, 208. Kupedu, North Arcot District, 157. Kuppagallu, Bellary District, 321. Kuppalnattam, Madura District, 296. Kupp napūdi, Godavari District, 39. Kurainallur, North Arcot District, 160. Kuralmannam, Malabar District, 252. Kuram, Chingleput District, 187. Kurangani, Tinnevelly District, 312. Karapam, Vizagapatam District, 11. Kurgodu, Bellary District, 104, 322. Kurichedu, Nollore District, 136. Kurichi, Tanjore District, 274. Kurisi, Vizagapatam District, 317. Kuriyapatti, Tanjore District, 276. Kurlagunda, Bellary District, 112. Kurmajipeta, Anantapur District, 323. Kurnool, Kurnool District, 92. Kurubahalli, Salem District, 195. Kurukunda, Bellary District, 105. Kurukunta, Kurnool District, 88. Kurumalai, Coimbatore District, 222. Kurumattür, Malabar District, 242. Kurumbür, Tinnevelly District, 312. Kuruvalli, Bellary District, 321. Kuruvatti, Bellary District, 109. Kussuru, Nilgiri District, 225. Kutallur, Malabar District, 252. Kutannur, Malabar District, 252. Kutsupapa, Cuddapah District, 125. Kuttalam, Tanjore District, 272. Kuttalam, Tinnevelly District, 309. Kuttamporuttaniruppu, Tanjore District,

Kuttampundi, Madura District, 287. Kuttanda, Madura District, 297. Kuttaparamba, Malabar District, 244. Kuttipuram, Malabar District, 245. Kuttiyatn, North Arcot District, 166. Kuttiyattor, Malabar District, 242. Kuttiyeri, Malabar District, 242. Kuttur, Malabar District, 242. Kuvam, Chingleput District, 187.

L.

Lachapara, Ganjam District, 5.
Ladambadi, North Arcot District, 168.
Lakkavaram, Godavari District, 33.
Lakkavarapukota, Vizagapatam District.
14.

Laksheśvaram, Godavari District, 40. Lakshmampalle, Anantapur District, 118. Lakshmanagutta, Godavari District, 20. Lakshmi Polavaram, Godavari District,

32.
Lakshmipuram, Madura District, 299.
Lam, Kistna District, 75.
Lalugudi, Trichinopoly District, 267.
Laŭji Polūru, Kurnool District, 92.
Latteri, North Areot District, 160.
Lepaksha, Anantapur District, 122.
Lepaka, Cuddapah District, 131.
Leppa, Ganjam District, 31.
Leppa, Ganjam District, 3.
Lingagiri, Kistna District, 46.
Lingamguntla, Kistna District, 71.
Lingasamudram, Nellore District, 139.
Little Mount (The), Chingleput District, 175.

Lopalanutala, Cuddapah District, 127.

M.

Machanapalle, Cuddapah, District, 125.
Macharla, Kistna District, 60, 319. App...
vi. vii. vii. xxxiii, xxiv.

vi, vii, viii, ix, xxiii, xxiv.
Machavaram, Godavari District, 32.
Machavaram, Kistna District, 60.
Machhalli, Bellary District, 109.
Machina, South Canara District, 237.
Madai, Malabar District, 242.
Madakadappa Durgam, Salem District.

Madakasira, Anantapur District, 121.
Madalam, Travancore, 258.
Madam, North Arcot District, 170.
Madamanchipadu, Kistna District, 66.
Madanapalle, Cuddapah District, 133.
Madakkalam, Coimbatore District, 222.
Madavarvilakkam, Tinnevelly District.

Madappalli, Malabar District, 252.
Madappuram, Madura District, 227.
Madarapakkam, North Arcot District, 149.
Mādaraza, Gūdūru, Nellore District, 324.
Madaviļakkam, Chingleput District, 173.
Madavūr Pāra, Travancore, 258.
Maddigutta, Kurnool District, 88.
Maddikira, Kurnool District, 98.
Maddulapādu, Cuddapah District, 127.
Maddur, South Canara District, 239.
Madhavadhāra, Vizagapatam District, 16.
Madhavayyapālem, Godāvari, District.

Madhavaram, Chingleput District, 175. Madhadi, Anantapur District, 121. Madhyarjunam, Tanjore District, 274. Madivada, Godavari District, 39.
Madlagiri, Bellary District, 109.
Madnur, South Canara District, 239.
Madras, 175.
Madugala, Kistna District, 60.
Madugula, Vizagapatam District, 15.
Madukulam, Madura District, 291.
Madul, Malabar District, 243.
Madura, Madura District, 291.
Maduramangalam, Chingleput District, 187.
Madurantakam, Chingleput District, 191.
Maduturru, Vizagapatam District, 17.

Maduturru, Vizagapatam District, 17. Magala, Bellary District, 108. Maguluru or Santamaguluru, Kistna District, 71.

Mahabalipuram, Chingleput District, 189.
Mahabalipuram, Trichinopoly District,
269

Mahadanapuram, Tanjore District, 274.

Mahadavamangulam, North Arcot District, 155.

Mahadevamangalam, North Arcot District, 169.

Mahadevapuram, Ganjam District, 5.
Mahadevapuram, Kurnool District, 102.
Mahanandi, Kurnool District, 95.
Mahanandi, Kurnool District, 98.
Mahanarpatti, Salem District, 198.
Mahendragiri, Ganjam District, 5.
Mahendravadi, North Arcot District, 162.
Mahimaluru, Nellore District, 143.
Mahimandulam, North Arcot District, 155.
Maidugolamu, Anantapur District, 122.
Mailapur, Madras District, 175.
Mailaru, Bellary District, 108.
Maikarazadurgam, North Arcot District,

Malaguru, Anantapur District, 122.
Malai Muñjanur, South Arcot District, 205.
Malandur, Chingleput District, 173.
Malapannagudi, Bellary District, 105.
Malapannagudi, Bellary District, 105.

Malapattam, Malabar District, 242.
Malali, Ganjam District, 3.
Malavanar, Trichinopoly District, 267.
Malayampattu, North Arcot District, 160.
Malayapattu, North Arcot District, 160.
Malekota, Nilgiri District, 225.
Malepadu, Cuddapah District, 125.
Maliyanur, South Arcot District, 205.
Malkangiri, Vizagapatam District, 318.

Malkapurain, Kistna District, 44.
Malkapurain, Kistna District, 50.
Mallagundia, Anantapur District, 323.
Mallaketi, Bellary District, 112.
Mallam, Nellore District, 324.
Mallapulain, Kurnool District, 122.
Mallapurain, Kurnool District, 98.
Mallapurain, Bellary District, 112.

Mallapuran, Salom District, 198.
Mallaramadi, South Canara District, 237.
Mallavaram, Kistna District, 60.
Mallavaram, North Arcot District, 151.
Mallavalli, Kistna District, 51.
Mallavanalavam, Kistna District, 71, 319.

Mallepudi, Godavarı District, 37. Mallesvaram, Godavarı District, 37. Mallicharla, Vizagapatam District, 13. Mallikarjuna Durgam, Salem District, 195. Mallinayanipalle, Anantapur District, 118. Malyakonda or Malyadri Hill, Nellore

District, 139.
Malyavu, Bellary District, 112.
Mamallapuram, Chingleput District, 189.
Manuandur, North Arcot District, 166.
Manuandur, North Arcot District, 168.

Manuadur, North Arcot District, 168. Mambadi, Combatore District, 219. Mamduru, North Arcot District, 157. Mamidichettipalle, North Arcot District,

Mamidikuduru, Godavart District, 41.
Mamidikuduru, Godavart District, 17.
Mamuduru, Godavart District, 37.
Manakkarai, Tanjore District, 280.
Manalur, Tanjore District, 274.
Manalur, Madura District, 297.
Manamedu, Tanjore District, 272.
Manantavilandaputtur, South Arcot District, 211.

Manapadaividu, Tinnevelly District, 310.
Manapadaividu, Tinnevelly District, 312.
Manapalem, Nellore District, 147.
Manattana, Malabar District, 244.
Manchiala, Bellary District, 231.
Manchi, South Canara District, 234.
Manchikallu, Kistna District, 60.
Mandadi, Kistna District, 60.
Mandadi, Kistna District, 60.
Mandada, Kistna District, 75.
Mandapadu, Kistna District, 75.
Mandapadu, Kistna District, 75.
Mandapaka, Godavari District, 37.
Mandapalle, Cuddapah District, 131.
Mandasa or Mandasakōta, Ganjam Dis-

Mandavadi, Madura District, 287. Mandikkulam, Tinnevelly District, 307. Manditoppu, Tinnevelly District, 307. Mandlem, Kurnool District, 88. Manepalle, Anantapur District, 122. Mangada, Malabar District, 249. Mangadu, Chingleput District, 175. Mangadu, North Arcot District, 166. Mangalagiri, Kistna District, 75. App., xx. Mangalakuntla, Nellore District, 138. Mangalam, North Arest District, 151. Mangalam, Coimbatore District, 218. Mangalam, Malabar District, 252. Mangalam, Tanjore District, 283. Mangalam, Tinnevelly District, 308. Mangalappatti, Coimbatore District, 219. Mangalopey, Comara District, 234.
Mangalore, South Canara District, 234.
Mangalur, South Areot District, 212.
Mangapurani, North Areot District, 143.
Mangapurani, Vizagapatan District, 17. Mangudi, Trichinopoly District, 267. Mangudi, Tanjore District, 276. Mangulam, Madura District, 294. Manikkal, South Arcot District, 205. Manimangalam, Chingleput District, 187. Maniyor, Malabar District, 243. Manjakaranai, Chingleput District, 173. Manjalur, Malabar District, 252. Manjamalli, Tanjore District, 274. Maŭjani, Salem District, 202. Maŭjeri, Malabar District, 248. Maŭjiyar, Madura District, 299. Mannallur, Malabar District, 252. Manapparai, Trichinopoly District, 269. Mannargudi, Tanjore District, 280. Mannavanur, Madura District, 287. Mannera Masalavada, Bellary District, 109. Mannesamudram, Anantapur District, 122. Mannivakkam, Chingleput District, 189. Mannur, Malabar District, 248. Mantradi, South Canara District, 235. Manur, Madura District, 287. Manur, Tinnevelly District, 310. Maraimadakki, Tanjore District, 283. Maralchalli, Anantapur District, 118.

Maramangalam, Tinnevelly District, 312.

Marampatti, Salem District, 198.

Marandahalli, Salem District, 196.

Marane, South Canara District, 232.
Maraneri, Tinnevelly District, 304.
Maratur, Vizagapatam District, 318.
Marchanayakkanpalaiyam, Coimbatore District, 222.
Marella, Nellore District, 136.
Marellagadda, Cuddapah District, 133.
Marellamadaka, Cuddapah District, 127.
Markandapadu, Godavart District, 37.

Markapur or -puram, Kurnool District, 86. App., viii. Markapuram Agraharam, Kistna District,

Mariyur, Madura District, 299.

Markkayangöttai, Madura District, 290. Marripūdi, Kistna District, 83. Martahalli, Coimbatore District, 214. Martandapacheri, Tinnevelly District, 312. Marudadu, North Arcot District, 170. Marupuru, Nellore District, 145. Maruturai, Coimbatore District, 219. Maruturu, Kistna District, 71. Maruturu, Vizagapatam District, 16. Maruvattur, Tanjore District, 272. Maruvar, Tanjore District, 276. Masahebpeta, Nellore District, 140. Masidupalle, Nellore District, 140. Masulipatam, Kistna District, 53. Matsavaram, Nellore District, 140. Mattavedu, Chingleput District, 188. Mattiyampatti, Salem District, 198. Mattur, Malabar District, 252. Mavalikarai, Travancore, 325. Mavalivaram, Chingleput District, 189. Mavallipuram, Chingleput District, 189. Mayuru, Nellore District, 143. Mayavaram, Tanjore District, 273. Mayidavõlu, Kistna District, 72. Mayilanjayam, Malabar District, 244. Mechhari, Bellary District, 112. Medikurti, Cuddapah District, 134. Medimakulapalle, Anantapur District, 115. Meduru, Kistna District, 51. Mekkanur, South Arcot District, 205. Melaicheri, South Arcot District, 208. Melapidagai, Travancore, 258. Melapundi, North Arcot District, 157. Molattimanikkam, Madura District, 296. Melattur, Malabar District, 249. Melattuvambadi, North Arcot District, 169. Melayur, Tanjore District, 274. Melkunda, Nilgiri District, 229. Melmugam, Coimbatore District, 219. Melmuri, Malabar District, 251. Melmūri, Malabar District, 248. Melur, Chingleput District, 172. Melur, Nilgiri District, 229. Melar, Madura District, 290. Melvagu, Kistna District, 60. App., xii, xiii.

Meppayur, Malabar District, 24o.
Merada, Ganjam District, 3.
Mettupalaiyam, Coimbatore District, 219.
Mettupalaiyam, Coimbatore District, 217.
Mettupalaiyam, Coimbatore District, 217.
Mettupalaiyam, Coimbatore District, 217.
Mettupalaiyam, Coimbatore District, 218.
Meyar, South Areot District, 210.
Midutaru, Kurnool District, 229.
Millethpalle, Kurnool District, 86.
Minakahpuram, Tinnevelly District, 308.
Minjar, Chingleput District, 173.
Minnal, North Areot District, 162.
Miriyala, Kistna District, 60.
Mitakandala, Kurnool District, 39.
Mirtipadu, Godavari District, 21.

Melpadi, North Arcot District, 155.

Mitnāla, Kurnool District, 95. Mittahalli, Salem District, 198. Miyara, South Canara District, 232. Moda, Anantapur District, 122 Modaiyur, North Arcot District, 169. Modakkor, Coimbatore District, 221. Moderimbedu, North Arcot District, 150. Mödireddipalle, Anantapur District, 122. Modugalapalle, North Arcot District, 153. Mogalluru, Nellore District, 145. Modukuru, Kistna District, 79. Modur, Salem District, 196. Mogallu, Godavari District, 39. Mogalrazapuram, Kistna District, 50. Mogili, North Arcot District, 155. Mogaru, South Canara District, 235. Moganur, Salem District, 203. Mokshagundam, Kurnool District, 98. Molayanur, Salem District, 198. Molipalli, Salem District, 202. Mondakuri, Salem District, 198. Moparru, Kistna District, 79. Moppiripatti, Salem District, 198.
Moppiru, Cuddapah District, 127.
Morappalangad, Malabar District, 243.
Worasalapalle, Anantapur District, 122.
Morasalapalle, Anantapur District, 122. Morvakonda, Kurnool District, 89. Morzampadu, Kistna District, 60. Mottanguruchi, Salem District, 198. Motupalle, Kistna District, 83. Mount, St. Thomas's, Chingleput District.

Mount D'Eli, Malabar District, 243.
Madabidri, South Canara District, 235.
Muddurru, Vizagapatam District, 15.
Mudigodu, Kurnool District, 100.
Mudipalle, North Arcot District, 137.
Mudivedu, Cuddapah District, 133.
Mudivedu, Cuddapah District, 205.
Mudu, South Arcot District, 205.
Mudu, South Canara District, 299.
Muduklattür, Madura District, 299.
Mudukkanigulam, Madura District, 299.
Mudukkumindanpatti, Tinnevelly Dis-

trict, 308. Mudumalai, Nilgiri District, 225. Mukarattiyampatti, Salem District, 198. Mukkamalla, Kurnool District, 100. Mukkamula, Godavari District, 37. Mukkamula, Kistna District, 75 Mukkan, South Arcot District, 208. Mukkanurpatti, Salem District, 199. Mukkayalur, Chingleput District, 188. Mukkellapadu, Kistna District, 66. Mukkiyur, Madura District, 299. Muktesvaram, Godavari District, 32. Muktiyala, Kistna District, 44. Mulakaluru, Kistna District, 66. Mulakuluru, Kistna District, 72. Molannur, Malabar District, 249. Mulapeta, Nellore District, 324. Mulkalacheruvu, Cuddapah District, 133. Mullamuru, Nellore District, 136. Mullandaram, North Arcot District, 168. Mullaseri, Malabar District, 251. Mullippellam, Madura District, 294. Mullur, South Canara District, 232. Mulukuduru, Kistna District, 79. Mummadi, Salem District, 202. Mummidivaram, Godavari District, 32. Munagalapalle, Kistna District, 45. Mundakottukurisi, Malabar District, 249. Mundamukha, Malabar District, 249. Mundkuru, South Canara District, 235. Mundlapadu, Kurnool District, 98. Mundlapüdi, North Arcot District, 151. Mundur, Malabar District, 252.

Munduru, Godavari District, 35. Munduru, South Canara District, 235. Munimadugu, Kurnool District, 93. Munimadugu, Anantapur District, 119. Munnur, South Arcot District, 208. Munugodu, Kistna District, 65. Munupalle, Kistna District, 84. Munipalle, Godavari District, 37. Munnur, Coimbatore District, 221. Mupananagudi, Bellary District, 105. Muppainad, Malabar District, 245. Muppalla, Kistna District, 45. Muradi, Bellary District, 112. Muramban, Tinnevelly District, 308. Murappanadu, Tinnevelly District, 312. Muravani, Bellary District, 321. Murikipudi, Kistna District, 72. Murukkanandal, North Arcot District, Murupinmalai, Nilgiri District, 225. Musalamadugu, Kurnool District, 89. Musiri, Trichinopoly District, 266. Mustabada, Kistna District, 51. Musunuru, Nellore District, 142. Muttanad Mand, Nilgiri District, 226. Muttanampalaiyam, Coimbatore District, 218. Muttetattumatamba, Malabar District, 249. Muttukonanpalaiyam, Coimbatore District, 217. Muttunadu, Madura District, 299. Muttungal, Malabar District, 245. Muttur, Coimbatore District, 219. Muttutala, Malabar District, 249. Mutukur, Kistna District, 60. App., xxi, xxiv.

Indira Gandhi National Centre for No Arts

Muvalur, Tanjore District, 273.

Nachikulam, Tanjore District, 282. Nachiyarkovil, Tanjore District, 274. Nadendla, Kistna District, 72. Nadigodda, Cuddapah District, 133. Nadikude, Kistna District, 61. Nadimpalle, Kistna District, 79. Nadibetta, Nilgiri District, 226. Nadukkarai, Tanjore District, 273. Nadukkudi, Tinnevelly District, 304. Nadupattu, Salem District, 199. Nadupūdi, Godavari District, 41. Naduvacheri, Coimbatore District, 218. Naduvupidagai, Travancore, 258. Nagaiyanallur, Trichinopoly District, 266. Nagalapalle, Godavarı District, 35, 318. Nagalapurara, Bellary District, 112 Nagalapuram, Chingleput District, 173. Nagalapuram, Tinnevelly District, 308. Nagalasseri, Malabar District, 251. Nagalavarum, Kistna District, 61. Nagaluti, Kurnool District, 89 Nagampalli, Coimbatore District, 221. Nagapudi, North Arcot District, 157. Nagaram, Godavari District, 41. Nagarazupalle, Kistna District, 72. Nagari, North Arcot District, 157. Nagasamudram, Anantapur District, 118. Nagaturu, Kurnool District, 89. Naganla, Kistna District, 84. Nagenahalli, Bellary District, 112. Nagireddipalle, Bellary District, 112. Nagur, Tanjore District, 281. Namarkovil, Madura District, 299. Nakarikalla, Kistua District, 72.

Nakkapalle, Vizagapatam District, 17. Nakkinadoddi, Anantapur District, 116. Nalaiyur, Madura District, 294. Nallacheruvupalle, Cuddapah District, 127 Nalladai, Tanjore District, 273. Nallagonda, Nellore District, 140. Nallagunta, Kurnool District, 98. Nallakota, Vizagapatam District, 318. Nallamannarkottai, Madura District, 289. Nallapadu, Kistna District, 75. Nallapalle, Godávari District, 20. Nallapalle, Cuddapah District, 124. Nallampatti, Coimbatore District, 216. Nallappareddigaripalle, North Arcot District, 151. Nallucheri, Tanjore District, 276. Nallukurichi, Madura District, 299. Nallur, South Arcot District, 212. Nallur, Coimbatore District, 214. Nallur, South Canara District, 232. Nallur, Malabar District, 248. Nallur, Tanjore District, 274. Nalluru, Anantapur District, 119. Nalumavadi, Tinnevelly District, 313. Naluvasankottai, Tinnevelly District, 308. Namagiri, Godavari District, 23. Namakal, Salem District, 204. Nambakkam, North Arcot District, 150. Nambakkam, Chingleput District, 173. Namburu, Kistna District, 75. Nandaluru, Cuddapah District, 131. Nandapuram, Vizagapatam District, 318. Nandavanampālaiyam, Coimbatore District, 220. Nandavaram, Kurnool District, 100. Nandavaram, Bellary District, 321. Nandikōtkūr, Kurnool District, 89. Nandikunta, Kurnool District, 89. Nandimandalam, Cuddapah District, 128. Nandipādu, Nellore District, 140. Nandivanam, Tanjore District, 274. Nandivelugu, Kistna District, 79. Nanduru, Kistna District, 84. Nandyal, Kurnool District, 95. Nangamangalam, North Arcot District, Nangappalli, Salem District, 200. Nanguneri, Tinnevelly District, 314. Nañjai Edaiyar, Salem District, 204. Nanjanad Chuttrum, Nilgiri District, 226. Nannilam, Tanjore District, 276. Naragalla, North Arcot District, 155. Narakarudaikottai, Malabar District, 248. Naramalapadu, Kistna District, 61. App., xix. Narasapuram, Anantapur District, 118. Narasaravupēļa, Kistna District, 72. App. Narasimhampalle, Kurnool District, 98. Narava, Vizagapatam District, 16. Narava, Kurnool District, 98. Naravi, South Canara District, 236. Narayanapuran, Kurnool District, 95. Narayanapuran, Vizagapatam District, 12. Narayanavanan, North Aroot District, 157. Narnoru, Kurnool District, 92. Narsapor, Godavari District, 41. Nartamalai, Trichinopoly District, 270. Naruvalikilapal, Tanjore District, 280. Nassmakota, Anantapur District, 118. Natkalpalaiyam, Coimbatore District, 292. Nattakadiyur, Coimbatore District, 220. Nattalam, Travancore, 258. Nattanjalaiyam, Coimbatore District, 220,

Natteri, North Arcot District, 166.

Nayudupālem, Nellore District, 136. Nattivattangudi, Tanjore District, 280. Natuvattam, Malabar District, 249. Navabpēta, Kistna District, 45. Navarangapuram, Vizagapatam District, 317

Navepolavaram, Kistna District, 50.
Nayakallu, Kurnool District, 92.
Nayakkanpalem, North Arcot District, 158
Nayakkarpatti, Madura District, 287.
Nayar, Chingleput District, 173.
Nayinamalai, Salem District, 204.
Nediyam, North Arcot District, 158.
Nedumpara Talli Temple (The), Cochin, 255.

Nedungunam, North Arcot District, 170. Nedurupalle, Nellore District, 143. Neduvasal, Tanjore District, 283. Negapatam, Tanjore District, 281. Nelakota, Anantapur District, 119. Nelali, Coimbatore District; 220. Nellikāru, South Canara District, 236. Nellimarla, Vizagapatam District, 13. Nellipatla, North Arcot District, 159. Nellitirtha, South Canara District, 236. Nellore, Nellore District, 144. Nemakallu, Bellary District, 112. Nemam, Tanjore District, 277. Nemeligundam, Kurnool District, 98. Nenmeni, Tinnevelly District, 305. Nenmini, Malabar District, 249. Neranaki, Bellary District, 322. Nernuru, Nellore District, 145. Nerravada, Cuddapah District, 125. Neruli, Coimbatore District, 220. Nerur, Coimbatore District, 221. Nettěkal, Beilary District, 321. Neyvattali, Tanjore District, 283. Neyveli, Tanjore District, 283. Nichanametla, Kurnool District, 100. Nidadavolu, Godavarī District, 37. Nīdāmangalam, Tanjore District, 280. Nidamarru, Godavari District, 39 Niddödi, South Canara District, 236. Nidubrolu, Kistna District, 53. Nidubrolu, Kistna District, 80. Nidugula, Nilgiri District, 228. Nidujuvvi, Cuddapah District, 125. Nidujuvi, Kistna District, 54. Nidumukkula, Kistna District, 75. Nigamam, Coimbatore District, 216. Nilagunda, Bellary District, 109. Nilambur, Malabar District, 248. Nilapuram, Cuddapah District, 125. Nilapalle, Godavari District, 25. Nimbapuram, Bellary District, 105. Nindakarai, Travancore, 259. Nindra, North Arcot District, 158. Nindrakolanu, Godavari District, 39. Niramaruttur, Malabar District, 251. Nittur, Malabar District, 244. Nitturu, Anantapur District, 323. Nizampatnam, Kistna District. 80. Nodiyur, Tanjore District, 276. Norimetla, Anantapur District, 116. Nutanapalle, Kurnool District, 89. Nūzandla, Kistna District, 66. Nuzividu, Kistna District, 51.

0.

Obaleśvarapalle, Kistna District, 61. App., xviii, xix. Obali, Cuddapah District, 131. Odašalpatti, Salem District, 199. Oddappatti, Salem District, 199. Oddappatti, Salem District, 202. Okkadar, Tanjore District, 283. Olakkur, South Arcot District, 208. Olur, Malabar District, 251. Omalur, Salem District, 200. Ondipulināyakkanur, Tinnevelly District, 305.

Ongole (Ongolu, Vangolu, Vangavolu), Nellore District, 138. Ootacamund, Nilgiri District, 226. Ootramalore, Chingleput District, 191. Oppicharla, Kistna District, 61. App., xviii. Oraiyūr, Madura District, 297.

Ottattur, Trichinopoly District, 263. Outramaloor, Chingleput District, 191. Owk, Kurnool District, 100.

P.

Pachikelapadu, Cuddapah District, 128.
Pachapalaiyam, Coimbatore District, 220.
Pachipenta, Vizagapatam District, 11.
Padakam, North Arcot District, 169.
Padamara Vipparru, Godavari District, 38.
Padaputteru, Nellore District, 324.
Padaputt, Travancore, 259.
Padavedu, North Arcot District, 169.
Padigelakuppan, North Arcot District, 159.

Padinhattumuri, Malabar District, 247. Padiyūr, Coimbatore District, 220. Padmanābham, Vizagapatam District, 15. Padmanēri, Tinnevelly District, 315. Padu, South Canara District, 236. Padukādi, South Canara District, 236. Padupanambūru, South Canara District, 236.

Pagidela, Kurnool District, 89. Pagidyala or Pagidela, Kurnool District,

Pailabanda, Anantapur District, 121. Paikara, Nilgiri District, 227 Painginar, North Arcot District, 166. Palagiri, Cuddapah District, 128. Palaiyam, Salem District, 199. Palaiyar, Trichinopoly District, 266. Palakol (*Palakollu*), Godavari District, 41. Palakuduru, Godavarı District, 39. Palakurichi, Tanjore District, 280. Palamalai, Coimbatore District, 215. Palamcottah, Tinnevelly District, 311. Palamtopu, North Arcot District, 155. Palangi, Godavari District, 37. Palaparru, Kistna District, 84. Palasagam, Vizagapatam District, 317. Palasapuram, Ganjam District, 5. Palasillarai-töttam, Tanjore District, 280. Palassena, Malabar District, 252. Palavanattam, Madura District, 299. Palghat, Malabar District, 252. Palicharlapadu, Nellore District, 145. Palipalaiyam, Salem District, 202. Palivela, Godavari District, 32. Pallakurichi, Tinnevelly District 322 Pallandipattu, North Arcot District, 160. Pallapalaiyam, Coimbatore District, 221. Pallapalem, North Arcol Historict, 151. Pallatteri, Malabar Disco, 253. Pallavaram, Ching aput District, 189, 325. Pallavolu, Cuddapah District, 125.

Pallavur, Malabar District, 253.

Palligunța, Kistna District, 61. Pallikonda, North Arcot District, 164. Pallikottai, Tinnevelly District, 311. Pallimadam, Madura District, 300. Pallipatta, Tinnevelly District, 313. Pallippattu, North Arcot District, 169. Pallipattn, North Arcot District, 158. Pallipuram, Malabar District, 249. Pallipuram, Malabar District, 251. Palmaner, North Arcot District, 159. Palni, Madura District, 287 Palugurallapalle, Cuddapah District, 126. Pālūru, Ganjam District, 4. Palūru, Anantapur District, 118. Palvāyi, Kistna District, 61. Pamani, Tanjore District, 280. Pamban, Madura District, 299. Pambuli, Tinnevelly District, 309. Pamidipadu, Kistna District, 72. Pamudurti, Anantapur District, 119. Pamulapadu, Kistna District, 76. Pamulapadu, Nellore District, 138. Panagudi, Tinnevelly District, 315. Panaiyadipatti, Tinnevelly District, 305. Panamalai, South Arcot District, 209. Panamanna, Malabar District, 249. Panambakkam, Chingleput District, 173. Panambur, South Canara District, 236. Panamugai, North Arcot District, 166. Panangad, Malabar District 246. Pananjatiri, Malabar District, 253. Panappakkam, North Arcot District, 162. Panappalaiyam, Coimbatore District, 217. Panayavaram, South Arcot District, 209. Panchadaralu, Vizagapatam District, 17. Panchalingakona, Cuddapah District, 130. Pañchalingala, Kurnool District, 92. Pancha Pandavamalai, North Arcot District, 166. Pandamangalam, Salem District, 204.

Pandanallur, Tanjore District, 274. Pandellapalle, Cuddapah District, 128. Pandulaparru, Godavari District, 37. Panduva, Godavari District, 39. Panem, Kurnool District, 95. Panga, Malabar District, 249. Panidem, Kistna District, 65. Pañja, South Canara District, 237. Panjalankurichi, Tinnevelly District, 308. Panjatti, Chingleput District, 173. Pannadam, South Arcot District, 212. Pannatteruvu, Tanjore District, 282. Panrutti, South Arcot District, 211. Panumarru, Kistna District, 72, 319. Panur, Malabar District, 244. Papanasam, Tinnevelly District, 310. Papangulam, Tinnevelly District, 315. Papa Rajapuram, Tanjore District, 274. Papavinasam, Tanjore District, 274. Papini, Coimbatore District, 220. Pappadahandi, Vizagapatam District, 317. Pappapatti, Salem District, 199. Papparpatti, Salem District, 196. Pappuru, Anantapur District, 323. Paradarami, North Arcot District, 155. Parakai, Travancore, 259. Parakkalkottai, Tanjore District, 283. Paral, Cochin, 255. Paralachai, Madura District, 299. Paramandůr, Tanjore District, 283. Paramatti, Coimbatore District, 221. Paramatti, Salem District, 204. Paranapalle, Cuddapah District, 127. Paranjanur, Malabar District, 248.

Paranjervali, Coimbatore District, 220.

Paranji. North Arcot District, 16?

Paravaf Madura District, 294. Paravakantipalaiyam, Coimbatore District,

Paravipuram, South Arcot District, 209. Paravasengadam, Trichinopoly District,

Paraytt, Trichinopoly District, 325. Parigi, Anantapur District, 122. Parini, Nellore District, 324. Pariyankövil, Travancore, 325. Parlapalle, Kurnool District, 96. Parmaturu, Kurnool District, 96. Parnapalle, Cuddapah District, 127. Parņašālā, Godāvarī District, 21. Partivala, Kistna District, 45. Parudiyapparkövil, Tanjore District, 277. Parumaŭchala, Kurnool District, 89. Parundur, Chingleput District, 188. Parutsuru, Kistna District, 84. Paruttur, Malabar District, 251. Parvatipur, Vizagapatam District, 11. Parvatipuram, Bellary District, 321. Paśalai, Madura District, 297. Passarlapadu, Kistna District, 61. Passurupādu, Kurnoll District, 102. Pasumandur, North Arcot District, 160. Pasumarru, Kistna District, 319. Pasupatikovil, Tanjore District, 277. Patagunța, Nellore District, 145. Pasupula, Kurnool District, 89. Pasuvantanai, Tinnevelly District, 308. Pasvēmula, Kistna District, 61. Patagarlapēța, Nellore District, 138. Patakota or Pratakota, Kurnool District,

Patapadu, Nellore District, 143. Patapalli, Anantapur District, 323. Patlavidu, Kistna District, 61. Patnam, Cuddapah District, 130. Pattai, Tinnevelly District, 315. Pattalangudi, Madura District, 299. Pattamangalam, Madura District, 299. Pattesam, Godavari District, 33. Pattikad, Cochin, 255. Pattikonda, Kurnool District, 93. Pattisvaram, Tanjore District, 274. Pattiyali, Coimbatore District, 220. Pattugunampatti, Salem District, 199. Patturu, Cuddapah District, 128. Patukota, Tanjore District, 283. Pavili, Salem District, 196. Pavitram, Coimbatore District, 221. Pavuluru, Kistna District, 84 Payakapadu, Vizagapatam District, 11. Payakara upeta, Vizagapatam District, 18. Payanuru, North Arcot District, 158. Payidela, Cuddapah District, 125. Payidikalva, Cuadapah District, 128. Payyambatti, Salem District, 199. Pavyavur, Malabar District, 243. Payyinnur, Malabar District, 243. Pedana, Kistna District, 53. Peddachepalle, Cuddapah District, 128. Pedda Cherukuru, Kistna District, 84. Peddacheruvu, Kurnool District, 90. Peddachintakunta, Kurnool District, 102. Pedda Dandaluru, Cuddapah District, 124. Pedda Garlapadu, Kistna District, 61. Peddahalli, Anantapur District, 119. Pedda Kadabar, Bellary District, 321. Peddakallepalle, Kistna District, 54. Peddakanala, Kurnoel District, 96. Pedda Kaŭcharla, Kistna District, 67. Peddakapavaram, Godavari District, 39. Pedda Kavukuntla, Bellary District, 112. Peddakomerla, Cuddapah District, 124.

Pedda Konduru, Kistna District, 80. Pedda Kurapalle, North Arcot District, 153.

Pedda Maddali, Kistna District, 51. Peddamakkena, Kistna District, 65. Peddamarru, Godavari District, 39. Peddanapādu, Cuddapah District, 128. Peddanayanidurgam, North Arcot Dis-

trict, 159. Peddandluru, Cuddapah District, 124. Peddapadu, Ganjam District, 9. Peddapadu, Godavari District, 36. Peddapalle, Kistna District, 80. Pedda Pappūru, Anantapur District, 323. Pedda Polamada, Anantapur District, 323. Peddapūdi, Kistna District, 80. Pedda Pulivarru, Kistna District, 80. Peddapuram, Godavari District, 23. Pedda Rāmachandrapuram, Godāvarī Dis-

trict, 40. Pedda Ravuru, Kistna District, 80. Peddarikatla, Nellore District, 138. Pedda Settipalle, Cuddapah District, 125. Pedda Tippasamudram, Cuddapah Dis-

trict, 133. Pedda Tumbalam, Bellary District, 321. Pedda Vadugūru, Anantapur District, 116. Peddavaram, Kistna District, 45. Pedda Vegi, Godavari District, 36. Peddipālayam, Vizagapatam District, 15. Pēkēru, Godāvarī District, 37. Pelleru, Nellore District, 143. Pelluru, Nellore District, 138. Penagalūru, Cuddapah District, 131. Pendiyala, Godavari District, 37. Penikelapadu, Cuddapah District, 124. Pennagar, North Arcot District, 166. Pennagaram, Salem District, 196. Pennahobilam, Anantapur District, 116. Pennakonda, Bellary District, 103. Pennakonda, Anantapur District, 119. Penna Peruru, Cuddapah District, 130. Pentakōta, Vizagapatam District, 18. Pentapadu Agrahāram, Godavari District,

Penubaka, North Arcot District, 150. Penubarti, Nellore District, 146, 324. Penuganchiprolu, Kistna District, 45. Penugonda, Godavari District, 37. Penumaka, Kistna District, 76. Penumantra, Godavari District, 38. Peramana, Nellore District, 143. Perambalur, Trichinopoly District, 263. Perambur, Tanjore District, 277. Peravali, Kistna District, 80. Peravali, Kurnool District, 93. Peringalam, Malabar District, 244. Perintalamanna, Malabar District, 250. Perividayar, South Arcot District, 210. Periyakarattai, Coimbatore District, 222. Periyakottai, Madura District, 288. Periyalındaiyarkovil, Tanjore District, 283. Periyammapalaiyam, Trichinopoly District, 263.

Periyapalaiyam, Chingleput District, 174. Periyapattanam, Madura District, 300. Periyappatti, Trichinopoly District, 269. Periyapatti, Salem District, 199. Periyari, Salem District, 202. Periyatachhur, South Arcot District, 209. Periyatalavaypadi, Salem District, 199. Permiyam, Coimbatore District, 220. Perumalanji, Tinnevelly District, 315. Perumanelluru, North Arcot District, 158. Perumbalai, Salem District, 196. Perumulai, Tanjore District, 273.

Perumallapadu, Nellore District, 146. Perumalmalai, Madura District, 288. Perumandur, South Arcot District, 208. Perumbayar, Chingleput District, 191. Perumpakkam, South Arcot District, 209. Perumukal, South Arcot District, 208. Perunagar, Chingleput District, 191. Perundalayur, Coimbatore District, 216. Perundurai, Coimbatore District, 217. Perungalattur, South Arcot District, 206. Perungangai, North Arcot District, 162. Perungarunai, Madura District, 300. Perungarunaipalaiyam, Coimbatore District, 218.

Perungattur, North Arcot District, 166. Perungulam, Tinnevelly District, 313. Perur, Coimbatore District, 417. Pērūr, Malabar District, 250. Pērūr, Tinnevelly District, 313. Pērūru, North Arcot District, 151. Perusomula, Kurnool District, 100. Peruvalur, South Arcot District, 208. Pesaravaya, Kurnool District, 96. Petasannigandla, Kistna District, 61. Petasannigandla, Kistna District, 62. App., xvi, xvii.

Pharingipuram, Kistna District, 65. App.,

Phulta, Ganjam District, 5. Pichandarkovil, Trichinopoly District, 267. Pichikelapalayam, Kistna District, 67. Pidaramyendal, Madura District, 300. Pidugurala, Kistna District, 61. App., xxvi, xxvii, xxviii.

Pikalabetta, Bellary District, 321. Pillahalli, Bellary District, 112. Pillaivayal, Tanjore District, 283. Pillakūru, North Arcot District, 150. Pillukkudi, Madura District, 300. Pillur, Salem District, 204. Pinagadi, Vizagapatam District, 16. Pinarayi, Malabar District, 244. Pinnapadu, Kistna District, 80. Pipparru, Godavari District, 38. Piramalai, Madura District, 297. Piramambūsha, Ganjam District, 6. Pitakayagulla, Kurnool District, 98. Pittapuram, Godavari District, 23. Podagada, Vizagapatam District, 317. Podalakūru, Nellore District, 146. Podile, Nellore District, 138 Podilekondapalle, Kurnool District, 98. Podukkudi, Tanjore District, 280. Poduvarpațți, Madura District, 288. Pogalur, Coimbatore District, 221. Pokkunuru, Kistna District, 45. Polaki, Ganjam District, 9. Polamada, Anantapur District, 323. Polampalle, Kistna District, 45. Polavaram, Godavarı District, 33. Polavaram, Nellore District, 136. Polepalle, Kistna District, 61.
Polepalle, Nellore District, 136.
Pollachi, Coimbatore District, 222. Pollimappatti, Salem District, 196. Polar, North Arcot District, 169. Polur, Madura District, 288. Polura, Kistna District, 72. Poluru, Kurnool District, 96.

Pandavakkam, Chingleput District, 173. Pondicherry, 210. Pondugala, Kistna District, 61. App., ix.

Pondar, Chingleput District, 192. Ponmala, Malabar District, 248.

Ponmanai, Travancore, 259. Ponmeri, Malabar District, 246.

Ponnakkudi, Tinnevelly District, 315. Ponnapalle, Kistna District, 80. Ponnapudi, Nellore District, 144. Ponneri, Chingleput District, 173. Ponneri, Salem District, 199. Ponnur, North Arcot District, 170. Ponnuru, Kistna District, 84. Poral, Chingleput District, 175. Poral, Chingleput District, 175. Poonamallee, Chingleput District, 175. Porasakkudi, Tanjore District, 277. Porati, Malabar District, 243. Porto-Novo, South Arcot District, 213. Porulur, Madura District, 288. Porumamilla, Cuddapah District, 126. Potakamuru, Nellore District, 136. Potavaram or Nave Potavaram, Kistna District, 50. Potavaram, Kurnool District, 98. Potladurti, Cuddapah District, 128. Potlapadu, Nellore District, 137. Potluru, Kistna District, 67. Pottangi, Ganjam District, 5. Pottipadu, Cuddapah District, 124. Pottipuram, Salem District, 200. Potunur, Vizagapatam District, 15. Poyavur, North Arcot District, 162. Poygunibetta Hill, Nılgiri District, 228. Poyini, North Arcot District, 162. Poyyappatti, Salem District, 199. Povyur, Tanjore District, 281. Prabhagiripatnam, Nellore District, 143. Prantya, South Canara District, 236.

Pratakota, Kurnool District, 90.

Prattipadu, Godavart District, 33.

Prattipadu, Kistna District, 76. Prodduţar, Cuddapah District, 125. Protturu, Kistna District, 76.

Pudakkudi, Madura District, 290.

Pudukkudiyadapadi, Tanjore District, Pudalpattu, North Arcot District, 156. Pudarasal, Coimbatore District, 218. Pudugudi, Tinnevelly District, 313. Pudukkottai, Madura District, 285. Puduppalaiyam, Tinnevelly District, 304. Puduputtur, Madura District, 288. Pudur, South Canara District, 239. Puduśeri, Malabar District, 253. Puduttevangudi, Tanjore District, 280. Pagambadi, Coimbatore District, 221. Pujaganipalle, North Arcot District, 154. Puladunta, Bellary District, 112. Pulakurti, Bellary District, 113. Pulambatti, Salem District, 202. Pulamantol, Malabar District, 250. Pulasseri, Mahabar District, 300. Pulasseri, Mahabar District, 250. Pulicat, Chingleput District, 173. Pulimaddi, Kurnool District, 96. Pulivalam, North Arcot District, 163. Pulivendla, Cuddapah District, 127 Pulikal, North Arcot District, 156. Pulivarru or Pedda Pulivarru, Kistna

District, 8.
Puliyaköd, Malabar District, 248.
Puliyangudi, Tinnevelly District, 313.
Puliyamangulam, North Arcot District, 162.

Puliyangulam, Madura District, 294. Puliyurnattam, Madura District, 288. Pullalur, Chingleput District, 188. Pulligummi, Kurnool District, 92. Pullur, North Arcot District, 150. Pulluru, North Arcot District, 163. Pumbarai, Madura District, 288. Punalpadi, North Arcot District, 168, Punavati, North Arcot District, 167. Pundi. North Arcot District. 168. Pundi, Coimbatore District, 222. Pungani, Salem District, 199. Punganur, North Arcot District, 154. Punilarava, Cochin, 255. Punkadu, North Arcot District, 167. Punnayar, Malabar District, 251. Punugodu, Nellore District, 143. Punuru, Kistna District, 319. Puppugam, Vizagapatam District, 317. Purrayur, Travancore, 260. Purur, South Arcot District, 209. Purua Singapalaiyam, South Arcot District. 209. Purushottapuram, Ganjam District, 9. Purushottapatnam, Kistna District, 51. Purushottapatnain, Kistna District, 72. Pūśamalaikuppam, North Arcot District, Pusapadu, Kistna District, 84. Pushpagiri, Cuddapah District, 128. Pusuluru, Kistna District, 84. Pusuluru, Kurnool District, 92. Putati, Malabar District, 245. Puttigui, South Canara District, 236. Puttur, North Arcot District, 168. Puttur, Chingleput District, 175. Puttur, Madura District, 300. Puttur, South Canara District, 238. Puttur, Malabar District, 244. Puttur, Malabar District, 253. Puttur, Trichinopoly District, 267. Puttur, Madura District, 296. Putur, Malabar District, 247. Puvanur, Tanjore District, 280. Pyapali, Kurnool District, 93.

Indira Gandhi National

R

Rachamallapadu, Kistna District, 62. Racharla, Kurnool District, 98. Rachumarri, Bellary District, 321. Radhapuram, Tinnevelly District, 315. Ragalapuram, Madura District, 289. Raghavapuram, North Arcot District, 152. Raghudevapuram, Vizagapatam District, Ragi Masalavada, Bellary District, 109. Ragol, Ganjam District, 9. Rajagiri, Tanjore District, 277. Rajahmundry or Rajamahendrapuram, Godavari District, 21. Rajakkal, North Arcot District, 160. Rajakkalamangalam, Tinnevelly District, 315. Rajakkalpatti, Madura District, 294. Rajampalle, Kurnool District, 86. Rajampalle, Nellore District, 137. Rajampeta, Kistna District, 72. Rajanagaram, Chingleput District, 174. Rajapalaiyam, Salem District, 202. Rajapalaiyam, Tinnevelly District, 304. Rajasingamangalam, Madura District, 300. Rakatla, Bellary District, 113. Ramagiri, Chingleput District, 174. Ramagiri, Vizagapatam District, 318. Ramallakota, Kurnool District, 92. Ramanadurgam, Bellary District, 108. Ramanamalai or Ramanadurgam, Bellary District, 108. Ramanathapuram, Madura District, 289.

Ramanayakkanpalaiyam, Salem District, 202. Ramankövil, Chingleput District, 174. Ramapatnam, Nellore District, 140. kamapuram, Bellary District, 113. Ramapuram, Anantapur District, 116. Ramapuram, Cuddapah District, 134. Ramasamudram, North Arcot District. 154. Ramatirtham, Vizagapatam District, 13. Ramatirtham, Nellore District, 144. Ramesvaram, Godávari District, 38. Ramesvaram, Godavari District, 41. Ramesvaram, Cuddapah District, 125. Ramesvaram, Madura District, 300. Ramireddipalle, Kistna District, 45. Ramnad, Madura District, 301. Ramulavidu, Nellore District, 138. Ranganathapuram, Tanjore District, 274. Ranganayakalapeta, Nellore District, 324. Rangapuram, Bellary District, 108. Rangasamudram, Bellary District, 113. Rangasvami Peak, Coimbatore District, 216. Ranjankudi, Trichinopoly District, 263. Rapur, Nellore District, 146. Ratnagiri, Salem District, 195. Ratnagiri, Trichinopoly District, 269. Ratsamarri, Bellary District, 113. Rattam, Ganjam District, 6. Ravada, Vizagapatam District, 15. Ravanasamudram, Tinnevelly District, 310. Ravehalli, Bellary District, 105. Ravela, Kistna District, 76. Ravipadu, Kistna District, 72. Ravirela, Kistna District, 45. Ravulacheruvu, Anantapur District, 118. Ravulapadu, Kistna District, 52. Ravulapadu or Tola Ravulapadu, Kistna District, 45. Ravuti, Ganjam District, 3. Ravutumpalle, Kurnool District, 98. Ravutta Nallur, South Arcot District, 210. Ravvavaram, Kistna District, 67. Rayachoti, Cuddapah District, 130. Rayadrug, Rayadurgam, Bellary District, 113. Rayagada, Vizagapatam District, 317. Rayagadda, Vizagapatam District, 11. Rayakota, Salem District, 195. Ravakuduru, Godavari District, 40. Ravapudi, Kistna District, 76. Rayavaram, Vizagapatam District, 18. Rayavaram, Kistna District, 62. Razupalayam, Kistna District, 65. Razupalem, Kurnool District, 98. Razupeta, Godavari District, 21 Reddicharla, Kurnool District, 99. Reddipalem, Kistna District, 76. Rega. Vizagapatam District, 14. Regulavalasa, Vizagapatam District, 12. Relangi, Godavari District, 38. K ffivalasa, Vizagapatam District, 13. Remidicharla, Kistna District, 67 Rettai Tirapati, Tinnevelly District, 313. Rentala, Kistna District, 62, Returu, Kistna District, 84. Rența Chintala, Kistna District, 62. Rishivandyam, South Arcot District, 210. Roddam, Anantapur District, 120. Rohitapuram, Godavari District, 21, Rompicharla, Kistna District, 72. App., xi, xii. Ronanki, Ganjam District, 9.

Rudravaram, Kurnool District, 102. Rupanaguntla, Kistna District, 72. Rustumba, Godavari District, 41. Ryali, Godavari District, 33.

8

Sabakota, Ganjam District, 6. Sadayanpalaiyam, Coimbatore District, Sadras, Chingleput District, 189. Sagipadu, Godavari District, 40. Saidapuram, Nellore District, 146. Sajjaladinna, Anantapur District, 323. Sakkivayal, Madura District, 301. Sakkottai, Tanjore District, 274. Salakalavidu, Kurnool District, 99. Śalavakkam, Chingleput District, 192. Salem, Salem District, 200. Saligramam, Madura District, 301. Salivankuppam, Chingleput District, 189. Saluru, Vizagapatam District, 11. Samalpatti, Salem District, 199. Samantapudi, Nellore District, 137. Samayapuram, Trichinopoly District, 267. Samballi, Coimbatore District, 215. Sambaturu, Cuddapah District, 129. Sambunarayananellur, North Arcot District. 168.

Sammandapuram, Tinnevelly District, Kanampūdi, Kistna District, 67. Sanampudi, Nellore District, 140. Sandur, Bellary District, 108 Sangala, Anantapur District, 116. Sangam, Nellore District, 144. Sangameśvara, Bellary District, 110. Sangamesvaram, Kurnool District, 90. Sangamvalasa, Vizagapatam District, 11. Sanganur, Vizagapatam District, 15. Sankalapuram, Bellary District, 105. Sankaranainarkovil, Tinnevelly District.

Śańkaranempalle, Kurnool District, 90. Sankararamanallur, Coimbatore District,

Sankarapuram, South Arcot District, 210. Sankatipalle, Cuddapah District, 129. Sankhavaram, Cuddapah District, 126. Sankhagiridurgam, Salem District, 202. Sannigandla or Potasannigandla, Kistna

District, 62. App., xvi, xvii. Santa Bommali, Ganjam District, 9. Santagudipādu, Kistna District, 72. Santajūtūru, Kurnool District, 96. Santamaguluru, Kistna District, 71. Santamaguluru, Kistna District, 72. Santana Venugopalapuram, North Arcot District, 158

Santapeta, North Arcot District, 150. Santaravuru, Kistna District, 84. Sarangapuram, Ganjam District, 6. Sarike, Vizagapatam District, 13. Sarikondapalayam, Kistna District, 67. Sarivireddipalle, Kurnool District, 99. Sarkar Samakkulam, Combatore District,

Sarkar Yéripalaiyam, Coimbatore District,

Sarpavaram, Godavari District, 24. Saruhapi, Madura District, 297. Satghadi, North Arcot District, 161. Satghar, North Arcot District, 161. Sittakudi, Tanjore District, 283. Sattambadi, South Arco! District, 208.

INDEX OF VILLAGES. Sattanur, Tanjore District, 280. Sattegalam, Coimbatore District, 214. Satuluru, Kistna District, 72. Satur, Tinnevelly District, 305. Satyamangalam, Coimbatore District, 216. Satyavedu, Chingleput District, 174. Saudaradinne, Kurnool District, 101. Savadipalaiyam, Coimbatore District, 218. Savanal, South Canara District, 236. Savalgudi, Madura District, 301. Sayavanam, Tanjore District, 272. Sedukkarai, North Arcot District, 161. Sekhunala, Kurnool District, 96. Sekkadi, South Arcot District, 206. Sekkambatti, Salem District, 199. Sekuru, Kistna District, 76. Sellakkudi, Madura District, 301. Sellapatti, Salem District, 199. Seluvanur, Madura District, 301. Sembedu, South Arcot District, 208. Senakalagudura, Anantapur District, 116. Sendamangalam, Salem District, 204. Sendamangalam, South Arcot District, Sendamangalam, Tinnevelly District, 313. Sengalarai, Coimbatore District, 216. Sengama, South Arcot District, 206. Senganür, Tanjore District, 274. Senganür, Travancore, 325. Sengappadi, Salem District, 199. Šengappādi, Coimbatore District, 214. Šenji, Chingleput District, 174. Seppanippatti, Salem District, 195. Seraikkulam, Tinnevelly District, 313. Seruvanga, North Arcot District, 161. Setnepalle, Anantapur District, 116. Settarevu, Madura District, 288. Śettipalaiyam, Salem District, 199. Śettuppattu, North Arcot District, 169. Settur, Madura District, 297. Settur, Tinnevelly District, 305. Setturu, Bellary District, 113. Setubavasatram, Tanjore District, 283. Sevalavayal, Tanjore District, 283. "Seven Pagodas," Chingleput District, Shenbagaramanallur, Tinnevelly District,

Śeyūr, Coimbatore District, 219.

Shermadevi, Tinnevelly District, 310. Shermuhammadpuram, Vizagapatam Dis-

triet, 13. Shiyali, Tanjore District, 272. Sholor, Nilgiri District, 227. Sidarahalli, Bellary District, 105. Siddhapuram, Kurnool District, 90. trict, 129

Siddhareddi Bhakarapeta, Cuddapah Dis-Siddhargudi, Tanjore District, 277. Siddhayaram, Cuddapah District, 126. Siddhavattam, Cuddapah District, 130. Siddhapalle, Kurnool District, 90. Siddhesvaram, Kurnool District, 90. Siddhilingam, South Arcot District, 211. Sigur Ghat, Nilgiri District, 227. Sikharam, Kurnool District, 90. Sikkal, Tanjere District, 281. Silagam, Ganjam District, 9. Silarpatti, Madura District, 296. Silattur, Tanjore District, 283. Silayuman, Madura District, 294. Simanturu, South Canara District, 236. Sinduppatti, Madura District, 296. Singamala, North Arcot District, 150. Singanahalli, Bellary District, 113.

Singanallur, Coimbatore District, 214. Singanapudi, Kistna District, 52. Singaperumalkovil, Chingleput District 191.

Singapuram, Ganjam District, 9. Singarayakonda, Nellore District, 140. Singarazapalem, Godavari District, 33. Singarutla, Kistna District, 62. App., xvi.

Singavaram, Anantapur District, 116. Singavaram, South Arcot District, 208. Sinna Avadaiyarkovil, Tanjore District,

Sinnamanur, Madura District, 290. Siranayikanahalli, Bellary District, 110. Siri, South Canara District, 239. Siripuram, Vizagapatam District, 13. Siripuram, Kistna District, 65. Siripuram, Vizagapatam District, 12. Strpa, Bellary District, 113. Siruvalur, South Arcot District, 208. Siruvalur, Coimbatore District, 216. Siruvadu, Chingleput District, 174. Siruvengipattu, North Arcot District, 167. Sisamangalam, North Arcot District, 170. Sitaramanagaram, Vizagapatam District,

Sittalandur, Salem District, 203. Sittambakkarn, Chingleput District, 174. Sittanjeri, Chingleput District, 192. Sittaymur, Tanjore District, 282. Sivaganga, Madura District, 297. Sivalapalle, Cuddapah District, 129. Sivalarkulam, Tinnevelly District, 309. Sivalayam, Tanjore District, 274. Šivanandarkovil, Tanjore District, 281. Sivan Malai, Coimbatore District, 220. Sivansamudram, Coimbatore District, 214 Sivapuram, Malabar District, 244. Sivapuram, Tanjore District, 274. Sivapuram, Kistna District, 67. Śivapuram, Kurnool District, 90. Sivapuri, South Arcot District, 213. Sivarampuram, Nellore District, 137. Sivasailam, Tinnevelly District, 310. Sivaru, Anantapur District; 121. Sivayam, Trichinopoly District, 269. Siviyampettai, South Arcot District, 206. Siyamangalam, North Arcot District, 170. Sogl. Bellary District, 108. Solaikudiyiruppu, Tinnevelly District, Solaikurichi, Madura District, 294.

Solangipuram, North Arcot District, 1 Solappadi, Salem District, 200. Somaghatti, Anantapur District, 122. Somala, North Arcot District, 164. Somapuram, Vizagapatam District, 14. Somasila, Nellore District, 143. Somavarapadu, Nellore District, 137. Somesvara, South Canara District, 236. Someśvaram, Godavari District, 32. Sompalle, Cuddapah District, 133. Sompēta, Ganjam District, 5. Somur, Coimbatore District, 221. Soramadevi, Coimbatore District, 223. Soramur, North Arcot District, 161. Sorapuram, Madura District, 297. Sorapuram, Tinnevelly District, 305. Soravandan, Madura District, 294. Soravarum, North Arcot District, 164. Sovenahalli, Bellary District, 110. Sridharakatti, Bellary District, 11 3.

Śrigiripadu, Kistna District, 62.

Sriharikota, Nellore District, 147. Srikakulam, Kistna District 55. Śrikanthapuran, Anantapur District, 122. Srikolanu, Nellore District, 144. Srikrishnapuram, Malabar District, 250. Srikurmam, Ganjam District, 9. Srimushnam, South Arcot District, 213. Śringavarapukota, Vizagapatam District, Śrinivasanallūr, Tanjore District, 274. Śrīperumbūdūr, Chingleput District, 188. Śrīpurushamangalam, North Arcot District. 170. Śrī Rāmagiri, Godāvarī District, 21. Srī Rāmapuram, Vizagapatam District, 14. Srī Rāmapuram, Vizagapatam District, 18. Srī Rangam, Trichinopoly District, 267. Srīrangapuram, Bellary District, 113. Srisailam, Kurnool District, 90. App., viii Sri Simhachalam, Vizagapatam District, Śrivaikuntam, Tinnevelly District, 313. Srīvanchiyan, Tanjere District, 276. Srivilliputtur, Tinnevelly District, 305. Saint Thomas' Mount, Chingleput District, 175. Saint Thomé, Madras District, 176. Subrahmanya, South Canara District, 238. Suchindram, Travancore, 260. Suddapalle, Kistna District, 76. Sukapuram, Malabar District, 251. Sukkampatti, Salem District, 196. Sulagiri, Salem District, 195. Sulakarai, Salem District, 199. Sulamangalam, Tanjore District, 277. Sultanpuram, Bellary District, 321. Sulur, Coimbatore District, 219. Sundakkayparai, Trichinopoly District. Sundaraperamal Kovil, Tanjore District. Surai, North Arcot District, 163. Surandai, Tinnevelly District, 309. Suranur, Madura District, 301. Sūrasēna Kōṭa, Kistna District, 52. Suratipalle, North Arcot District, 150. Suravaram, Kistna District, 52. Suravarampalle, Kurnool District. 99. Soravarapalle, Kistna District, 73. Suryan Kövil, Tanjore District, 275. Suttamalli, Tinnevelly District, 311. Svāmimalai, Tanjore District, 275. Svarna, Kistna District, 84.

T.

Tachampara, Malabar District, 250. Tachhanatkara, Malabar District, 250. Tachhambadi, North Arcot District, 169. Tachhuru, North Arcot District, 168. Tadakanapalle, Kurnool District, 92. Tadampatti, Salem District, 199. Tadavayi, Kistna District, 46. Tadavur, Salem District, 202. Tadepalle, Kistna District, 50. Tadepallegudem, Godavari District, 33. Tadikalapudi, Godavari District, 36. Tadikkombu, Madura District, 289. Tadikonda, Kistna District, 76. Tadimalla, Godavari District, 33. Tadiparti, Vizagapatam District, 15. Tadpatri (Tadiparti), Anantapur District, 117, 323, Tadukusseri, Malabar District, 253.

Tadutla, Kistna District, 62. Tagguparti, Bellary District, 113. Tainur, South Arcot District, 211. Talagada Divi, Kistna District, 54. Talamalaikottai, Coimbatore District, 216. Talambedu, North Arcot District, 156. Talamudipi, Kurnool District, 91. Talanattam, Salem District, 199. Talapanūru, Cuddapah District, 129. Talarlapalle, Kistna District, 67. Talatampara, Ganjam District, 5. Talavappatti, Salem District, 202. Taliparamba, Malabar District, 243. Tallakera, Bellary District, 114. Tallamarpuram, Cuddapah District, 125. Tallapalle, Kistna District, 62. Taili, Salem District, 195. Talluru, Nellore District, 137. Talluru, Godavari District, 23. Talukolatur, Malabar District, 247. Tamanappatti, Salem District, 202. Tamarakoliyampatti, Salem District, 199. Tambal, Salem District, 199. Tamballapalle, Cuddapah District, 134. Tambrahalli, Bellary District, 108. Tambureddipāļaiyam, Coimbatore District, 220.

Tammalaru, Nellore District, 137. Taṇalur, Malabar District, 251. Tanamcharla, Nellore District, 146. Tanappadi, South Arcot District, 206. Tanari, Malabar District, 253. Tandalacheri, Tanjore District, 282. Tandalam, North Arcot District, 167. Tandantottam, Tanjore District, 275. Tandasampettai, South Arcot District, 206. Tandoni, Coimbatore District, 221. Tangaradona, Bellary District, 321. Tangaseri, Travancore, 260. Tangaturu, Cuddapah District, 125. Tangeda, Kistna District, 62. Tangedapalle, Kistna District, 73. Tanjore, Tanjore District, 277 Tannirkunnam, Tanjore District, 280. Tanuku, Godavari District, 38. Tappanambuliyur, Tanjore District, 281. Tappetla, Cuddapah District, 129. Taraikkudi, Madura District, 301. Tarakkudi, Travancore, 260. Taramangalam, Salem District, 200. Tarikonda, Cuddapah District, 134. Tarlapadu, Nellore District, 138. Tarur, Malabar District, 253.
Tarur, Travancore, 260.
Tattaiyangarpettai, Salem District, 204.
Taticharla, Kurnool District, 99. Tatipaka, Godavarī District, 41. Tatsur, Chingleput District, 192. Tavalam, Cuddapah District, 134. Tavanur, Malabar District, 251. Tavasimadai, Madura District, 289. Tavattur, Madura District, 288, Tavanur, South Arcot District, 208. Tekkali, Ganjam District, 6. Tekkamangalam, Malabar District, 250. Tekkulam, North Arcot District, 163. Telikicharla, Godavari District, 33. Tellar, North Arcot District, 170. Tellicherry, Malabar District, 244. Tenāli, Kistna District, 80. Tengirikottai, Salem District, 199. Tenka Kumbla, South Canara District, 239 Tenkara, Malabar District, 250 Tenkarai, Madura District, 290. Tenkarai, Tinnevelly District, 313

Tenmalai, Tinnevelly District, 306. Tennampattu, North Arcot District, 161. Tenneri, Chingleput District, 188. Tennilai, Coimbatore District, 221. Tentiruparai, Tinnevelly District, 313. Tentribhuvanam, Tinnevelly District, 310. Tenur, Madura District, 294. Terala, Kistna District, 62. App., xxiii. Tererandur, Tanjore District, 27 Terukol, North Arcot District, 170. Tetali, Godavari District, 38. Tevur, Tanjore District, 281. Tiagar Drug, South Arcot District, 210. Tidiyan, Madura District, 296. Timiri, North Arcot District, 167. Timiritipādu, Kistna District, 84. Timmalapuram, Bellary District, 105. Timmapuram, Kistna District, 67. Timmāpuram, Kistna District, 73. Timmapuram, Cuddapah District, 124. Timmasamudram, Nellore District, 142. Timmayapālaiyam, Kistna District, 67. Tindivanam, South Arcot District, 208. Tingalur, Tanjore District, 279. Timanur, Chingleput District, .176. Tinnevelly, Tinnevelly District, 311. Tirthamalai, Salem District, 199. Tirthanagari, South Arcot District, 211. Tiruchandurai, Tanjore District, 279. Tiruchanur, North Arcot District, 152. Tiruchattimuttam, Tanjore District, 280. Tiruchembattam, Malabar District, 243. Tiruchemmaram, Malabar District, 243. Tiruchendur, Tinnevelly District, 313. Tiruchengod, Salem District, 203. Tiruchhirai, Tanjore District, 275. Tiruchulai, Madura District, 301. Tiruchunai, Madura District, 290. Tirukachur, Chingleput District, 191. Tirukalar, Tanjore District, 280. Tirukalar, Tinnevelly District, 313. Tirukambiliyar, Trichinopoly District, Tirukantheśvaram, South Arcot District, Tirukarangudi, Tinnevelly District, 315. Tirukavalai, Tanjore District, 281. Tirukkalangod, Malabar District, 248 Tirukkanamangai, Tanjore District, 276. Tirukkandiyur, Malabar District, 251 Tirukkannapuram, Tanjore District, 276. Tirukkarakkavar, Tanjore District, 275. Tirukkarukunram, Chingleput District Tirukkārvāšal, Tanjore District, 281

Teňkáši, Tinnevelly District, 309.

Tirukkarvasal, Tanjore District, 281
Tirukkattuppalli, Tanjore District, 279.
Tirukkolakkudi, Madura District, 297.
Tirukkollikkadu, Tanjore District, 282.
Tiruklavur, Tanjore District, 276.
Tirukollur, South Arcot District, 211.
Tirukoshtur, Madura District, 297.
Tirukulam, Malabar District, 248.
Tirukunnam, Trichinopoly District, 325.
Tirukur, Cochin, 255.
Tirumakkudal, Chingleput District, 192.
Tirumaki, North Arcot District, 170.
Tirumali, North Arcot District, 161.

Tirumalapuram, Tinneveily District, 311. Tirumalavadi, Trichinopoly District, 208. Tirumalaadi, North Arcot District, 170. Tirumalagur, North Arcot District, 163

Tirumalapuram, North Arcot District

Firumalukkidankottai, Madura District, 301.
irumangalakkudi, Tanjore District, 275.
irumani, North Arcot District, 161.
irumanur, Trichinopoly District, 266.
firumayiladi, Tanjore District, 272.
Firumokur, Madura District, 295.
Tirumukkudal, Trichinopoly District, 270.
Firumullayayil, Chingleput District, 176.
irumuruganpundi, Coimbatore District, 219.

irunagari, Tanjore District, 272.
irunagesvaram, Tanjore District, 275.
irunamanallur, South Arcot District, 211.
irunarriyur, Tanjore District, 273.
irunarunkulam, South Arcot District, 211.
irunavari, Malabar District, 251.

irunavari, Malabar District, 251. runellikkaval, Tanjore District, 280. runelli Temple, Malabar District, 245. runiraiyur, Tanjore District, 275. rupalaivanam, Chingleput District, 173. rupanamur, North Arcot District, 167. ruparangadu, North Arcot District, 167. rupati, Godavari District, 34. rupati (Lower), North Arcot District, 167.

irupati (Upper), North Arcot District,

rupavalur, Malabar petriet, 253. rupilatturai, Trichitopoly District, 268. rupilivanam, Chingleput District, 192. rupolar, Chingleput District, 191. ruppachatti, Madura District, 298. ruppadikunram, Chingleput District, 188.

rappadiripuliyur, South Arcot District,

ruppakkudi, Chingleput District, 188. cuppalangudi, Madura District, 301. ruppalatturai, Trichinopoly District,

uppamtirutti, Tanjore District, 279. ruppanandal, Tanjore District, 275. rupparankunnu, Malabar District, 250. rupparankunnu, Malabar District, 250. rupparankunnam, Madura District, 295. rupparkadal, North Arcot District, 163. ruppattur, Trichinopoly District, 266. ruppattur, Madura District, 296. ruppatturi, Tanjore District, 275. ruppirambiyam. Tanjore District, 275. ruppugalur, Tanjore District, 276. ruppullani, Madura District, 301. ruppundi, Tanjore District, 281. ruppuramauda, Malabar District, 253. ruppivanam, Madura District, 298. ruppanangottor, Mal bar District, 244. rupudaimarudar, finnevelly District,

rupurapuram, Kistna District, 67. cusangaladangudi, Taniore District,

rutara, Malabar District, 251.
ruttani. North Arcot District, 158.
ruttankal, Tinnevelly District, 305.
ruttarakóśamańgai, Madura District, 302.

uttevari, Madura District, 302. uturaipūndi, Tanjore District, 282. uvadaimarudur, Tanjore District, 275. uvadanai, Madura District, 302. uvadandai, Chingleput District, 191. uvadi, South Arcot District, 212. uvadi, Tanjore District, 279. uvadisūlam, Chingleput District, 191. Tiruvaduturai, South Arcot District, 212.
Tiruvaduturai, South Arcot District, 273.
Tiruvaduturai, Tanjore District, 273.
Tiruvaduturai, Tanjore District, 209.
Tiruvalu, South Canara District, 236.
Tiruvala, Travancore, 325.
Tiruvalampori, Tanjore District, 279.
Tiruvalangad, Tanjore District, 272.
Tiruvalangad, Malabar District, 247.
Tiruvalangadu, North Arcot District, 159.
Tiruvalanjadu, Tanjore District, 273.
Tiruvalanjuri, Tanjore District, 253.
Tiruvalaturi, Malabar District, 253.
Tiruvallam, North Arcot District, 161.
Tiruvallam, North Arcot District, 174.
Tiruvalliyangudi, Tanjore District, 275.
Tiruvallar, Chingleput District, 273.
Tiruvalur, Tanjore District, 282.
Tiruvanuttur, South Arcot District, 209.
Tiruvandipuram, South Arcot District, 251.
Tiruvandipuram, South Arcot District, 212.

Tiruvanduturai, Tanjore District, 280.
Tiruvanduturai, Tanjore District, 246.
Tiruvanduturai, Chingleput District, 192.
Tiruvandud, Travancore, 261, 325.
Tiruvandud, Travancore, 261, 325.
Tiruvandumalai, South Arcot District, 268.
Tiruvandumalai, South Arcot District, 268.
Tiruvarandum, Trichinopoly District, 268.
Tiruvarandum, South Arcot District, 268.
Tiruvarandum, South Arcot District, 268.
Tiruvarandum, South Arcot District, 268.
Tiruvatiur, Travancore, 261.
Tiruvatiur, Travancore, 261.
Tiruvatiur, North Arcot District, 176.
Tiruvatiur, North Arcot District, 167.
Tiruvayar, Tanjore District, 282.
Tiruvaypadu, Tanjore District, 275.
Tiruvaypadu, Tanjore District, 275.
Tiruvaypadu, Tanjore District, 275.
Tiruvaypadu, Tanjore District, 275.

Tiruvedakkudi, Tanjore District, 279. Tiruvellarai, Trichinopoly District, 268. Tiruvellavayal, Chingleput District, 173. Tiruvenam, Tanjore District, 283. Tiruvengad, Malabar District, 244. Tiruvenganathamalai, Trichinopoly District, 246.

Tiruvenkulam, Trichinopoly District, 325.
Tiruvenkkadu, Chingleput District, 176.
Tiruvilimuyalai, Tanjore District, 276.
Tiruvilimuyalai, Tanjore District, 276.
Tiruvilyamalai, Cochin, 255.
Tiruvūr, Chingleput District, 325.
Tittandatanam, Madura District, 302.
Tittandatanam, Madura District, 212.
Tittangudi, South Arcot District, 212.
Tittangudi, South Arcot District, 209.
Tivangudi, Tanjore District, 276.
Togamalai, Trichinopoly District, 270.
Togarachedu, Kurnool District, 270.
Togarachedu, Kurnool District, 18.
Tolappanpanpai, Tinnevelly District, 314.
Tondaldinne, Cuddapah District, 126.
Tomūr, Chingleput District, 174.
Tondūr, South Arcot District, 209.
Toppanpalaiyam, Coimbatore District, 220.

Toriyar, Malabar District, 251.
Torudur, Scuth Arcot District, 212.
Torudur, Tanjore District, 272.
Tota Ravulapadu, Kistna District, 45.
Tovalai, Travancore, 261.
Tranquebar, Tanjore District, 273.
Tribhuvanam, Tanjore District, 275.
Trichinopoly, Trichinopoly District, 268.
Trikaniyar, Malabar District, 244.

Trikarur, Travancore, 261. Trimurtikövil, Coimbatore District, 223. Trinendikarai, Travancore, 261. Tripurangod, Malabar District, 251. Tripurantakam, Kurnool District, 86. App., viii. Tripurantakapuram, North Arcot District, 150. Trisur, Cochin, 255. Trisuva Perur, Cochin, 255. Tsadipirāla, Cuddapah District, 129. Tsalivēndra, Nellore District, 137. Tsallagirigela, Cuddapah District, 126. Tsaluvindala, Anantapur District, 122. Tsandaluru, Nellore District, 137. Tsandavõlu, Kistna District, 78. Tsandavõlu, Kistna District, 80. Tsandapalle, North Arcot District, 154. Tsavutapalle, Kistna District, 46. Tubadu, Kistna District, 319. Tudur, Nilgiri District, 229. Tukkāchi, Tanjore District, 275. Tumbalam, Bellary District, 114. Tumbalam, Bellary District, 321. Tummadihalli, Anantapur District, 121. Tummalacheruvu, Kistna District, 62. Tummalacheruvu, Kistna District, 62. Tummalapenta, Nellore District, 142. Tummalapeta, Kurnool District, 101. Tummidelapadu, Nellore District, 137. Tummisi, North Arcot District, 163. Tumrikota, Kistna District. 62. Tuneri, Nilgiri District, 227. Tungaturu, Cuddapah District, 131. Tupadu, Kistna District, 73, 139. Turaiyur, Trichinopoly District, 266. Turimarla, Nellore District, 146. Turlapādu, Kistna District, 84. Türpü Sugamanchipalle, Cuddapah District, 124. Turturu, Kurnool District, 91. Turumilla, Kistna District, 73. Turumilla, Kurnool District, 99. Tuticorin, Tinnevelly District, 308. Tuttipattu, North Arcot District, 461. Tyaga Durgam, South Arcot District, 210. Tyagarajapuram, Tanjore District, 282. Tyagasamudram, Tanjore District, 275.

U.

Tyagavalli, South Arcot District, 212.

Udayaraya Fort, Nilgiri District, 228. Udaiyarpalaiyam, Trichinopoly District, 266. Udayagiri, Nellore District, 140. Udayattur, Salem District, 202.

Udayattür, Salem District, 202.
Uddenapalle, Salem District, 195.
Udiyendiram, North Arcot District, 161.
Udiyür, Coimbatore District, 220.
Ujipuram, Coimbatore District, 215.
Ujre, South Canara District, 238.
Ukkiranköttai, Tinnevelly District, 311.
Ulipadi, South Canara District, 236.
Uli, North Arcot District, 161.
Ullala, South Canara District, 236.
Ulundandarkövil, South Arcot District, 211.

Ummadivaram, Kistna District, 67.
Ummarakota, Vizagapatam District, 317.
Undavalle, Kistna District, 76.
Undrakonda or Undrakota, Kistna District, 46.

Undrakota, Kistna District, 46. Upmaka, Vizagapatam District, 18. Uppalapadu, Kistna District, 63. App., Uppalapadu, Kistna District, 73. Uppaluru, Cuddapah District, 129. Uppaluru, Cuddapah District, 124. Upparahalli, Bellary District, 322. Uppinangadi, South Canara District, 238. Uppuluru, Godavari District, 40. Uppumaguluru, Kistna District, 73. Uppur, Madura District, 302. Uraiyor, Trichinopoly District, 269. Urajam, Ganjam District, 10. Urakam Melmuri, Malabar District, 248. Urakkudi, Madura District, 298. Uratur, Chingleput District, 188. Urparasikavu, Malabar District, 243. Uruvattikottai, Madura District, 298. Uttamapalaiyam, Coimbatore District, Uttamapālaiyam, Madura District, 290. Uttarakośamangai, Madura District, 302. Uttiranmer ür, Chingleput District, 192. Uttukottai, Chingleput District, 174.

V.

Uyyakondan, Trichinopoly District, 269. Uyyakondan Tirumalainallur, Trichino-

Uttukkuli, Coimbatore District, 222.

poly District, 269.

Vadagacheri, North Arcot District, 168. Vadaka Karaicheri, Tinnevelly District, 314. Vadakarai, Madura District, 290. Vadakkadu, Tanjore District, 282. Vadakkamseri, Malabar District, 253. Vadakkapettai, Chingleput District, 188. Vadakku Poyyur, Tanjore District, 282. Vadakkupuram, Malabar District, 251. Vadakudi, Tanjore District, 282. Vadapatti, Salem District, 200. Vadappalanjai, Madura District, 295. Vadašeri, Travancore, 261. Vadašeri, Tanjore District, 283. Vaddamanu, Kurnool District, 91. Vaddemkunta, Kistna District, 67. Vaddigudem, Godavarī District, 21. Vadesvaram, Malabar District, 243. Vadigepalle, Anantapur District, 122. Vadlapudi, Nellore District, 146. Vadrahalli, Bellary District, 105. Vadugankuppam, Tinnevelly District, Vadugankuppam, 314 Vadukanathapuram, Madura District, 298. Vagimadugu, Nellore District, 138 Vaidyesvarankövil, Tanjore District, 272. Vaippalapatti, Tinnevelly District, 305. Vaippar, Tinnevelly District, 308. Vairavanur, Tinnevelly District, 314. Vairavikulam, Tinnevelly District, 310. Valangaiman, Tanjore District, 275. Valappura, Malabar District, 250. Valarpuram, North Arcot District, 161. Valarpuram, North Arcot District, 163. Valavanad Hill, Tinnevelly District, 314. Valayanad, Malabar District, 247. Valikandapuram, Trichinopoly District, Valiserikota, Malabar District, 246.

Valisérikota, Malabar District, 246. Valivalam, Tanjoro District, 282. Vallabhapuram, Kistna District, 80. Vallabhapuram, Bellary District, 108. Vallam, North Arcot District, 170. Vallam, Chingleput District, 191.

Vallam, Tanjore District, 279. Vallampër, Kurnool District, 101. Vallampër, Malabar District, 250. Vallapur, Salem District, 204. Vallavanur, South Arcot District, 209. Vallikunnu, Malabar District, 248. Vallimalai, North Arcot District, 156. Valliyavarambal, Tanjore District, 275. Valliyur, Tinnevelly District, 315. Valluru, Kistna District, 85. Valluru, Cuddapah District, 129. Valudavur, South Arcot District. 209. Valur, North Arcot District, 167. Vanaramutti, Tinnevelly District, 308. Vanarangudi, Tanjore District, 279. Vangal, Coimbatore District, 221. Vangimalla, Cuddapah District, 131. Vangipuram, Kistna District, 85. Vanikunta, Kistna District, 67. Vaniyambadi, Salem District, 195. Vankāyalapādu, Kistna District, 73. Vannam, Trichinopoly District, 266 Vannivedu, North Arcot District, 163. Vantimitta, Cuddapah District, 130. Varagur, South Arcot District, 207. Varahuranpatti, Salem District, 203. Varakal, Malabar District, 247 Varanga, South Canara District, 232, Varañjaram, South Arcot District, 210. Varapandal, North Arcot District, 167. Varikunta, Cuddapah District, 126. Varur, North Arcot District, 171. Varuvur, Tanjore District, 273. Vasili, Nellore District, 144. Vassalur, Salem District, 204. Vatluru, Godavari District, 36. Vattakkad, Malabar District, 253. Vattakumpuram, Malabar District, 250. Vattalaikundu, Madura District, 289. Vaviltota, North Arcot District, 156. Vayalpad, Cuddapah District, 134. Vayidana, Kistna District, 73. Vedadri, Kistna District, 46. Vedakatta Madugu, Salem District, 200. Vedojipuram, North Arcot District, 168. Vedullavalasa, Vizagapatam District, 12. Vedur, South Arcot District, 209. Vedurallapadu, Nellore District, 138 Vedururu, Cuddapah District, 129. Vegayammapeta, Godavari District, 32. Vegi or Pedda Vegi, Godavari District, Vejandla, Kistna District 77. Velagaleru, Kistna District, 50. Velakkudi, Tanjore District, 276. Velamakuru, Anantapur District, 323. Velampatti, Madura District, 290. Velanjeri, North Arcot District, 159. Velapadi, North Arcot District, 164. Velapakkam, North Arcot District, 167. Velanpalaiyam, Coimbatore District, 219. Velaturu, Kistna District, 67. Velavangod, Travancore, 261.
Velavangod, Travancore, 261.
Velahuru, Yelahuru or Elahur, Kistna
District, 73.
Veludurti, Cuddapah District, 129.
Veldurti, Kurnool District, 92. Veldurti, Kistna District, 63. App., xxi, xxii. Velimutti, Madura District, 302.

Veligallu, Cuddapah District, 134.

Velkuru, North Arcot District, 166. Vellakovil, Coimbatore District, 220.

Vellalavidudi, Tanjore District, 283.

Vellalar, Coimbatore District, 218.

Veliyanellur, North Arcot District, 167.

Vellankövil, Coimbatore District, 216. Vellanti, Nellore District, 324. Vellaram, Tinnevelly District, 309. Vellattukottai, North Arcot District, 150. Vellattukottai, North Arcot District, 159. Vellaturu, Kistna District, 80. Vellinayi, Malabar District, 250. Vellirivalli, Salem District, 203. Velliyarasal, Coimbatore District, 220. Velliyampatti; Madura District, 295. Vellore, North Arcot District, 164. Vellur, Malabar District, 243. Velluru, North Arcot District, 163. Velpuru, Godavari District, 38. Velpuru, Kistna District, 67 Velpuru or Elpuru, Kistna District, 73. Velukkudi, Tanjore District, 280. Velupucharla, Cuddapah District, 124. Velur, South Arcot District, 207. Velur, Tanjore District, 272. Veluru, Kistna District, 73. Vemaravilli, G anjam District, 10. Vemavaram, Godavari District, 38. Vémavaram, Kistna District, 73. Vembakkam, Chingleput District, 191. Vembangudi, Madura District, 298. Vempalle, Cuddapah District, 134. Vempalle, Cuddapah District, 127. Vempenta, Kurnool District, 91. . Věmula, Cuddapah District, 127. Vemulakota, Kurnool District, 87. Vemuru, Kistna District, 80. Vendayampatti, Tanjore District, 279. Vengadampettai, South Arcot District, 212. Venganur, Trichinopoly District, 264. Venganallur, Tinnevelly District, 305. Vengara, Malabar District, 248. Vengavayal, Madura District, 302 Venjamangudalur, Coimbatore District, 221. Venkatadripalem, Kurnool District, 87. Venkatagiri, North Arcot District, 156. Venkatagiri Kota, North Arcot District, Venkatankurichi, Madura District, 302. Venkatapuram, Godavari District, 40. Venkatapuram, Salem District, 200. Venkatasamudram, North Arcot District. Venkulam, Trichinopoly District, 264. Venkunram, North Arcot District, 171 Vennapüsapalli, Anantapur District. 323. Venugopalapuram, Ganjam District, 6. Venugopalasvami Temple, Cuddapah Dis-trict, 130. Venur, South Canara District, 236. Vepambatti, Salem District, 200. Vepanattam, Salem District, 200. Vepanjeri, North Arcot District, 156. Veppur, North Arcot District, 161. Veppur, North Arcot District, 167. Verur, Malabar District, 252 Vetapalom, Kistna District, 81. Vettaimangalam, Coimbatore District, 221. Vettatter, Malabar District, 250. Vettavalam, South Arcot District, 207. Vettuvattalai, Trichinopoly District, 270. Vibhatiyatanagaram, North Arcot District, 160. Vidattakulam, Madura District, 302. Vidubalapadu, Kistna District, 85. Vighnesvarapuram, Tanjore District, 283. Vijayanagar, Bellary District, 195. Vijayanarayanam, Tinnevelly District, 316.

Vijayapati, Tinnevelly District, 316.
Vijayešvaram, Godavari District, 38.
Vikkaravandiyam, Tanjore District, 280.
Vikkiramangalam, Madura District, 296.
Vikramam, Trichinopoly District, 264.
Vikramam, Trichinopoly District, 266.
Vilacheri, Madura District, 295.
Vilatikulam, Tinnevelly District, 309.
Vilayanur, Malabar District, 253.
Villivakkam, Chingleput District, 192.
Villupuram, South Arcot District, 209.
Vinnakota, Kistna District, 53.
Vinukonda, Kistna District, 67.
Vipparla, Kistna District, 73.
Vipparla palle, Kistna District, 73.
Vipparru or Turpu Vipparru, Godavari District, 38.

Virabhadra Durgam, Kurnool District, 91.
Virakallu, North Arcot District, 160.
Viralipatti, Madura District, 289.
Viramangudi, Tanjore District, 276.
Viramangudi, Tanjore District, 209.
Virannadurgam, Bellary District, 110.
Vira Pandi, Madura District, 290.
Virapuram, Bellary District, 114.
Viraraghavapuram, North Arcot District,

150.
Virašikāmani, Tinnevelly District, 306.
Virašoran, Madura District, 302.
Viravaltur, Nellore District, 324.
Viravanaltur, Tinnevelly District, 310.
Viravasarath, Godavari District, 40.
Virihchīpuram, North Arcot District, 165.
Viriyappur, Madura District, 288.
Virudupatti, Tinnevelly District, 306.
Virūpakshi, Madura District, 286.
Virlagudipādu, Nellore District, 284.
Visharam, North Arcot District, 167.
Visharam, North Arcot District, 279.
Visvanathapuram, Tanjore District, 283.
Visvanathuni Khandrike, Kistna District, 73.

Vittala, South Canara District, 239.
Viyyür, Malabar District, 246.
Vizagupatam, Vizagapatam District, 16.
Vöbalam, Cuddapah District, 130.
Voguru, Cuddapah District, 130.
Voleru, Kistna District, 81.
Voruvakallu, Kurnool District, 96.
Vriddhachalam, South Arcot District, 212.
Vudarahkonda, Anantapur District, 116.
Vudagolam, Bellary District, 114.
Vudegolam, Bellary District, 114.
Vujini, Bellary District, 110.
Vulaibettu, South Canara District, 237.

Vulikunţa, Anantapur District, 122.
Vuppalam, Vizagapatam District, 18.
Vuppulapadu, Kistna District, 73.
Vuppurahalli, Bellary District, 114.
Vuppu Maguluru, Kistna District, 73.
Vuppurda, South Canara District, 230.
Vupputru, Kistna District, 85.
Vuranduru, North Arcot District, 150.
Vuraturu, Cuddapah District, 129.
Vuravakonda or Vudarahkonda, Anantapur District, 116.
Vaṭikallu, Anantapur District, 116.
Vaṭikallu, Anantapur District, 116.
Vaṭukaru, Cuddapah District, 129.
Vutukuru, Cuddapah District, 129.
Vutukuru, Nellore District, 146.
Vaṭaru, Kistna District, 52.
Vuyyalapalle, Nellore District, 146.
Vuyalavada, Kurnool District, 199.
Vyapalaparti, Bellary District, 114.
Vyasapuram, Bellary District, 114.
Vyasapuram, Bellary District, 114.

W.

Wandiwash, North Arcot District, 171. Warriore, Trichinopoly District, 269.

Y.

Yadamarri, North Arcot District, 156. Yadavalle, Kistna District, 73. Yadavalli, Kurnool District, 99 Yadavolu, Godavari District, 34. Yaddanapudi, Kistna District, 319. Yadiki, Apantapur District, 323. Yallaturu, Caddapah District, 129. Yamavaram, Cuddapah District, 124. Yanamalakuduru, Kistna District, 55. Yartumulachintala, Cuddapah District, 124. Yaradakera, Bellary District, 114. Yarmal, South Canara District, 232. Yatakallu, Bellary District, 114 Yedapañjone, North Arcot District, 154. Yeddanapudi, Kistna District, 73, 319. Yeddulapalle, Anantapur District, 116. Yedlapalle, Kistna District, 81. Yedlapadu, Kistna District, 74. Yedumalai, Trichinopoly District, 266. Yélagiri Hills, Salem District, 196. Yelanji, Bellary District, 114 Yelavampatti, Salem District, 201

Yelchuru, Kistna District, 74. Yellagodu, Kurnool District, 91. Yellala, Kurnool District, 91 Yellamañchili, Vizagapatam District, 18. Yellamanda, Kistna District, 74, 319. Yelluru, South Canara District, 232. Yelurupadu, Godavari District, 40. Yenamadala, Kistna District, 74. Yenamadala, Kistna District, 77, 319. Yenigabala, Bellary District, 322. Yenikepadu, Kistna District, 50. Yenugapalayam, Kistna District, 68. Yenur, South Canara District, 236. Yepuru, Nellore District, 146. Yerkkudi, Trichinopoly District, 266. Yerpedu, North Arcot District, 150. Yerrbalem, Kurnool District, 99. Yerraballa, Cuddapah District, 127. Yerradimmarazu Cheruvu, Anantapur District, 116. Yerragudi, Bellary District, 114. Yerragudi, Kurnool District, 93. Yerragudipādu, Cuddapah District, 129. Yerraguntla, Kurnool District, 96. Yerragunta, Bellary District, 114. Yerragunta, Anantapur District, 116. Yerragunta, Anantapur District, 122. Yerrakondapalem, Kurnool District, 87. Yerramañchi, Anantapur District, 120. Yerramatham, Kurnool District, 91. Yerumaipatti, Salem District, 204. Yerumayavaram, South Arcot District. Yettiyattali, Tanjore District, 283. Yeturu, Cuddapah District, 129. Yeturu, Nellore District, 146.

Yelchuru, Kistna District, 73.

Z.

Yiehambadi, North Arcot District, 159.

Yiravetturu, South Canara District, 232.

Yogimallavaram, North Arcot District,

Yippapenta, Cuddapah District, 129.

Yıvani, Kistna District, 81.

159.

Zaggapuram, Kistna District, 74. Zakkampudi, Kistna District, 50. Zonnalagadda, Kistna District, 74. Zonnatali, Kistna District, 77. Zonnatali, Kistna District, 74. Zupudi, Kistna District, 50. Zuttada, Vizagapatam District, 15. Zuzzuru, Kistna District, 46.

GENERAL INDEX.

A.

Abdalla Kattab, 175. Abdullah, 53. Abdulla Khan, 164, 165. Abdullah Kuth Shah, 67, 175. Abdul Rahiman, 96, Abdulla Shah, 141. Abdul Wahab Khan, 92. Achina Raja, 27. Achyuta, 140, 215. Achyutadeva Raya, 71, 77, 81, 86, 89, 93, chyutadeva Raya, 71, 77, 81, 86, 89, 93, 94, 95, 96, 99, 100, 105, 106, 107, 118, 121, 122, 126, 131, 136, 140, 150, 161, 181, 182, 183, 186, 187, 195, 200, 201, 206, 209, 289, 296, 322. Achyutamma Nayakka, Selavappa Nayakka, 302. Achyuta Raya, 215. Achyutappa, 271. " Achuthappa Naik," 213. Adanki, App., xi. 'Adil Shahi Dynasty, 194. Adityavarma, 315. Aditya Varma, Vijaya Raya, 212. Adondai, 148, 153, 158, 159, 163, 165, 168, 169, 177, 180, 191. Adusumilli Rama Nayudu, App., xv. Agha Jan, 8. Ahava Malla, 165, 264. Ahobila Raja, 99. Aihole Inscriptions, The, 189. Akasa Raja, 157, 158. Alagunda Perumal, 306. Alakadri Nayudu, 217. 'Alamgir, 187. Alamgir II, 187. Ala Rachamalla, App., viii, ix, xiv. Ala Raja, App., viii, ix, xiv. Ala Raja Rachamalla, App., xi. Alavanda Perumal, 286. Alavanda Perumalana Vira Rajendran, Ali Abdulla, 246. Aliya Rama Razayyadeva Maharazu, 138. Aliya Vema Reddi, 62. Allada Bhupala, 24, 41. Allada Bhupala, Dodda, 41. Allun Tirukkalatti Maharaja Ganda Gopaladeva, Tribhuvana Chakravartigal, 186. Allu Raja, 59. Allu Razu, App., xiv. Allu Tikka Maharaja Kanda Gopaladevar, Tribhuvana Chakravartigal, 182. Alugu, App., ii, iii. Alugu Bhupati, 56. App., ii, iii, iv, v, xi. Alu Raza, App., xiv. Amanulla Khan, 8. Ambideva, 50. Amdat-ul-Mulkh, "Bussi," 8. Ammangi Amma, 24. Anandaya Devar, 306. Ananga Bhima, 9. Ananta, 140. Ananta Lakshmi, 55. Ananta Peggada, 35.

Ananta Raja, 130. Ananta Razu, Narapidi, 97. Anantavarma Rahuttadeva, 186. Anapota Reddi, 22, 24. Ana Vema Reddi, 28, 50, 63, 64, 84. Andhras, 11, 148. Andhra Coins, 63. Annadevara Bhūpāla, 41. "Annala Valla Raj," 135. Annamamba, 55. Annamantriśvara, 31. Annavva Preggada, 55. Annayya Reddi, 46. Anvar 'Ali Khan, 8. Appayyagaru, Pedda, 64. Ara Vijaya Rama Raja, 130. Arayanna Udaiyar, 205, 206, 207. Aryena Udaiyar, 182, 205, 207. Ari Vari Deva, 212. Arjuna Ratha, 190. Arjuna, The Penance of, 189. Araviti Rama Razu Rangappa Razu, 35. Arvanatha, 292. Aśoka, 176. Aśoka Edicts, 4. Aśoka Rock Inscriptions, 2, 3, 284. Ati Vira Rama Pandiyan, 284 Aulya Rajan Khan, 68. Aurangzīb, 187. Avanimurududaiyāl, 179. Avulayya Raja, Chinna, 97. Ayyappadeva Pratapa Vatsavaya, 23. Ayyappagari Nagayya, Polipeddi, 79. Ayyappa Nayaka, 139. Ayyappayya, 77.

B.

Babasaheb, 111.

Badagas, 224.
Badulla Khan, Navab, 6.
Bahmani, 19.
Bahmani II, Muhammad Shah, 148.
Bakar 'Ali Khan, 164.
Balaghat, 193.
Bala Gopanna, App., viii.
Balahadeva, Ballavandu, 30.
Balama, App., v, vi, ix, x, xi.
Bala Nayudu, App., vi, vii.
Balla Bhupati, 54, 55.
Balladeva, Vira, 103.
Ballala Raja, 280.
Ballavandu Balanadeva, 30.
Ballaya Bhupati, 54.
Ballu Narendra, 55.
Baludu, App., ii, ix, x, xi, xv, xvi.
Bangappadeva Sora Maharayar, Rajadhiraja Kumara, 182.
Bangar Rajas, 237.
Baramahal, 193, 194.
Basalat Jang, 104.
Basava Raja, Chinna, 99.
Battle of Teikota, 43, 47.

Basava Raja, Reddi Charla Chinna, 97. Bayyappa Raja, Siri Gottam, 28. Bayya Rāja, Siri Gontapu, 26. Bayra Rāja, Siri Gontapu, 26. Bhairava, Chenna, 232. Bhairava Rāja, 231. Bhairava Rāja Uḍaiyār, 231. Bhānudeva, 10. Bhaskara Bhupati, 126. Bhaskaradeva, Gajasahini, 55. Bhēta Maharāja, 84. Bhima, 54, 74. App., viii. Bhimadeva Chakravarti, 32. Bhimadeva Rahuttan, Singavaram, 186. Bhimalinga Dibba, 34. Bhimamba, 74. Bhīma, Muvvala, App., viii. Bhimana, 56. Bhimanna Peggada, 26. Bhīma Rāja, 45. Bhima Ratha, 190. Bhima Vallabha Rāja, 41. Bhīmayya, 51, 56. Bhīmayya, Kāna Kandrapāṭi, 28. Bhīmeśvara, 17. Bhōjan Vīra Rāman, Tribhuvana Chakravartigal Sri, 201. Bhunza Rāja, Raghunātha, 3. Bhunzu Rāja, Vanamāli, 3. Bhūrama Devī, App., iii, v. Bhutama Devi, 65 Bhuvana Murududaiyal, 178, 179, 181. Bhuvanekavira, 181. Bijapur Sultan, 164. Bilahadeva Chakravarti, Vishnuvardhana, 32. Bimbambika, 17. Birudanka Rayapuram, 25. Biffideva, 148, 177. Black Pagoda, 281. Black Rock Pass, App., xii. Bodayya Raja, 106. Bodayya, Runa, 54. Boddana Narayana Deva, 48. Boddanna, 49, 56. Bodi Bhima, 54. Bollana, 49. Bollayya, 71. Bomma Nripati, Mallayya Chinna, 77. Bommi Reddi, 154, 164, 166, 167. Boryana Kulottama, 51. Brahmanapalle, App., xxvi. Brahma Nayudu, App., ii, iii, iv, v, vi, vii, viii, ix, x, xi, xiii, xiv, xv, xxiv. Brahmayya, 54. Buddhist Images, 3, 16, 32, 47, 76, 78, 209, 226, 286, 299, 301. Other remains, 35, 36, 43, 45, 46, 58, 59, 63, 68, 83, 107, 108, 143, 187, 188, 190, 191, 203, 217, 223, 228, 269, 299. Topes, 40, 42, 44, 46, 52, 54, 63, 77. Bukka I, 119, 126. Bukka II, 230. Bukka Raya, 94, 100, 115, 116, 117, 118, 121, 126, 284. Bukkana Udaiyar, 178, 182, 205. Burhan-ud-Din Avalya, 8. Burrala Kota, 8.

G.

C.

"Chaberis Emporium," 272. Chagi Ganapatideva, 45. Chāgi Pota Rāja, 45. Chāgi Rāja, Manama, 45. Chāgi Rāja, Pedda, 45. Chakravarti Kulöttunga Śoradevar, 185. Chakravarti, 158, 159. Chalukya Bhima, 37. Chalukya Vikrama Era, 26, 27, 28, 30. Chanda Chōda Nārāyaṇadēva, 53. Chanda Saheb, 165, 289. Chandavolu, App., iii, iv, v, vi. Chandra Maha Raja, Sankaragiri, 41. Chandrasekhara, 271. Chandra Simha of Bidr, 103. Chandravanka, App., vi, xxiv. Charitrapura, 272. Charla Gudippādu, App., ix. Chāta Baddi, 51. Chaturvedamangalam, Rajendrachola-, Chendanna, App., vi. Chenna Bhairava, 232. Chennama Raja, 133. Chentsus, 11, 135, 172. App., xix. Cheraman Perumal, 240. Cheta Maharaja, 84. Chikati Dharma Raja, 10. Chikkadeva Raja, 194. Chikka Raya Udaiyar of Maisur, Vira, Chikka Udaiyar, 117. China Pagoda, 281 Chinese Coin at Madura, 292. Chinna Basava Raja, 99. Chinna Basava Raja, Reddicharla, 97. Chinna Bommayya Nayudu, 77. Chinnappa Nayudu, 119. Chinna Tambi, 306. Chinna Timma Nayaningaru, 138. Chinna Timmayyadeva Maharaja, 125. Chinna Timmayyadeva Maharaja, Rama Raja, 125. Chima Vegi, 36. Chirakal Rajas, 243, 244. Chitvel Raja, 130. Chiva Mahitu Raja, App., xiii. Chōda Chakravarti Era, 26. Chodagangadeva, 13. Choda Gonka Raja, 29, 30. Choda Gonka Raja (Razu), Kulottunga, 25, 26, 27, 28, 29, 30, 55, 59, 64, 65. App., xv. Chodayya Nayudu, Velanati, 54. Chodendra, 17. Chokkalinga, 292, 305. Chokkalinga Nayakka of Madura, Vijaya Ranga, 203. Chokkanatha, 268. Chokkanatha Nayakka of Madura, Vijaya Ranga, 267, 268, 292. Chola-Chalukya, 24, 172. Cholarayan, Tiru, 215. Chor Ganga, 19. Cochin Silver-plate Grant, 246. Coins-Andhra, Lead, 63. Jaugada, Copper, 5.
Roman, Gold, 144, 190, 285, 286.
Roman, 214, 218, 220, 221, 222, 226, 240, 244, 291. Chinese, 292. "Colcis Indorum," 312.
"Colchoi," 312.

Conquest of the Kurumbars, by Karikala Chola, 174.

Copper Coins at Jaugada, 5.

Copper-Plate Grants, 3, 5, 7, 11, 12, 13, 24, 25, 35, 36, 37, 39, 41, 51, 52, 60, 64, 74, 80, 84, 85, 87, 94, 95, 96, 105, 108, 111, 112, 114, 115, 117, 118, 122, 123, 124, 127, 129, 131, 132, 134, 136, 139, 141, 142, 145, 146, 149, 150, 151, 153, 154, 157, 158, 159, 160, 161, 162, 166, 167, 169, 173, 187, 188, 191, 197, 198, 199, 200, 201, 202, 203, 204, 207, 213, 214, 215, 216, 221, 233, 234, 235, 237, 238, 239, 245, 254, 256, 258, 263, 264, 266, 267, 268, 272, 275, 280, 281, 283, 288, 289, 290, 296, 297, 298, 300, 301, 312, 313, 314, 315, 316, 317.

D.

Dalavāy, Kumāra Raya, 194. Dalavay Setupati, 289, 295, 300, 301. Dama Nayudu, Sunkara, App., x, xi. Danda Nayaka, 27, 28. Danda Nayaka Pandaya, 26. Dantama Raya, 141. Dantravaktra, King of Karushas, 9. Desing Raja, 203.
Deva Raja, 51, 186, 207, 231.
Deva Raja, Ganapati, 22.
Deva Raya, 105, 107, 131, 161, 207. Deva Raya Maharaja, 232. Deva Raya of Vijayanagar, 231. Deva, Vira, 207. Devendravarma, 7. Devulu, App., v, vi, x, xi. Dhanada Pròli Choda Narayanadeva, 53. Dhanadapura, 24. Dharadhinatha, Gonka, 44. Dharma Raja Ratha, 190. Dhauli, 4, 5. Dhavala Sankhya, App., iv, v. Diddi Vijaya Raja, 27. Dodda Allada Bhupala, 41. Doddadeva Raja, 194. Dodda Krishna Udaiyar of Maist , 201. Dodda Nayudu, App., ii, iii, iv, v, vi, xi. Dolphin's Nose, 16 Dommarla Revu, App., viii. Dorabhupa, 44. Doranna, App., vi. Doraya Raja, Velanadu Sagi, 56. Dravidas, 148, 177, 193. Dukkoji Raja, 281. Durjaya, 44. Durvaja Arayan, 178. Durvaniti, 177. Dvara Samudra, 177. Dvárávatípura, 177.

E.

Edicts of Asoka, 4.
Ekoji, 271, 281.
Ellappa Nayaka, 66.
Eras—Chalukya Vikrama, 26, 27, 28. 30.
Choda Chakravarti, 26.
Vishnuvarddhana, 26, 28.
Eruvattu Ganda Peddadova, 53.
Etiraman, 278.

186.

Gadabas, 11, 12. Gajapati, 140. Gajapati, Kapileśvara, 318. Gajapati, Langula, 139, 140, 142. Gajapati, Langulya, 16, 47, 52. Gajapati Maharaja, 7, 136. Gajapati Vira Narasimhadeva, 55. Gajasāhim Bhāskaradeva, 55. Gamalapadu, App., xxvi. Ganapati, 54. Ganapati Deva, App., xvi. Ganapatideva Chagi, 45. Ganapati Deva, Kakatiya, 49, 52, 55, 57, 75, 84. App., xx. Ganapati Deva Raja, 22, 32; Kona, 41. Ganapati Dynasty, 47. Ganapati, Mali karjuna, 136. Ganapati Raja, 49, 60. Ganapati Raya, 168. Ganapati Rudradeva Maharaja, Kakati, Gandadeva Maharaja, 177. Ganda Gopala, 186. Gandapa Raja, Kota, 65. Ganda Gopaladeva, Tribhuvana Chakra-vartigal Śri Allun Tirukkalattideva Maharaja, 186. Gandu Kanamanidu (Nayudu), App., x,xi. Ganga, Chor, 19. Gangai Kondan Chola, 221. Ganga Family, 7, 19, 193. Ganga Mahadevi, 10, 29. Ganga Raya, 215. Ganga Raya, Nonachi, 215. Gangayya, 57. Gangesvara, 19. Ganjam, The origin of the name of, 2. Gannamanavudu, Sagi, 67. Gannama Nayudu, Sahini, 45. Gannamanidu, Pochinidu, 67. Garlapadu, App., ix. Gatha Perumalu, App., v. Gaurakshmapati, 134. Gauramamba, 142. Gauramma, App., iv. Gauresvara Pratapa Kapilesvaradeva, Vira Gajapati, 50. Gautamadeva, 22. Geta Raja, Kota Dodda, 65. Girnar, 4, 5. Goka Raja, 39. Gokarna Indumauli, 54. Gokarna Raja, 14, 40. Gonka Dharadhinatha, 44. Gonka Nripa, 29, 65, 81, 83. Ganda Peddadeva, Eruvattu, 53. Gonka Raja, Choda, 29, 30. Gonka Raja (Razu), Kulottunga Choda, 25, 26, 27, 28, 29, 30, 55, 59, 64, 65, App., xv. Gonka Raja, Vengi, 29. Gonkayya, 65. Gonkayya, Kulottunga Chodadeva, 55. Gonturi Narayanadeva, 49. Gonturi Odaya Raja, 49. Goomsur Hill Tribes, 2. Goomsur Rajas, 3. Gopaladeva, Sakalabhuvana Chakravartigal Vijayakanda, 181. Gopaladeva, Tribhuvana Chakravartigal Allu Tikka Maharaja Kanda, 182 Gopaladeva, Tribhuvana Chakravartigal Sri Allun Tirukkalatti Maharaja Ganda,

Gopaladeva, Tribhuvana Chakravartigal Vijavakanda, 179, 180, 181, 183, 184, 185. Gopaladeva, Vijayakanda, 186. Gopala, Ganda, 186. Gopala Pandiyan, 290. "Gopal Raya," 35. Gopalan, Madurantaka Pottappi Śora Ma-nuva Sitteraśan Tirukkalattidevan Kanda, 182. Gopināyudu, Manivādi, 62. Gudippādu, Charla, App., ix. Gulam 'Ali Khan, 164. Gulam Murtaza Khan, 164. Gundadeva, 134. Gunda Kshitisa, 134. Gundamma, 74: Gundayya Raja, 28. Gundra Raja, Kota, 45. Guntupalle Muttu Raja, 84: Guru Mahadeva Rayaluvaru, 127.

H.

Hafiz-ud-Din-Khan, 8.

Haidar 'Ali, 103, 104, 115, 128, 130, 163, 165, 176, 178, 188, 191, 213, 228, 230, 241, 242, 243, 244, 246, 250.

Haji Hussein, Navab, 6. Hallabidu, 177. Hanuma Nayudu, Vadde, 116. Hanuma Rajayyadeva Maharaja, 126. Harihara, 119, 120, 123, 124, 181, 205, 206, 207, 238, 284. Hari Narendra, 17. Haripalaka, 136, 138 Harshavardhana of Magadha, 2. Hill Tribes, Goomsur, 2. Badagas, 224. Chentsus, 11, 135 172. App., xix. Gadabas, 11, 12. Irulas, 149 Kalrayan Hill Tribes, 205. Kandhs, 2, 11 Kuluvars, 304. Kurumbars, 148, 149, 155, 157, 161, 162, 163, 165, 169, 172, 174, 177, 189, 190, 191, 193, 205, 224. Kuttadis, 304. Lambadis, 135. Mailars, 230. Malai-palians, 304. Malaiyarasar, 222, 223, 304 Malayalis, 149, 202, 205, 206. Sauras, 2, 11. Soppu Koregars, 230. Sugalis, 149. Todas, 224, 226. Vedare, 148, 224, 304. Yanadis, 43, 135, 149. Yerakalas, 11, 43, 135. App., xvii. Hindu Rau, 115. Hiranvagarbha Setupati, 302. Hiranyagarbhayachi Kumara Muttu Vijaya Raghunatha Setupeti, 298. Hoyisala Ballalas, 103, 148, 177, 193, 217, 284.

I.

Hoyisala Ballala Inscription, 103.

Ibrahim, 11. Ibrahim Kuth Shah, 35, 43. Ibrahim Khan, 8.

Humayun Gajjar, 22. Hussain Khan, 173.

İdamma, App., iv, vi. Ikkeri Rajas, 238, 239. Immadi Narasimha, 150. Immadi Sri Nrisimhendra, 134. "Indorum, Colcis," 312. Indradeva, 35. Indravarma, of the Ganga family, 7. Indravarma, of the Kalinga family, 7. Indumauli, Gokarna, 54. Indusekhara Chakravarti, Toleti, 41. Inscriptions, Kadamba, 103. Hoyisala Ballala, 103. The Aihole, 189. Aśoka, 2, 3, 284. Iravi Korttan, 258. "Iravivanmar, Parkaran," 254. Irulars, 149. Ishakh Madina, Sayyad, 7. Iso, Maruvan Sapir, 258.

J.

Jaffar 'Ali Khan, 8. Jagadekamalla, 177. Jagadeva Maharaja, 103, 120. Jagadeva Raya, 194. Jagannatha Prasada, 50. Jaggan Mahadeva, Vuttunga, 53. Jagganna Maharaja, 30. Jaggannatha Deva, App., xxiii. Jaina Images, 3, 16, 31, 32, 39, 76, 105, 143, 156, 167, 170, 200, 208, 209, 214, 231, 263, 264, 265, 266, 267, 270, 286, 296, 299, 301, 306, 307, 308, 312, 313, Remains, 46, 61, 64, 72, 108, 143, 155, 156, 160, 161, 162, 166, 167, 168, 170, 178, 190, 191, 196, 200, 207, 209, 210, 211, 214, 217, 223, 228, 230, 231, 232, 247, 258, 264, 269, 281, 296, 299, 307, 322. Bastis, 17, 104, 107, 119, 170, 171, 209, 210, 211, 214, 235, 236, 237, 238, 253, 276, 298, 307, 315, 322.

Jallasyan (?), 54. Jamma Musjid, 7. Jana Pallava Sittiyadeva, 48. Janema Devi, 119. Jannigadeva, 57, 59. Ap Jaugodo (see Jaugada), 4. App., xvi. Jayamahadevi, 17. Jaya Raja, 54. Jayasimha, 185. Jetti Perumalu, App., v. Jillella Mahārāja, 133. Jillella Rangapati Rachayyadeva Maharaja, 98. Jogada (see Jaugada), 4. Jogadh (see Jaugada), 4. Joughar (see Jaugada), 4. Joseph Rabban, 254.

K.

Kadamanda Peddi Raja, Velanati, 31. Kadamba Inscriptions, 103. Kadamba Kings, 176, 240. Kadiri Tirumalai Sinnappa Nayakka, 287. Kafur, Malik, 240. Kakati Ganapati Rudradeva Maharaja, 31. Kakatiya Ganapatideva, 49, 52, 55, 57, 75, 84. App., xx. Kakatiya Pratapa Rudradeva, 31, 32, 46, 62, 71, 75, 138. App., xvi, xix.

Kalinga-deśa, 19. Kalinga Family, 7; Kingdom, 11. Kalinga Ganga, 15. Kalrayan Hill Tribes, 205. Kalsi, 4, 5. Kalvanadevi, 29. Kalyanapura, 19, 177, 190 Kama Reddi, 53. Kamalapadu, App., v.
Kamalapadu, App., v.
Kammanati Tribhuvana Malladeva, 28.
Kammanati, Velanati, 81.
Kampana Udaiyar, 178, 180, 181, 182, 205, 262, 284, 301, 302. Kanakandrapati Bhimayya, 28. Kanaka Pandya Déva, Tribhuvana Cha-kravartigal, Sri, 201. Kanamanidu, App., v, vi, vii. Kanamanidu (Nayudu), Gandu, App., x, Kanama Dasu, App., vii, viii, ix, x, xi, xiv. Kancharla, App., iii, iv. Kancharla Krishna Gandharva, App., iii. Kanchi, 36, 148, 176, 177, 189, 190, 205. 262. Kanchi Vayil Udaiyar, 278, 279. Kandhs (Khonds), 2, 11. Kandrapāti, Keśava, 44. Kandrapatikona Raja, 29. Kanetti, 257. Kanna Maheśvara, App., v. Kanouj, 2 " Kantam Raj," 135. Kapa Maharaja, 123. Kapileśvaradeva, 318. Kapileśvaradeva, Vira Gajapati Gaureś-vara Pratapa, 50. Kapileśvara Gajapati, 318. Kappa Stambha, 16. "Kapurdagarhi," 4. Karaipottanar, 262, 266, 270. "Karamani Appan," 314. "Karearala Raj," 135. Karikala Chola, 158, 159, 174, 206, 266, 295, 299. Karim Khan, 173. Karim Saheb's Tank, 320. Karnata, 193. Karushas, Dantravaktra, king of, 9. Karuvattar, 262. Kasikanda Parakrama Pandiyan, 309. Kataya Vema Reddi, 22. Kauta Bhupa, 44. Kavilesvara Mahadeva, 23. Kerala, 193, 215, 240, 246, 256, 303. -Kesarapalle, 3. Kesari Raja (? Orissa), 3. Keśarivarma, 178. Kesarivarma, Koppara, 64, 165, 174, 178, 179, 206, 221, 278, 279, 288 Keśarivarma, Ko Raja, 264: Keśarivarma, Raja, 278. Keśarivarma,Raja Raja, 179. Keśarivarma Tribhuvana Chakravartigal, Koppora, 185. Keśarivarma Tribhuvana Chakravartigal, . Koviraja, 216. Kesarivarma Tribhuvana Chakravartigal. Sri Vikrama Soradeva, Koppara, 183,

Kakatiya Rudradeva, 29, 43, 45, 75.

Razu, 43.

Kakatiya Rudra Maharazu, Sagi Pota

Deva, Koppara, 278.

Kosarivarnia Udaiyar Sri Kulottunga

Sora Dévar, Koraja, 187. Kesari Varma Udaiyar Sri Rajendra Sora

Kēšarivarma Udaiyār Šrī Vīra Rājēndra Devar, Ko Raja, 264. Keśavadeva Rava, 34. Keśava Dharaniśa, 44. Keśava, Kondrapati, 44. Keśava Nripa, 44. Keta Raja, Kota, 64. Khana Khan, 164. Khilji, Mobarik, 240. Khonds (see Kandhs). Kilavan Setupati, 301. Kitapirudranikota, 21. Kodakasopati Dīpa Rāja, 76. Kodanda Ramadeva Maharaya, 153. Komaragiri Reddi, 25. Kois, 19, Komati Reddi, Pina, 139. Komati Venka Reddi, 70. Kômayya, 94. Kommadevi, 10. Komma Raja, App., x, xi. Kolani Kōtappa Nayaka, 39. Kolanisami Nayaka, 39. Kolattiri Rajas, 242, 243. Kolchei, 312. "Kolchic Gulf, The," 312. " Kolchoi," 312. Kols, Lurka, 2. Kona Bhima Vallabha Raja, 41. Kona Ganapatideva Raja, 41. "Kona Mandalika Somaya Raja," 39. Kona Mummadi Raja, 26, 29. Kona Mummadi Bhima Raja, 40. Konappadéva Maharazu, Rama Razu, 119. Konappayya, 120. Kona Raja, Kandrapati, 29. Kona Sima Rāja, 28. Kona Sima Tuturuvākasvāmi, 26, 30. Kondama Narasayyangaru, 137. Kondama Nayudu, Malla Razu, 137. Konda Narasayya, 142, 143. Kondrajayyadeva Maharaja, Kumara, 67. Koneri Melkondan Sundara Pandiya Devar, Tribhuyana Chakravarti, 287. Koneri Nanmai Kondan, 211, 265, 278, 287, 294, Kôněri Nanmai Kondán, Kulasekharadeva Tribhuvana Chakravartigal, 186. Koneri Nanmai Kondan Sri Sundara Pandiya Devar, Tribhuvana Chakravartigal, Koneri Narmai Kondan Sundara Pandiya Déva, 217, 294. Koneri Nanmai Kondan Tiruvaluva Udaiyar, Tribhuvana Chakravarti, 294. Koneri Nanmai Kondan, Tribhuvana Chakravartigal, 179, 181, 183, 184, 185, 187, 287, 301. Koneri Nanmai Kondan Vira Pandiya Dévar, Tribhuvana Chakravarti, 287. Koneti Nayaka, Musali, 113. Koneti Nayaka, Pedda, 113. Koneti Nayani Venkatapati Nayudu, Raya Dalavāyi, 117. Koneti Raja, 118. Koneti Rama Raya, 141. Koneti Timmarasayya, 142. Koneti Timmarasu, 141. Kongu, 148, 177, 193, 262 Kongana Vira Chola, Tribhuvana Chakravartigal, Melkondan, 201. Kongara Mallayyaghattu, 43. Kongudesa Rajakkal, 148, 177, 193. Koppa Bhūpa, 17. Koppara Keśarivarma, 64, 165, 174, 178, 179, 206, 221, 278, 279, 288.

Koppara Keśarivarma Tribhuvana Chakravartigal, 185. Koppara Kesarivarma Udaiyar Śri Ra-jendra Śora Deva, 278. Koppara Keśarivarma Tribhuvana Chakravartigal Śri Vikrama Śoradeva, 183, Koppara Kěšarivarma Tribhuvana Chakravartigal Šrī Vīra Rājadēva, 286. Koppara Rajakēśari, 265. Kopperiñjinga Deva Sakalabhuvana Chakravartigal, 187. Kō Rāja Kēśarivarmā, 264. Koraja Kēśarivarma Udaiyar Śrī Kulottunga Sora Devar, 187. Ko Raja Kesari Varma Udaiyar Śri Vira Rajendra Devar, 264. "Korājakēšarivarma Śrī Vīra Rāja Devar," 286. Korkhei, 312. Korosotaka Pañchāli, 7. Korttan, Iravi, 258 Kota Dodda Geta Raja, 65. Kota Gandapa Raja, 65. Kota Gundra Raja, 45. Kota Keta Raja, 64. Kota Manma Ganapatideva Raya, 55. Kota Nayaka, 28 Kotappa Konda, App., v. Kotappa Nayaka, Kolani, 39, 65. Kötilingalu, 8. Kōtiyanı Nāgama Nāyakka, 284. Kottalamitta, App., vi. Kōtupalle, 31. " Kovarašasekhara Varmarāna.....Vīra Rajēndra Dēvar," 286. Kovirāja Chakravartīgal, 178. Kövirāja Kēśari Chakravartigal, 179. Koviraja Kesarivarma, 178, 180, 286. "Koviraja Keśari......Śri Vira Rajendra Deva,'' 286. Koviraja Kesarivarma Tribhuvana Chakravartigal, 216. Koviraja Keśarivarma Tribhuvana Chakravartigal Kulöttunga Soradeva, 179, Krishnadeva Raya of Vijayanagar, 12, 15, Tisnnaeva Raya of Vijayanagar, 12, 15, 16, 18, 19, 42, 47, 48, 49, 50, 51, 55, 57, 61, 64, 67, 68, 69, 70, 71, 75, 77, 82, 83, 88, 96, 99, 101, 103, 104, 105, 106, 107, 108, 109, 115, 116, 121, 122, 126, 132, 135, 137, 139, 140, 141, 142, 143, 146, 149, 150, 164, 167, 168, 172, 173, 178, 179, 181, 182, 185, 186, 188, 195, 206, 202, 287, 329, 4 pp. vi N. XVIII 207, 209, 287, 322. App., xi, xx, xxiii. Krishna Gandharva, App., iii, iv. Krishna Gandharva, Kañcharla, App., iii. Krishņājī Amma, 164. Krishnappa, 269, 310, 316. Krishnappa, Kumara, 310, 316. Krishnapuram, App., xxiii. Krishna Raya Udaiyar, 195, 203. Krishna Raja Udaiyar of Maisur, 214,216, Krishna Rau of Chandragiri, 195. Krishna Udaiyar of Maisur, 207. Krishna Udaiyar of Maisur, Dodda, 201. Kubja Vishnuvardhana, 47. Kuchana Peggada, 49. Kudiya Varmā, 24. Kuladevar, Bhuvaneka Vira, 181. Kulasekhara, 265, 284, 294, 297, 299, 202, 309, 315. Kulasékharadéva, Kumarapanmar Tribhu-

vana Chakravartigal, 181.

"Kulasekhara Devar, Tribhuvana Chakravarti." 306. Kulaśekhara Pandiyan, 315. Kulaśekhara Perumal, 306. Kulaśēkhara Perumāļ Dēvar, 306. Kulasekhara, Vira, 185. Kuli Sultan, 50. Kulottunga I, 64, 69, 84, 165, 174, 178, 179, 181, 185, 186, 187, 206, 216, 217, 278, 286, 287, 301.
Kulottunga II, 78, 184, 185, 187, 286. App., xv. Kulottunga Chodadeva, 26, 27, 55, 81. Kulottunga Choda Deva Gonkayya, 55. Kulottunga Choda Gonka Raja, 25, 26, 27, 28, 29, 30, 55, 59, 64, 65. App., xv. Kulöttunga Choda Gonkayya Gonka Raja, Kulottunga Chola, 17, 24, 25, 26, 28, 29, 30, 31, 50, 69, 79, 81, 148, 153, 157, 163, 165, 168, 169, 177, 191, 219, 263, 265 Kulottunga Prithivisvara Deva Raja, 17. Kulottunga Raja Raja, 31 Kulöttunga Rajendra Chodadeva, 26, 27, 28, 54, 55. Kulottunga Rajendrachola, 28, 69, 81. Kulottunga Soradeva, 178, 179, 180, 181, Kulöttunga Śoradeva, Chakravarti, 185. Kulottunga Sora Devar, Koraja Kesari-varma Udaiyar, 187. Kulottunga Soradeva, Koviraja Kesari varma Tribhuvana Chakravartigal, 179 Kulöttunga Sora Déva, Tribhuvana Chakravarti, 174, 179, 182, 183, 184, 185, Kuluvars, The Tribe of, 304. Kumaragiri Bhupa, 22. Kumaragiri Vema Reddi, 22, 24. Kumara Kondrajayyadeva Maharaja, 67. Kumara Krishnappa, 310, 316. Kumaramuttu Tirumala Nayakka, 203. Kumara Muttu Vijaya Raghunatha Setupati, 275, 298. Kumara Muttu Vijaya Raghunatha Setupati, Hiranyagarbhayachi, 298. Kumaran, 222. Kumarapanmar Tribhuvana Chakravartigal Kulasekharadeva, 181. Kumara Raya, 232. Kumara Raya, 237. Kumara Raya Dalavay, 194. Kumara Rudradeva, 54. Kumara Yerra Bhupati, 17. Kumāra Yerrama Rāja, 17. Kunati Maha Raja, 32. Kun Paudiyan, 292, 295, 299, 301. Kuntama Razu Vallabhayya, 141. Kurumbars, 148, 149, 155, 157, 161, 162. 163, 165, 169, 172, 174, 177, 189, 190, 191, 193, 205, 224, 262, 271. Kurumbars, Conquest of the, by Kari-kala Ghola, 174. Kuth Shahi dynasty, 11, 19, 39, 42, 47, 50, 70, 141. Kuttadis, The Tribe of, 304.

Kulasekharadeva Tribhuvana Chakravar-

tigal Koneri Nanmai Kondan, 186.

L.

Lakkadeva Maharaja, 126 Lakshmi Devi, 29. Lakshmi Lolamma, 29. Lakshmi Raja, 65.
Lakshmi Raja, Pina, and Yerra, 40.
Lakshmi, Vira, 186.
Lalitendra Kesari, 2.
Lambadis, 135.
Lankanna, App., viii.
Langula Gajapati, 139, 140, 142.
Langulya Gajapati of Orissa, 16, 47, 52.
Lavamba, App., iv.
Lavamba, Mukta, App., iii, iv.
Lepalli Modara Mallayya, App., xiii.
Lalavati Devi, 29.
Langula Dibba, 23.
Linga Raja, 17.
Lolamma Lakshmi, 29.
Lorakkonar, 266.
Lurka Kols, 2.

M.

Mābat Khān, 8. Machamma, App., iv. Machapuram, App., iii, iv. Machapuram, Pala, App., ii. Machichandra, 265. Madammadevi, 28, 29. Madapollon, 40, 41. Madarantaka Porrapi Soran, 179, 181, 183, 186, 187. Madaraz Nagappadeva Maharaz, 86. Madayya, 55. Madurantaka Pottappi Sora Manuva Sittarasan Tirukkalatti devan Kanda Gopalan, 182. Mafuz Khan, 8. Mafus Khan Navab, 6. Mahadeva, 54, 55. Mahadeva Chakravarti, 41. Mahadeva of Goa, 238. Mahadeva, Rudras, 54. Mahadeva Udaiyar, 231. Mahapatakas, Pancha, 38. Maha Raya, 137. Mahasena Peggada, 53. Mahendradeva, 22. Mahendra Mahadeva, Raghudeva, 23. Mahitu Raja, Chiva, App., xiii. Mailamba, App., v. Mailamma, App., iii, v. Mailars, Hill Tribe, 230. Mailars, Hill Tribe, 230.

Makka Rāja, App., viii.

"Malaikūrram," 277.

Malai-palians, The Tribe of, 304.

Malaiyarasar Tribe, 222, 223, 304.

Malayalis, 149, 202, 205, 206.

"Malifattan," 281.

Malik Kafur, 240, 262, 271, 284.

Malik Rahmān Khān, 103.

Mallabhanati 65. Mallabhupati, 65. Malladeva, 31. Malla Mara Raja, 50. Malla Peggada, 35. Mallaraja, Ummattur, 181. Malla Razu Kondamu Nayudu, 137. Malla Reddi, 139. Mallanna Sami Nayudu, 40. Mallappadeva, 17. Mallayya, 71. Mallayya Bhima Raja, 22. Mallayya Chinna Bomma Nripati, 77 Mallayyaghattu, Kongara, 43. Mallayyagonti, 13. Mallayya, Lepalli Modara, App., xiii. Mallayya Reddi, 139.

Mallideva, 84, 103. Mallideva, Vengi, 39. Mallideva Choda Maharaja Tribhuvanamalla, 120. Mailikārjuna, 265. Mallikarjunadeva Maharaya, 181. Mallikarjunadeva of Vijayanagar, 186, Mallikarjuna Ganapati, 136. Mallinātha, 110. Mallinīdu, App., iii, iv, ix, xi. Malli Raja, 37. Manama Chagi Raja, 45. Mana Vikrama, 248. Mañchanna, App., vi. Mañchēla, App., vii. Manchelamma, App., vii. Mandanna, 26. Mangammal, 268. Mangideva Saluva, 134. Manivadi Gopinayudu, 62. Mankaditya Maharaja, 16. Manmabhūpati, 43, 51. Manma Ganapatideva Raya, Kota, 55. Manma Ganapatideva Tyagi, 46. Manubotu Raja, App., vi. Manumopendra, 17 Manuva Sittarasan Tirukkalattidevan Kanda Gopalan, Madurantaka Pottappi Sōra, 182. Mapoliravu Raja, Sundara Toludaiya, 302. Martandavarma, 260. Martandavarma of Travancore, 314, 315. Martandavarma, Sera Udaiyar, 310. Maruvan Sapir Iso, 258. Matli family, 130. Matrigamanapahari, 31. Mayurivarma, 240. Maud Khan, 209. Medapi, App., viii, ix, x. Melkondan Kongana Vira Chola, Tribhuvana Chakravartigal, 201. Melvagu Pass, App., i, ix, xii. Minakshi Rani, 267, 268. Mir Jumla, 140, 141. Mir Raja 'Ali Khan, 134. Misaraganda Kathari Saluva Telungu Raya Dévara Maharaya, 84. Mobarik Khilji, 240. Modara Mallayya, Lepalli, App., xiii. Morari Rau, 115, 121. Moyin Khan, 8. Muchhe Nayaka, 65. Muhammad II, 19.

Muhammad 'Ali, 164.

Muhammad 'Ali (see Valajah), 8.

Muhammad 'Ali Padshah, 10.

Muhammad Hasan Khan, 8. Muhammad Khan, 164. Muhammad Madant Avaliya, Sayyad, 7. Muhammad Shah Bahmani II, 148. Muhammad Toghlak, 22. Muhammad Tayabul Hussain, Sayyad, 8. Mukkanti Raja, 135, 136, 144. Mukkunda Bahubalendra, 10. Mukkunti Pallava, 64. Mukkunti Raja, 23, 64. Mukta Lavambā, App., iii, iv. Mukundadeva, 2, 31. Mukunti, 135. Mummadi Bhima Raja, Kona, 40. Mummadi Raja, Kona, 26, 29. Muppinna Nayakkar, 181. Murtaza, 71. Murtaza Khan, Gulam, 164. Murtazanagar, 71.

Murti Rajayyadéva Choda Maharaja, 85.

Musali Konéti Nayaka, 113.

Mustafa, 49.

Mustafa Khule Khan, 8.

Mustafanagar, 49, 71.

Muttu Linga Nayakka, 290.

Muttu Raja, Guntupalle, 84.

Muttu Vijaya Raghunatha Setupati, 298.

Muttu Vijaya Raghunatha Setupati,

Hiranyagarbhayachi Kumara, 298.

Muttu Virappa Nayakka of Madura, 263,

289, 292, 293.

Muttu Virappa Nayakka, Ranga Krishna,

of Madura, 263.

Muvvani Nayanagaru, 140.

Muziris, 264.

N.

Nadar Shah, 268. Nadha Raja Ramavyadeva, 65. Nagadeva, 157, 158. Nagala Devi, 185. Nagama Nayakka, 271. Nagama Nayakka, Kotiyam, 284. Nagappadeva Maharaz, Madaraz, 86. Nagarjuna Mountain, App., iv. Nagayya, 26. Nagendra Chakravarti, 17. Nagendra Deva, 17. Nagileru Stream, App., v, ix, x, xiii, Nagna Ratnam, 165. Nalla Gundla Kanama, App., xii. Nallakonda, App., ix. "Nallamuka Raj," 135. Nalla Nagi Reddi, 74. Nalopatam, 240. Nambi Raja, 25. Nandana, 169. Nandana Chakravarti, 133. Nandaprabhāňjanavarmā (?), 7. Nanda Raja Ramayyadeva, 58. Nañja Raya Udaiyar of Maisūr, Vira, 218. Nañjaṇa Udaiyar, Vira, 288. Nannayya Bhatta, 22 Nandyāla Timma Rājayya, 126. Narapati, the Chola Sovereign, 35. Narapidi Ananta Rāzu, 97. Narasa, 185. Narasa Raja, Śira Gottapu, 26. Narasa Rāya, 122. Narasayya, Konda, 142, 143. Narasimha, 205. App., ii, vi, x, xi. Narasimha Bhūpati, App., v, vi, vii, viii, ix, xxvi. Narasimhadeva, 10, 211. Narasimhadeva, Gajapati Vira, 55. Narasimhadeva of Vijayanagar, 94, 96, 97, 99, 102, 105, 116, 128, 129, 132, 148, 162, 170, 182, 205, 211, 297. Narasimha, Immadi, 150. Narasimha Raya Maharaya, Saluva Immadi, 116. Narasimha Udaiyar, 203. Narasimhavardhana, 44. Narasinga Ravu Rama Ravudevara, 111. Narayana Buddiga, Vira, 51. Narayanadeva, 49. Narayanadeva, Boddana, 48. Narayanadeva, Chanda Choda, 53. Narayanadeva, Dhanada Prolichoda. 53. Narayanadeva, Gonturi, 49.

Narayanadeva Peggada, 52.

Narayana Gajapati, 6. Narayana Raja, 158, 159. Narayana Raja, Teyalla, 181. Narayana Sambuva Rayar, Sakalaloka Chakravarti Śri Raja, 180. Narikalavāri, 34. Narlakonda, App., v. Nayakurala, App., ii, v, vi, vii, viii, ix, x, xi, xiv, xxiv, xxvi. Nayudu, App., xv. Nayukurala Pass, App., xiii. Nelkynda, 257. Nilandima Rajayya Deva Maharaja, Rama Razu, 83 Nileśvara Rajas, 238. Nizām-al-Mulkh, 19. Nonachi Gangaraya, 215. Nrisimha Bhūpati, 17, 44. Nrisimhadeva Chakravarti, 17. Nrisimha Raya, 134. Nrisimhendra, Immadi, 134. Nuvvulu Manchi Raja, 57.

0.

Odava Raja, Gonturi, 49. Odra, The Kingdom of (Orissa), 2, 75. Olahamahādēva, 278. Old Coins at Talatampara, 5. Ollandu Dibba, 25. Orangal Kings, 2, 19, 31. Orissan Kings, 2, 148.

P.

Palace, Vira Pandiya, 314. Pallavaraiyan, Rajendra, 178. Pallavas, 148, 172, 176, 177, 189, 190, 193, 205. Pallavas of Kanchi, 36, 205, 262 Pallava Ráya, 158. Pallikondana Pañehanadivanan, 178. Palnad Heroes, App., i. Pamugallu, App., iv, viii. Panaiyūr Nādu, 178. Pancha Mahapatakas, 38. Panchanadivanan, Pallikondana, 178. Panchanatharmalai, 209. Panda Bhimesvara, 44. Panda Nayaka, 30. Pandaruganga Bhapati, 98. Pandava Bhima, 98. Pandnur, 277. Pandya Deva, Tribhuvana Chakravartigal Sri Kanaka, 201. Pandyappa Udaiyar, 231 Papa Timmayvadeva Maharaja, 124. Parakrama Bahu, 284. Parakrama Chola, 290. Parakrama Pandiya Deva, Tribhuvana Chakravarti, 298. Parakrama Pandya, Kasikanda, 309. Parakrama Pandiyan, 301, 302, 305, 309. Parakrama Sôra, 265. Paramesvara Śri Vira Pratapa, 230. Parkaran Iravivanmar, 254. Parti. 240.

Pass Melvagu. App., i, ix, xii. Black Rock, App., xii. Nayukurala, App., xiii Pedda Appayya Garu, 64. Pedda Chagi Raja, 45. Pedda roneti Nayaka, 113.

Peddana Bhimana, 26. Peddanna, App., iii, iv, vii, viii, ix, x, xi. Pedda Singama Nayudu, App., xx. Pedda Vegi, 34, 36. "Peddi Raj," 135. Penance of Arjuna, The, 189. Pennama Nayaka, 55. Perinidu, App., iii, iv, v, vi, vii, ix, x, xi. Periya Virappa, 269, 293, 310. Permadeva, 29. Perumal Sundara Pandiya Devar, 184. Perumal Vira Raghava, 258. Peruñjinga Tevar, 185. Perunjinga Tevar, Sakalabhuvana, Chakravartigal Sri Sora, 183. Perunjinga Tevar, Tribhuvana Chakravartigal, 182, 184. Pina Komati Reddi, 139. Pina Lakshmī Raja, 40. Pishtapura, 23. Pochinidu Gannamanidu, 67. Pala Māchapuram, App., ii. Polayya Timma Kshitindra, 27. Poli Kosa Birraja, 50. Polipeddi Ayyappagari Nagayya, 79. Poliya Vema Reddi, 67. Pondupatan, 240. Porrapi Soran, Madurantaka, 179, 181, 183, 186, 187. Pota Nripa, 37, 43, 44, 48, 50.
Pota Raja, Chagi, 45.
Potinid, Viñjam, App., xiv.
Pottappi Sora Manuva Sittarasan Tirukkāļattidevan, Kanda Gopalan, Madurantaka, 182. Parpannamrita, 10. Pratapadeva Maharaja, Vira, 101. Pratapadeva, Vīra, 206. Pratapa Mahadeva Raya, Vira, 126. Pratapa Ravadeva Maharaja, 131. Pratapa Rudra, 46, 68, 71, 72, 80, 83, 99, 101, 102, 136, 138, 320. App., xxiii, xxiv, xxv Pratapa Rudra I, 22, 52, 57, 60, 66, 78, 82, 92, 136. App., xx.

Pratapa Rudra II, 19, 42, 54, 55, 56, 57, 59, 60, 61, 75, 79, 82, 88, 94, 97, 101, 102, 135, 136, 139. App., xi, xiv, xvi, Pratapa Rudradeva, Kakativa, 31, 32, 46, 62, 71, 75, 138. App., xvi, xix. Pratapa Rudra Narayana Deva, 6. Pratap Sing, 281. Pratapa Vallabha Raja, 15. Pratapa Vatsavaya Ayyappa Deva, 23. Pratapa Vtra-Sri-Nrisimhadeva, 10. Praudhadeva of Vijayanagar, 116, 117, 118, 127, 205. Praudha Pratapa Chakravarti Ramachandra Nayaka, 109. Prithiviśvara Deva Raja, Kulottuńga, 17. Proladhara, 54. Proladhi Prithvipati, 32. Prolamba, 50. Prolammadevi, 50, 55. Prolana Nayakka, 65. Prôlasani, 65. Proli Kama Raja, 24. Proli Nayudu, 64. Proli Raja, 57, 82. Proludevi, 65. Puduveli Gopuram, 281. Pulakesi II, 177, 189. Pula Raj, 135. Puri, The temple of Jagannatha at, 3.

Purra-ûr, 257. Purrela Koţa (vide Burralakoţa). Πυββον όρος, 257. Purushottamadeva, 148, 178. Purushottamadeva Chakravarti, 10. Purushottama Gajapati, Vira Pratapa, 67 Purushottama Rudra, 139.

R. Rabban, Joseph, 254. Rabban, Yusuf, 254. Rachamalla, App., viii, ix. Rachamalla, Ala, App., viii, ix. xiv. Rachamalla, Ala Raja, App., xi. Rachayyadeva Maharaja, Jillella Rangapati, 98. Raghudeva Mahendra Mahadeva, 23. Raghunātha, 271. Raghunātha Bhunzu Raja, 3. Raghunatha Jagadeva, 6. Raghunatha Setupati, 301. Raghunatha Setupati, Hiranyag yachi Kumara Muttu Vijaya, 298. Hiranyagarbha-Raghunatha Setupati, Kumara Muttu Vijaya, 275. Raghunatha Setupati, Muttu Vijaya, 298. Raghunatha Tirumalai Setupati, 297. Raghuvira Raja, Śri Ranga Vira Maharāja, 166. Rahmat 'Ulla, Hazrat, 142. Rahuttadeva, Anantavarma, 186. Rahuttan, Singavaram Bhimadeva, 186. Bangar Rajas, 237. Chirakal Raja, 243, 244. Ikkeri Rajas, 238, 239. Kolattiri Rajas, 242, 243. Nilesvara Rajas, 238. Raja 'Ali Khan, Mir, 134. Raja Chola, 278. Rajadhirajadeva, 174. Rajadhiraja Rajadeva, 28, 29, 30. Rajadhirajadeva, Tribhuvana Chakıs-vartigal, 179, 180, 183. Rajadhiraja Kumara Bhangappadeva Śoja Maharayar, 182. Rajakamalayya, 10. Raja Keśari, Koppara, 265. Rajakeśarivarma, 278. Raja Maharaja, 40. Raja Narendra, 17, 33. Rajappa Raja, 99. Raja Raja, 10. 24, 26, 27, 28, 29, 30, 31. 39, 54, 55, 79, 174, 180, 182, 183, 184, 185, 187, 277, 278. Raja Raja Chodadeva, 26. Raja Rajadeva, 180, 187. Raja Rajadevara, Velanați, 81.

Raja Rajakesarivarma, 179. Raja Raja Narayana Sambuva Rayar. Sakalaloka Chakravartigal, 187 Raja Raja Narendra, 37, 38, 58, 80, 277 Raja Rajadeva, Tribhuvana Chakravartigal, 182, 183, 184, 185, 186, 187. Raja Rajendra, 178, 278. Raja Rajesvaradeva, 10.

Rajasani Devi, 17. Raja Vijaya Raghava, 277. Raja Udaiyar, 194. Rajendruchoda, 43, 54.

Rajendra Choda Gonkesa, Velanati, 74. Rajendra Chola, 27, 28, 44, 50, 74, 92, 206, 213, 221, 278, 279, 284, 286, 294. 295, 303.

Rajendracholachaturvedamangalam, 192. Rajendradeva, 174. Rajendra Devar, Kō Raja Kēšarivarmā Udaiyār Vira, 264. Rajendra Pallavaraiyan, 178. Rajendra Sora, 178, 179, 264, 265.

Rajendra Sora, 178, 179, 264, 265. Rajendra Sora Déva, Koppara Késarivarma Udaiyar, 278. Rajendra Soradeva, Tribhuvana Chakra-

vartigal Vira, 206.

Rajeśvara, Someśvara, 110. Ramachandra Nayaka, Praudha Pratāpa Chakravarti, 109.

Ramadeva, 10, 62, 87. Ramadeva Maharaya, Kodanda, 153. Ramadeva Maharaja of Vijayanagar, 289. Ramalinga Nayudu, 323. Ramanathadeva, 41. Ramanatha Pandaram, 300.

Ramanatha Raja of Vuppunda, 230. Rama Nayudu, Adusumilli, App., xv. Ramanujacharya, 10, 23, 149, 153, 177, 178, 188.

Ramar, Ruler of Kerala, 246. Rama Raja, 62, 120, 125. Rama Raja, Ara Vijaya, 130. Rama Raja Chinna Timmayyadeva Maha Raja, 125.

Rama Raja Timma Raja, 124. Rama Raja Timmayyadeva Maharaja, 120. Rama Raja Venkatadrideva, 95.

Rama Raja Venaataunteva, 35. Rama Raja Vittaladeva Maharaja, 292. Rama Ravudevara, Narasinga Ravu, 111.

Rama Raya, 70, 115, 292. Rama Raya, Köneti, 141. Rama Rayala Veṅkaṭeŝa, 100. Rama Raya Viṭṭaladēva Raya, 275. Rama Razu Kōnappadeva Mahārāzu, 119.

Rama Razu Nilandima Rajayyadeva Maharaja, 83. Rama Razuyyadeva Maharazu, Aliya, 138.

Rama Razuvyadeva Maharazu, Aliya, 138. Ramavarma, 260. Ramavarma Maharaja, Sabala Virachan-

Ramayarma Maharaja, Sabala Virachar dra, 315. Ramaya Deva Maharaja, App., xxiv.

Ramayyadeva, Nanda Raja, 58. Ramayyadeva, Nadha Raja, 65. Rangadeva of Vijayanagar, 120, 137. Ranga Krishna Muttu Virappa Nayakka of Madura, 263.

Rangapati Rachayyadeva Maharaja, Jillella, 98.

Rangappa Rajayyadeva, 89. Rangappa Razu, Araviti Rama Razu, 35. Ranga Raja, 15, 126, 130.

Ranga Raja, 15, 126, 130. Ranga Raja, Vaddadi Pratapa, 15. Ranga Raya of Vijayanagar, 35, 87, 89, 92, 95, 99, 100, 102, 150.

92, 95, 99, 100, 102, 150. Raṅgini Mahal, 123. Ratnagiri Sarjippa Rāyappa Rāja, 121.

Ratnagiri Sarjippa Rayappa Raja, 121. Ravivarma Bhūpati, 186. Raya Dalavayi Koneti Nayani Venkata-

pati Nayudu, 117. Rayadeva Maharaja, Pratapa, 131.

Raya Kumara, 237. Rayalu Appaii, 120.

Rayalu Appaji, 120. Raya Nanmaikondan, Tribhuvana Chakradhipati, 182.

Rāyana Peggada, 49. Rāyōjī, 163.

Reddicharla Chinna Basava Raja, 97. Reddicharla Venkata Razu Deva Boda Maharazugaru, 97.

Red Hills of the Peri plus, 257. Rock Caves, 17. Rock Inscriptions, Asoka, 2. Roman Coins, 214, 218, 220, 221, 222, 226, 240, 244, 291. Roman Coins, Gold, 144, 190, 285, 286. Ruchira, 159.

Rudra Mahadeva, 54. Rudra Mahadevi, 74.

Rudramma, App., xxii. Rudrammadevi, 22, 42, 43, 45, 57, 59, 60, 83. App., xx.

Rudrayadeva Maharazu, 43. App., xxii. Runa Bodayya, 54. Rustum Dil Khan, 8.

8

Sabala Vira Chandra Ramavarma Maha-

raja, 315.
Sadašiva, 62, 65, 68, 70, 74, 75, 85, 86, 87, 88, 89, 90, 91, 94, 95, 96, 99, 100, 101, 104, 107, 110, 113, 116, 117, 119, 120, 124, 125, 126, 127, 130, 138, 156, 181, 182, 183, 186, 201, 207, 209, 292, 315.

Sadat 'Ulla Khan, 161, 164, 165. Sadat 'Ulla Khan, Navab, 208. Sagi Gannama Nayudu, 67.

Sagi Pota Razu Kakatiya Rudra Maharazu, 43.

Sahadeva Ratha, 187. Sahana Malla, 10.

Sahini Gannama Nayudu, 45. Sakalabhuvana Chakravartigal Kopperiñ-

jinga Tevar, 187. Sakalabhuvana Chakravartigal Śrī Śora Peruñjinga Tevar, 183.

Peruñjinga Tevar, 183. Sakalabhuvana Chakravartigal Vijayakanda Gopaladeva, 181.

Sakalaloka Chakravartigal Raja Raja Narayana Sambuya Rayar, 187. Sakalaloka Chakravarti Sri Raja Narayana

Sakalaloka Chakravarti Śri Raja Narayana Śambuva Rayar, 180. Salabat Jang, 80.

Salaka Raja Chinna Tirumalayyadeva Maharaja, 118. Salar Jang Bahadur, 8.

Salinkayan, 19, 36, 42, 52, 77. Salar Ulvi Sharif, 22. Saluva Immadi Narasimha Raya Maha-

raya, 116. Saluva Mangideva, 134.

Saluva Timmarasu, 75, 82. Samadi Amma, 81.

Sambuva Rāyar, 180.
Sambuva Rāyar, 180.

Sambuva Rayar, Sakalaloka Chakravarti Śri Raja Narayana, 180.

Sambuva Reyar, Sakalaloka Chakravartigal Raja Raja Narayana, 187. Sammanda Pillai, 304.

Sammanda Pillai, 304. Sanagallu, App., xvii. Sanavalla Khān, 8.

Sankaracharya, 149, 177, 190, 254. Sankaragiri Chandra Maha Raja, 41.

Sankara Ullaya, App., ii. Sanni Choda Maharaja, 69. Santana Maharaja, 53. Sapir Iso, Maruvan, 258.

Sarfoji, 278, 283. Sarjippa Rayappa Raja, Ratnagiri, 121. Sarvalokāsraya, 157.

Satyaśrayakula, 158. Satyaśraya, 23, 26, 27, 28, 58, 177, 189, 278. App., xxv.

Satyavarmā, 7. Sauras, 2, 11. Sāyaṇa Udaiyār, 182. Selavappa Nayakkar Achyutamma Nayakka, 302. Sembiyamangalam, 178. Sera Udaiyar Martandavarma, 310. Servappa Nayakka, 277.

Sérvappa Nayakka, 277. Shahbazgarhi, 4, 5. Shah Saheb's Garden, 34. Shaik Saheb's Masjid, 322. Shanmukhanadi, 286.

Sharif Salar Ulvi, 22. Shir Muhammad Khan, 7, 8. Siddhi Raja, 135.

Silamba, App., iv, v.
Silamba, App., iv, xiv.
Silamba, App., iii, iv, vi.
Silver Plate Grant of Cochin, 246.

Simhadri Raj, 135. Singama Nayudu, 192. Singama Nayudu, Pedda, App., xx.

Singa Raja, 15, 49. Singavaram Bhimadeva Rahuttan, 186. Sinnappa Nayakkar, Kadiri Tirumalai, 2

Sinnappa Nayakkar, Kadiri Tirumalai, 287. Sinnappa Nayakka, Tirumala, 288. Sira Gontapu Bayya Raja, 26. Sira Gottapu Narasa Raja, 26.

Siramma, App., iv. Sirigottam Bayyappa Raja, 28. Sistu Achyuta Pradhani, 10. Sittiyadeva, Jana Pallava, 48.

Sivaji, 207. Sivappa, 271. Smoking Rock, The, 214. Solen, 312.

Solopatam, 240. Somambika, Maha Devi, 34. Somanna Peggada, 48. Somasani, 34.

Somasekhara Pandiya, 301. Somaya Raja, Kona Mandalika, 39. Somayya Venkan, 79.

Somesvara Rajesvara, 110. Sonte Nayaka, 65. Sonnu Koragars, Hill Trib

Soppu Koragars, Hill Tribe, 230. Soriya Arayan, Vikrama Sora, 178. Sridhara Raja Narendrula Mahapatrilungaru, Srimatchalukya, 17.

Srigiri Reddi, 139. Srimat Chalul ya Sridhara Raja Narendrula Maha Patrillungaru, 17.

Śri Parantaka Magadharayudaina Viddema, 30.

Sri Ramadeva, 10. Śri Rańga of Vijayanagar, 101, 107, 137, 176, 181, 182, 183, 185, 196, 213, 263, 310. Śri Rańga I of Vijayanagar, 166.

Śri Ranga, "Ruler of Velāpuram," 238. Śri Ranga Rāya, 215.

Śri Ranga Raya, 215.
Sri Ranga Raya, son of "the Ruler of Velapuram," 238.

Velāpuram," 238. Śrī Raṅga Vīra Mahārāja Raghu Vīra Rāja, 166.

Rāja, 166. Srī Virāri Vira Vara Narasimha, 10. Sudhāma, 158.

Sudhama, 158. Sugalis, 149. Sultan Kuli 19

Sultan Kuli, 19. Sundama Raja, 158. Sundama Chakravarti

Sundara Chakravarti, App., iii. Sundara Pandiya (Devar), 216, 22!, 265, 284, 286, 288, 292, 293, 294, 295, 296, 297, 298, 299, 300, 303, 311.

Sundara Pandiya Deva, Koneri Nanmaikondan, 217, 294.

Sundara Pandiya Devar, Perumal, 184. Sundara Pandiya Devar Tribhuvana Chakravartigal, 185, 201. Sundara Pandiya Devar, Tribhuvana Chakravarti Köneri Melkondan, 287. Sundara Pandya Devar, Tribhuvana Chakravartigal Koneri Nanmai Kondan,

Sundara Toludaiya Māpōlirāvu Rāja, 302. Sunkara Dama Nayudu, App., x, xi. Sūrama Rāja, 99. Surasira Raja, 158. Surayya, 54. Surinidu, App., iii, iv, ix, xi.

T.

Talaghat, 193. Tamma Raya, 141. Tammu Siddhi, 186. Tei Singh, 208. Telikota, Battle of, 431, 47. Teliya Raya, 86. Tenir (?), 7. Teyalla Narayana Raja, 181. Theppala Nayudu, App., v. Therkudu, App., vi. Timma, 101. Timma Arasu, 70, 75, 82, 107, 140. Timmakkal, 167. Timma Nayaningaru, Chinna, 138. Timmappa, 104. Timmappadeva Maha Arasu Chikka, 107. Timma Raja, 74, 75, 107, 129, 141, 188. Timmarajadeva, 100. Timma Raja, Rama Raja, 124. Timmarasa Ayyangar, 70. Timmarasayya, Koneti, 142. Timmarasu, Koneti, 141. Timmayyadeva Maharaja, 129, 130. Timmayyadeva Maharaja, Chinna Timma Rajayya, Nandyala, 126. Timmavyadeva Maharaja, Papa, 124. Timmayyadeva Maharaja, Rama Raja,

Timmayyadeva Maha Raja, Rama Raja Chinna, 125.

Timmi Reddi, 165. Tippayya of Belur, 238.

Tipn Sultan, 103, 104, 121, 134, 165, 217, 221, 222, 226, 237, 240, 241, 243, 244, 246, 248, 253, 254, 289.

Tiru Cholarayan, 215.

Tirukkalattidevan Kanda Gopalan, Maduranta Pottappi Sora Manuva Sittarasan,

Tirukkalatti Maharaja Ganda Gopaladeva, Tribhuvana Chakravartigal Śri Allun, 186.

Tirumala, 101, 120.

Tirumaladeva of Vijayanagar, 62, 65, 86, 93, 102, 119, 120, 132, 181, 265.

Tirumaladevi, 72.

Tirumalai Setupati Kattar Tevar, 298. Tirumalai Setupati, Raghunatha, 297. Tirumalai Sinnappa Nayakkar, Kadiri,

Tirumala Nayakka, Kumara Muttu, 203. Tirumala Navakka of Madura, 203, 204, 216, 217, 222, 268, 289, 290, 291, 292, 301, 305, 309, 310.

Tirumala Nayakka, Viśvanatha, 203.

Tirumalanayaningaru, 137. Frumala Raja, 107, 120.

rumala Rau, 50.

"irumala Sinnappa Navakka, 288. irumalayyadeva Maharaja, Salaka Raja Chinna, 118.

Tiruvalava Udaiyar, Tribhuvana Chakravarti Koneri Nanmai Kondan, 294.

Todas, 224, 226. Toleți Indusekhara Chakravarti, 41. Tondaman Chakravarti, 153.

Tondilinga Navakka, 290.

Tribhuvana Chakradhipati Raya Nanmai Kondan, 182.

Tribhuvana Chakravartigal, 182.

Tribhuvana Chakravartigal Allu Tikka Maharaja Kanda Gopaladevar, 182.

Tribhuvana Chakravartigal Koneri Nanmai Kondan, 179, 181, 183, 184, 185, 187, 287, 301

Tribhuvana Chakravartigal Koneri Nanmai Kondan, Kulaśekharadeva, 186.

Tribhuvana Chakravartigal Koneri Nanmai Kondan Śrī Sundara Pandya Dēvar, 180.

Tribhuvana Chakravartigal Koppara Kēśari Varmā, 185.

Tribhuvana Chakravartigal, Kovirāja Kēśari Varmā, 216.

Tribhuvana Chakravartigal Kulöttunga Soradeva, 174, 179, 182, 184, 185, 265.

Tribhuvana Chakravartigal Melkondan Kongana Virachola, 201. Tribhuvana Chakravartigal Poruñjinga-

tevar, 182, 184. Tribhuvana Chakravartigal Rājādhiraja-deva, 179, 180, 183.

Tribhuvana Chakravartigal Raja Raja Deva, 182, 183, 184, 185, 186, 187. Tribhuvana Chakravartigal Sri Allun.

Tirukkalatti Maharaja Ganda Gopaladeva, 186.

Tribhuvana Chakravartigal Śri Bhojan

Vira Raman, 2019: the Arts Tribhuvana Chakravartigal Śri Kanaka Pandiya Deva, 201.

Tribhuvana Chakravartigal Sri Kulasekharadeva, Kumarapanmar, 181. Tribhuvana Chakravartigal Sri Kulot-

tunga Soradeva, Koviraja Kesarivarma, 179, 180.

Tribhuvana Chakravarti Śri Vallabha Deva, 298.

Tribhuvana Chakravartigal Sri Vijayakanda Gopaladeva, 179, 180, 181, 183, 184, 185.

Tribhuvana Chakravartigal Sri Vikrama

Sora Devar, 286. Tribhuvana Chakravartigal Śri Vikrama Soradeva, Kopparakesari Varma, 183.

Tribhuvana Chakravartigal Śri Vira Raja

Devar, Kopparakêşari Varma, 286. Tribhuyana Chakrayartigal Sr. Vira Ra-jendra Soradeva, 206. Tribhuvana Chakravartigal Sundara Pan-

diva Devar, 185.

Tribhuvana Chakravartigal Tribhuvana Vira Deva, 183, 184, 186

Tribhuvana Chakravartigal Vira Rajendra Devar, 286, 287.

Tribhuvana Chakravarti, 31, 81. Tribhavana Chakravarti Koneri Melkondan Sundara Pandiya Devar, 287

Tribhuvana Chakravarti Koneri Napmai Kondan Tiruvalava Udaiyar, 294. Tribhuvana Chakravarti Koneri Nanmai

Kondan Vira Pandiya Devar, 287. Tribhuvana Chakravarti Kulasekhara Devar, 306.

Tribhuvana Chakravarti Parakrama Pandiya Dēva, 298.

Tribhuvana Chakravarti Varatunga Rāma, 306.

Tribhuvana Choladeva, 30. Tribhuvana . Vira Déva, Tribhuvana Chakravartigal, 183, 184, 186.

Tribhuvanamalla, 177. Tribhuvana Malladeva, 25, 26, 27, 28, 30, 69, 79, 157.

Tribhuvana Malla Mallideva Choda Maharāja, 120.

Trinayana Pallava, 64. Trinetra, 144

Trinetra Pallava, 24, 64, 85, 135, 144. Tripurantakadeva, 56. App. xxv. Tuturuvākasvāmi, Kona Sima, 26, 30.

Tyaga Pōta Rāja, 44. Tyagi Manna Gaṇapatideva, 46. Tyagi Pota Raja, 44.

U.

Ubbepalle, App., xxv. Ugra Pandiyan, 289, 293. Ulahamahadevi, 178, 179. Ulahamurududaival, 178, 264, 294. Ummattur Malla Raja, 181. Uppusala, Vaddadi, 15. Urumaya Vira Maharaja, 97. Uttamachoda Velanați Gonkayya, 81. Uttama Chōla, 158. Uttīra Kumāra, 192. Uttunga Raja, 169.

V.

Vaddādi Pratāpa Śrī Ranga Raja, 15. Vaddadi Uppusala, 15. Vadde Hanuma Nayudu, 116. Vadiya Kings, 140, 141. Vaithamba, App., iv. Valajah, 8. Valivanathi Raya, Vira, 305. Vallabha Deva, Tribhuvana Chakravarti Sri, 298. Vallabha Raja, 15. Vallabha Raja, Kona Bhima, 41. Vallabhayya, Kuntama Razu, 141. Vallal Raja, 280. Valla Raj, Annala, 135. Vallavarai Yavadyadeva, 278. Vanamāli Bhunzu Raja, 3. Vanga Kingdom, 36. Varadadevi, 182. Varada Raja, Nandyala, 126. Varada Rajavyadeva Maharaja, 126. Varaguna Pandiyan, 294, 299, 300. Varahavartant District, 7. Varatunga Rama, Tribhuvana Chakravarti, 306. Varatunga Rama Vira Pandiya Devar, Varideva, Ari, 212. Vasantadeva Maharaya, 168. Vasanta Raya, Vira, 200. Vasanta Venkatadeva Maharaja, Vira,

315. Vasireddi Venkatadri Navudu, 64.

Vasta Nripa, 44. Vayil Udaiyar, Kanchi, 278, 279.

Vedars, 148, 224, 304. Vegi, 47. Vegi, Chinna, 36. Vegi, Pedda, 34, 36. Velanādu Sagi Doraya Rāja, 56. Velanādi Chodayya Nāyudu, 54. Velanādi Chola Nripa, 32. Velanati Gonka, 81. Velanați Gonka Raja, 26. Velanati Gonkayya, 25, 78. Velanați Kadamanda Peddi Raja, 31. Velanati Kammanati, 81. Velanāţi Rāja Rājadevara, 81. Velanați Rajendra Choda Gonkeśa, 74. Vellalas, 172 Velugonți Venkațapati Nayudu, 146. Velugoti Family, 192. Vemabhūmišvara, 28. Vema Bhupa, 32, 84. Vemanasimha Raja, 6. Vemanasiaha Rajamani Deva, 6. Vema Reddi, 24, 28, 30. Vema Reddi, Aliya, 62. Vema Reddi, Ana, 28, 50, 63, 64. Vema Reddi, Kataya, 22. Vema Reddi, Kumaragiri, 22. Vema Reddi, Poliya, 67. Vema Vibhu, Vira Narayana, 65. Venetian Ducats, 304. Vengavati, 186. Vengi, 47, 52. Vengi-desa, 19, 25, 36, 47. Vengi Gonka Raja, 29. Vengi Mallideva, 39. Vengisvara, 37, 40. Venkatadeva Maharaja, Vira Vasanta, 315. Vonkatadri, 181, 182. Venkatadri Nayakka, 238. Venkatadri Nayudu, Raja, 63. Venkațadrideva, Rama Raja, 95. Venkatadrinayudu, Vasireddi, 64. Venkatapati of Vijayanagar, 23, 87, 101, 105, 126, 134, 159, 168, 179, 182, 185, 186, 187, 297. Venkațapatideva Raya at Ghanagiri, Venkatapati Nayudu, Raya Dalavayi Koneti Nayani, 117. Venkatapati Raya , Narendra Maharayulangaru, 23. Venkatapati Nayudu, Velugonti, 146. Venkatappadeva of Vijayanagar, 263. Venkaţa Rau, Zupalli, 141. Venkata Razu Deva Boda Maharazugaru, Reddicharla, 97. Venkatesa Rama Rayala, 100. Viddema Mahadeva, 31. Viddema, Sri Parantaka Magadha Rayudaina, 30. Vidya Devi Vira, App., iii, v. Vidya Ramasyami, 106. Vidyaranya, 106. Vijaya Bhupati, Vira, 207. Vijaya Bukka Raja, 117, 118, 122. Vijayaditya, 17, 21, 22, 37, 40, 190. Vijayaditya Chakravarti, 10. Vijayaditya Mahendra, 22 Vijayakanda Gopaladeva, 186 Vijayakanda Gopaladova, Sakala Bhuvana Chakravartigal, 181. Vijayakanda Gopaladova, Tribhuvana Chakravartigal, 179, 180, 181, 183, 184, Vijavamutta Vanangamudi Marava Rayar,

Vijaya Raghava, 271. Vijaya Raghava Nayakka, 280, 281. Vijaya Raghava Raja, 277. Vijaya Raghunatha Setupati, Hiranyagarbhayachi Kumara Muttu, 298. Vijaya Raghunatha Setupati, Kumara, Vijaya Raghunatha Setupati, Muttu, 298. Vijaya Raja, 13, 14, 25, 27, 78, 81, 136. Vijaya Rama Razu Raja, 8. Vijaya Ranga Chokkalinga Nayakka of Madura, 203. Vijaya Ranga Chokkanatha Nayakka of Madura, 267, 268, 292. Vijaya Raya Aditya Varma, 212. Vijayarayal, 106. Vikrama Chola, 69, 74, 80, 186. Vikramadeva, 182, 184. Vikramaditya, 177, 189. Vikramaditya I, 177, 190. Vikramaditya II, 190. Vikrama Pandiyan, 213, 296, 302. Vikrama Pandiya Deva, 265. Vikrama Sora Deva, 217, 288 Vikrama Soradova Koppara Keśarivarma Tribhuvana Chakravartigal, 183. Vikrama Sora Devar, Sri Tribhuvana Chakravartigal, 286. Vikrama Sora Soriya Arayan, 178. Vimaladitya, 17, 24. Vinayaditya, 177, 190. Vinjam Potinid, App., xiv. Vipparla Family, 10. Vira Ballaladeva, 103, 121. Vira Bhānudeva, 10. Vira Bukkanna Udaiyār, 119. Virachandra Rāmavarmā Maharaja Sabala, 315. Virachikka Raya Udaiyar of Maisur, 218. Virachola, 64, 183. Virachola Raya, 212. Chakravartigal Melkondan Kongana, 201. Vira Deva, 207. Viradeva Mahapatrulu, 50. Viradeva Maharaya of Vijayanagar, 181, 230. Viradeva Rāya Vadavulu, 126. Viradeva Raya Vadiyalgaru, 99. Viradeva, Tribhuvana Chakravartigal Tribhuvana, 183, 184, 186. Vira Gottapu Sambhagya Deva Raja, Virakula Sekhara (?), 185. Vira Lakshmi, 186. Virambika, App., ix. Vira Nanjana Udaiyar, 288. Vira Nanja Raya Udaiyar of Maisur, Vira Narayana Buddiga, 51. Vira Narayana Vema Vibhu, 65. Vira Pandiya, 186, 213, 221, 231, 287, 293, 296, 297, 302. Vira Pandiya Devar, Tribhuvana Chakravarti Koneri Naumaikondan, 287. Vira Paadiya Devar, Varatunga Rama, Vira Pandiva Patace, 314. Virappa Nayakka of Madura, Muttu, 289. 292, 293. Virappa Nayudu, 37. Virappanna Udaiyar, 205, 206. Virappa, Periya, 269, 293.

Vira Pratapadeva, 206.

Vira Pratapa Mahadeva Raya, 126.

Vira Pratapadeva Maharaja, 101, 297.

Vira Pratăpa, Paramesvara Śri. 230. Vira Pratapa Purushottama Gajapati, 67. Vīra Pratāpasinga Raja, 15. Vira Raghava, Perumal, 258. Vira Raja Devar, Koppara Kesari Varma Tribhuvana Chakravartigal, 286. Vīra Rāja Dēvar, Korājakešarivarma.... Śri, 286. Vira Rajendra, 286. Vira Rajendran, Alavandaperumalana, Vira Rajendra Deva, Kovarasasekharavarmarana..... 286. Vira Rajendra Devar, 286. Vira Rajendra Devar, Ko Raja Keśarivarma Udaiyar, 264. Vira Rajendra Devar, Sri Tribhuvana Chakravartigal, 286, 287. Vira Rajendra Soradeva, Tribhuvana Chakravartigal, 206. Vira Rajendra Soran, 286. Vira Raman, Tribhuvana Chakravartigal Śri Bhojan, 201. Vira Rama Pandiyan, Ati, 284. Vira Rudra, 139. Vira Sekhara, 271. Vira Valivanathi Raya, 305. Vira Vasanta Raya, 200. Vira Vasanta Venkatadeva Maharaja, 315. Vira Venkatadeva Maharaya at Ghanagirinagara, 267. Vira Vidya Devi, App., iii., v. Vira Vijaya Bhūpati, 207. Virudu, App., vi. Virupaksha of Vijayanagar, 133. Virupākshadeva of Vijayanagar, 187, 265. Virupanna Udaiyar, 119, 120. Vishnugopavarma, 177. Vishnuvardhana, 13, 17, 22, 23, 24, 26, 27, 28, 29, 30, 31, 32, 37, 38, 40, 41, 52, 55, 65, 78, 82, 84, 177, 215, Vishnuvardhana Bilahadeva Chakravarti, Vishnuvardhana Era, 26, 28. Viśwambharadeva Maharaja, 12. Viśvanatha II, 269. Viśvanathadeva (Raja of Jevpore), 11. Viśvanatha Nayakka of Madura, 209, 263, 269, 271, 284, 292, 311. Visvanatha Tirumala Nayakka, 203. Viśveśvara Bhūpa, 17. Vittaladeva Maharaja, Rama Raja, 292. Vittaladeva Raya, Rama Raya, 275. Vittala Raya, 315. Vittaleśvaradeva Maharaja, 119. Vuppunda, Ramanatha Raja of, 230. Vuttunga Jaggan Mahadeva, 53.

W.

Warkalle Barrier, 257.

Υ.

Yachama Nayudu, 192. Yanadis, 43, 135, 149. App., xvii. Yavadyadeva Vallavarai, 278. Yeduvatan Maharaja, 53. Yelosvaram, App., vii. Yelladu, App., vii. Yellamanda Hill, App., v. Yerakalas, 11, 43, 135. App., xvii. Yerra Bhupati, Kumara, 17. Yerra Lakshmi Raja, 40. Yerrama Raja, Kumara, 17. Yerramuka Raj, 135. Yerrama Peggada, 26. Yeruvatanvaya Raja, 26. Yusuf Rabban, 254.

Zammam Dora, 11. Zulfikar Khan, 178. Zupalli Venkata Rau, 141.

Z.



